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MILINDAPANHA:

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- *Muhammed*

*Dara Shikoh: The Compass of Truth*

- *M. Hirayama: Popular Essays in Indian Philosophy.*

1. Isaac Taylor drew attention in his Ancient Christianity to the knowledge of Hindoo monasticism possessed by Clement of Alexandria, and traced the origin of the monasticism of Christianity to that of India.

2. While he was meditating on the hopelessness of attempting the instruction of mankind, none but a Buddha being able to comprehend what Buddha knew, it first appeared better that he should enter at once into the Nirvana. But from this wish he was dissuaded by Brahma and Indra, who came to intercede for mortals, and induce Buddha to become a public teacher. During seven days he received in silence Brahma's entreaties. In the second week he reflected on the sufferings and sorrows of man. In the third week, he said, "I ought to open the gate of the sweet law.

3. It was permitted to the neophyte, if he preferred it, to continue in the position which he held in social life, and not to join the monastic community. As soon as the number had increased to fifty-six, another great step was taken by Shakyamuni. He broke up the community, and dismissed all its members to travel everywhere, giving instruction in the doctrine of the four miseries to all persons with whom they met.

4. In the view of Shakyamuni, a moral fate rules the world. Innumerable causes are constantly working out their retributive effects. These are the Yin-yuen of which we hear the Chinese Buddhists say so much. This moral fate is impersonal, but it operates with rigid justice. Every good action is a good Yin-yuen, securing at some future time an infallible reward. All virtuous and wise persons are supposed to be so, as the result of good actions accumulated in former lives.

5. Kenjiro has given an abstract of the biography of the patriarchs taken from a Japanese encyclopaedia. He says, Buddha, before his death, committed the secret of his mysteries to his disciple, Maha Kashiapa. He was a Brahman, born in the kingdom of Magadha, in Central India. To him was intrusted the deposit of esoteric doctrine, called Cheng-fa-yen-teang, "the pure secret of the eye of right doctrine". The symbol of this esoteric principle, communicated orally without books, is Man or wan. This in Chinese, means "10,000" and implies the possession of 10,000 perfections. It is usually placed on the heart of Buddha in images and pictures of that divinity. It is sometimes called sin-yin, "heart's seal". It contains within it the whole mind of Buddha. In Sanskrit it is called svastika. It was the monogram of Vishnu and Shiva, the battle-axe of Thor in Scandinavian inscriptions, an ornament on the crowns of the Bonpa deities in Tibet and a favourite symbol with the Peruvians.

6. Going away to the Manda mountain, he there by means of the samadhi of mercy, changed two poisonous young Nagas into beings having a good disposition. Samadhi means ecstatic reverie.
7. It means a mesmerising power, a fixing of the mind and eye which has an effect, on the snake. To fix the faculties in Buddhist contemplation is to enter into san-mei or Samadi. Those phenomena which we call trance, brown study, reverie, are examples of an inactive samadhi, as that used in snake charming by Buddhists, and as that of mesmerists.
8. Upagupta, his successor, was being much troubled with five hundred pupils, who were self-opinionated and proud. He felt that they were beyond his power to guide and elevate. There was not existing between him and them the "secret link of influence" (yuen, "cause", Sansc. nidana) that would have overcome this difficulty.
9. His pupil, Deva, comprehended him, and said, "The Buddha nature which you my teacher, make known to us, does not consist in sights and sounds". Lung-shu intrusted to him the care of the Dharma.
10. "All methods and systems are empty. I do not exist, and cannot be injured. I do not receive love or hatred from any. What that man has injured is the form of retribution for my past. It is not I myself."
11. Most influential leader of the Chinese Buddhists was Matsu, who belonged to the order of Ch'an-Shi, one of the three divisions of Buddhist monks. As such, he followed the system taught by Bodhidharma, which consisted in abstraction of the mind from all objects of sense, and even its own thoughts. He addressed his disciples in the following words, "You all believe that the "mind" (sin) itself is "Buddha" (intelligence) Bodhidharma came to China and taught the method of the heart that you might be enlightened. He brought the Lengya Sutra, exhibiting the true impression of the human mind as it really is, that you might not allow it to become disordered. Therefore that book has but one subject, the instructions of Buddha concerning the mind. The true method is to have no method. Out of the mind there is no Buddha. Out of Buddha there is no mind. Virtue is not to be sought, nor vice to be shunned. Nothing should be looked upon as pure or polluted. To have a sensation of an object is nothing but to become conscious of the mind's own activity. The mind does not know itself, because it is blinded by the sensations".
12. Bodhidharma brought from the western heaven "the seal of truth" (true seal) and opened the fountain of contemplation of the east. He pointed directly to Buddha's heart and nature



swept away the parasitic and alien growth of book instruction, and thus established the Tsung-men, or esoteric branch of the system, containing the tradition of the heart of Buddha.

- 13. In the former appears very distinctly the practical part of the esoteric system, attention to ki the heart.
- 14. According to the system held in common by those schools, the heart is Buddha.
- 15. The pure vacancy of manjusri, the withdrawal of the thoughts from the world of sensations recommended by P'u-hien, the mercy of kwan-yin, the knowledge of Shi-chi, the purity of "Vimakita" (wei-mo)--all these various principles are in the heart. To know it, is all that is needful.
- 16. Let the mind do nothing, observe nothing, aim at nothing, hold fast to nothing; that is Buddha. Then there will be no difference between living in the world and entering Nirvana. Then human nature, the mind, Buddha, and the doctrine he taught, all become identical.
- 17. This description is taken from a little work of the Tang dynasty, called T'wan-tsi-sin-yau.
- 18. Though Bodhidharma was nominal founder of the esoteric schools in China, the real philosophic thinker, who gave them the impulse to reflection, was Nagarjuna, the most important founder of the Mahayana school. He specially originated the Madhyamika system, which reduces everything to bald abstractions, and then denies them. The soul has neither existence nor non-existence. It is neither permanent nor non-permanent.
- 19. An example of the mode in which the contemplative Buddhists represented the importance of watching over the heart.
- 20. In former appears very distinctly the practical part of the esoteric system, attention to the heart. In the latter its speculative tendency--denying everything external to the mind--is brought to view. According to the system held in common by these schools, the heart is Buddha.
- 21. All that the great Bodhisattvas have taught, men have in themselves. The pure vacancy of manjusri, the withdrawal of the thoughts from the world of sensations recommended by P'u-hien, the mercy of kwan-yin, the knowledge of Shi-chi, the purity of "Vimakita" (wei-mo)--all these various principles are in the heart. This description is taken from a little work of the Tang dynasty, called T'wan-tsi-sin-yau.
- 22. The feeling of Buddha, on observing the world in this state was that men's own notions are false and not to be trusted; that in true knowledge there is no distinction of what is myself and what is not myself, and that the conception of a living personal Buddha should be abandoned. Otherwise men count not return to their true moral nature.

23. Although reason is the same in all beings, yet in the course of the world, they will not come to the knowledge and the use of it, and therefore instruction is necessary to produce belief and remove what is false.
24. Extract from a commentary on the Fa-hwa-king states that "according to the contemplation of the heart, following the middle path, and taking the correct view, they do not err.
25. regulations for the practice of his followers were instituted by Chi-kai: (1) constant sitting, to attain the state of samadhi; or reverie taught to Manjusri; (2) constant moving to attain another state of samadhi taught by Buddha; (3) partly sitting and partly moving, to attain the state of samadi taught by him to P'u-hien; (4) Neither sitting nor moving, to attain still another form of religious reverie.
26. It is a custom in some monasteries, as at Tien-tung, near Ningpo, to feed a bird with a few grains of rice just before morning meal has commenced. When the priest appears at the door the little bird, which is watching in the neighbourhood, and knows how to act on the occasion flies to receive the gift.
27. The four Maharajas, or "great kings" of the Devas, preside each over one of four continents into which the Hindoos divide the world. Visitors in Chinese temples will have noticed two warlike images on each side, just within the entering door. They are the Devas here alluded to. Each leads an army of spiritual beings to protect mankind and Buddhism. At the head of the Gandharvas and Vaishajas is Dhritarashtra, for the eastern continent. The inhabitants of the south, Jambudvipa, are protected by Virudhaka with an army of Kubandae. In the West, Virupaksha commands an army of "dragons" (nagas) and Putanas. In the North, Vaishravana is at the head of the Yakshas and Rakshasas.
28. They named their system Mahayana, Ta-Ch'eng, or "Great Development". Among these teachers the leading mind was Lung-shu, or "Nagarjuna", as he is called by the Tibetans.
29. New worlds are located at pleasure in the boundless regions of space. But the whole of this imaginative creation was probably intended by the authors to be symbolical. According to the explanation of the Tien-tai school, and of the esoteric Buddhists, the whole of this fictitious universe was meant to illustrate certain Buddhist dogmas. It was the extreme scepticism of the Buddhist philosophers that paved their way to this mode of teaching their system. In the Tien-tai commentary on the Fa-hwa-king, the symbolical method of interpreting this mythological creation of the fancy may be seen exemplified.

30. Wen-shu (Manjusiri) and a crowd of other Bodhisattwas attend his instructions, as he sits on a lion dais surrounded by lotus flowers. 5

31. The symbolical character of this mythology is seen very clearly in the attributes of the Bodhisattwas, who play in it such an important part, and who are the objects of such extended popular worship in the Buddhist countries of the North. In Kwan-yin, mercy is symbolised; wisdom, in Wen-shu; and happiness in Pu-hien. To the philosophic Buddhists, these personages with Amitabha, Yo-shi Fo and the others are nothing but signs of ideas. The uneducated Buddhists believe in their real existence, but all the evidence goes to show that they were invented by the former class of Buddhists, and palmed upon the people by them as real beings proper to be worshipped.

32. We learn from the Mongol account of Wu-tai, that Manjusri is addressed in prayer as the enlightener of the world. His wisdom is perfect, and is symbolised by the sword he holds in his right hand; because his intellect pierces the deepest recesses of Buddhist thought, and cuts knots which cannot otherwise be solved.

He is also represented as holding in his hand a volume of Buddha's teaching, of which a flower is the symbol. He is styled also the lamp of wisdom and of supernatural power. He is said to drive away falsehood and ignorance from the minds of all living beings, and on this ground the lama who compiles the books prays to him for knowledge in reverential terms.

The Hwa-yen-king, called in Mongol Ulang-i sodar, is cited in this work as recording an assembly of numberless Bodhisattwas at Wu-tai, among whom Manjusiri is conspicuous in power and in honour.

33. Manjusiri is informed by Buddha, that it is his duty to seek the instruction and salvation of the Chinese by making his home at Wu-tai, and there causing the wheel of law to revolve.

34. Temples consist of several halls and chapels called by a common name, tien. In the "entering hall" (si-i-ienyang-tien) two colossal wooden statues meet the eye on each side. These are the maharajas, or "Four great kings of Devas" or Si-ta-tien-wang.

The Sanskrit names are explained: "Vaishramana", "He who has heard much"; "Dhritarsatra" "protector of kingdoms"; "Virudhaka" "Increased grandeur"; and Virupaksha "Large eyes". They are called in Chinese Töwen, Chi-kwe, Tseng-chang, and Kwang-mu. They govern the continents lying in the direction of the four cardinal points from Mount Sumeru, the supposed centre of the world. In the Kin-kwang-ming-king, they are described as actively interfering in the affairs of the world. When kings and nations neglect the law of Buddha they

withdraw their protection. They bestow all kinds of happiness on those who honour the San-pau (Three treasures), viz. Buddha, the Law, and the Priesthood.

Properly they are all warlike, but as seen in temples they are dressed in different modes. He of the South holds a sword. He has a black countenance of ferocious expression. The others have blue, red, and white faces. One holds in his hands a "guitar" at the sound of which all the world begins to listen, or, as some say, the camps of his enemies take fire. Another has an umbrella in his hand, at the elevation of which a violent storm of thunder and rain commences; or, according to others, universal darkness ensues. Another holds in his hand a snake, or some other animal hostile to man, but by his power made submissive and instrumental to the wishes of its conqueror.

35. The leading idea of the entering hall is the representation of the powerful protection by celestial beings enjoyed by the Buddhist religion and its professors.

36. According to the explanations of the philosophic Buddhists the principle of arrangement and the use of idols at all must be viewed as symbolical, as already remarked. When the worshipper enters he is met with the idea of "protection" from celestial beings. As he advances into the presence of Buddha, he sees in his image "intelligence" the fruit of long and thoughtful contemplation. In the Bodhisattvas are exhibited "knowledge and mercy" combined.

36. The Peking custom in making large images, whether they are of brass, iron, wood or clay is to construct them with the internal organs.

37. This represents intelligence, the heart being regarded as the seat of the mind.

38. Buddha replied:—"You speak well, Ananda. All men continue to live and die, and live and die again, because they do not know that the mind should rest in a state of constant purity, and their nature kept clear and true to itself. Ideas arise in their minds which are not true, and perforce they enter the wheel of ceaseless revolution.

39. The commentator Te-tsing remarks that men generally fall into the error of Ananda. They think that the mind is enclosed in the visible body. Continuance in the sphere of the metempsychosis arises from men's mistaken opinion that the body, the mind, and "their actions" (wu-yun) constitute myself. This false view must be first combated.

40. THE BRADHUKA SHASTRA. The author of the original work of which a translation is here given from the Chinese version was the patriarch "Nagarjuna" (or Lung-shu).

41. One of his lesser works will prove not altogether use-  
less in the elucidation of Buddhism. It is called Yih-shu-lu-  
kia-lun, the Shastra of One shloka". *In the preface writes*

42. Nagarjuna: "what says my doctrine?" That all kinds of "act-  
ing" (fa) are non-permanent and my own body is nothing. The  
non-reality of my body is not separate from the non-permanence  
of all action, my nature and my body being nothing. There-  
fore there is no such thing as permanence. "All the Buddhas  
and their disciples of the two classes Yuen-kieh and Sheng-wen  
("Listeners" Shravaka), have obtained their liberation from  
ignorance by means of this principle of nothingness; not by the  
opposite principle, which maintains the existence of breaking  
off, and of permanence in actions.

"With this meaning I speak of all actions as being in them-  
selves without real embodiment. The Buddhas, the Unenlightened  
(Yuen-kieh), the Listeners, and the Arhans have gained their  
benefits and successes by believing in this principle, which  
maintains the existence of breaking off, and of permanence in  
actions.

"I will now speak of what men are to be opposed. If a man  
who has gained some knowledge says that, without reference to  
action (hing), there is non-permanence, his view is not the  
correct one. If the so-called non-permanence is separated  
from 'existence' yeu-wei or (actuality), in order to be called  
non-permanent, then permanence becomes nothing. Thus, then,  
actuality and non-reality are not essentially different. If  
actuality and non-reality combine, the actual being joined to  
the unreal, a bottle cannot be broken (which is absurd, a bot-  
tle being an actual thing). If the unreal and the actual com-  
bine, the unreal being joined to the actual, the Nirvana is  
destructible (which is absurd, the Nirvana being not an actual  
thing). If the actual and the unreal are, as thus argued,  
identical, all kinds of "teaching" (or 'action' fa) are indes-  
tructible, like the Nirvana, which is permanent and is there-  
fore not produced from any cause. If 'actions' (hing) are not  
produced from causes, they do not differ from the empty Nirvana  
in this case, the method or state of 'actuality' (yeu-wei) need  
not be called constant. But if the things done, being not pro-  
duced from causes, are still nonpermanent, then the em-  
pty Nirvana is not called permanent. If this be true the  
methods of actuality and non-reality are neither of them good.  
If the non-permanent is parted from actuality and is still cal-  
led non-permanent, then actuality apart from constancy ought  
to be called constant. But this is not correct reasoning. In  
which of the Sutras are there such words as these?

"What ideas are to be discoursed upon? What meaning is there in that which you now say? There is much in it that is unreasonable, such as your crooked mind cannot fathom. Therefore what you say, is not correct doctrine. If men, who have gained some knowledge, maintain that the (action or) Law of the past, present and future is in each case completed from and in itself, this is to be regarded as a false view. Why so? Because it is a view which omits the notion of the cause. If we speak of the future as not being produced from causes, but as formed from and in itself, then the present is also not produced from causes, but is formed from its own nature. For the future and the present are, in their own nature even and equal, without any difference. If so, and the law of the present comes from causes, why, in this case, should not the law of the future come from causes also? Your ground this view either on the Sutras, or upon your own judgment, but the statement is incorrect and unreasonable. Being unreasonable it is not to be believed. If the law that regards the future is not produced from causes, but comes from its own nature, it must be empty thing. Being cut off from any connection with causes, it cannot be produced from any cause. It is, therefore, not truly future in itself. But if the future is non-existent, then the present and past are also non-existent. The present and the past being nonexistent, then time in its threefold aspect is really nothing in itself. If it be said that it has a real existence, this is to say that it is permanent, and is produced without a cause.

"If the disciple of Buddha thinks so, who has reached some depth in perception, he does not differ from the heretical teachers, Kapila and others. This Shastra, however, is not made for such as Kapila and Uluka, but for you who hold the same views with me. What I have thus far said, in opposition to the opinions of certain persons, is for the sake of you who have made some advancement, that you may reject incorrect views.

43 My substance or body, i.e., my whole nature, material and intellectual, is a passing, changing thing, and is, consequently, not a real substance at all. It is, therefore, only right to say of it that it is empty and not permanent. (Cont at page 10)

44 He holds that all kinds of action are transitory and not lasting, that the actor or observer is himself nothing real and that these two things are connected. Hence the doctrine of non-permanence.

45 The disciples of Buddha here alluded to, Yaen-kich and Sheng-wen, occupy the third and fourth rank in the Buddhist scale of being. Their position will be understood by the fol-

1. At 71 years of age, Buddha gave instruction in his esoteric or mystic doctrine. It was in answer to 36 questions propounded to him by Kashiapa. Nagarjuna lays it down as a rule that "every Buddha has both a revealed and a mystic doctrine." The exoteric is for the multitude of new disciples. The esoteric is for the Bodhisattvas and advanced pupils such as Kashiapa.

2. Buddha said to the assembled multitude, "From the time that I attained wisdom I have been engaged in saving men."

3. The Lin-tsi school has been very successful. They say, "with-in the body which admits sensations, acquires knowledge, thinks and acts, there is the 'True man without a position,' 'Wu-wei-chen-jen'. He makes himself clearly visible; not the separating film hides him. Why do not not recognise him? The invisible power of the mind permeates every part. In the eye it is called seeing, in the ear it is hearing. It is a single intelligent agent, divided out in its activity in every part of the body. If the mind does not come to conscious existence, there is deliverance everywhere. What is the difference between you and the sages of antiquity? Do you come short in anything? What is Buddha? Answer: A mind pure, and at rest. What is the Law? Answer: A mind clear and enlightened. What is 'Tau'? Answer: In every place absence of impediments and pure enlightenment. These three are one." The object of the Lin-tsi has been to teach Buddhism, so that each monk should feel that he has in himself the power to conquer that difficulty.

4. Chi-k'ai had in early life followed the teaching of the school established by Bodhidharma, the Hindoo patriarch who had died in Northern China thirty years before. He afterwards became dissatisfied with the 'Ch'an-men' (Contemplative school) as that sect is called, not agreeing with its principle that book learning should be discarded, even that which consisted of Buddha's own words, and the heart nurse itself into a state of perfection by rejecting everything external. Chi-k'ai grew tired of this system, and formed the outlines of another, which he taught to multitudes of admiring disciples. He expired while sitting cross-legged and giving instruction to his followers.

The 'Miau-fa-lien-hwa-king' (Lotus of the Good Law) was his favourite book. He thus explained its name:--"As the lotus grows out of the mire and yet preserves its freshness and purity, so the doctrines of this book, the good law, assist men to retain their original nature unsullied and undisturbed amidst the misery and corruption around them."

5. Chi-k'ai divided the teaching of Shakyamuni into five periods. After this classification of the sacred books, he

introduced to his followers his own system. To restore man's true moral nature there must be "observation" (kwan, "to see") of human actions.

Chi-k'ai developed his three-fold system of observation, which, as he believes it to be conclusive of controversy and perfectly satisfactory, he called Chi-kwan, "Perfected observation." This observation is "empty" (k'ung), "hypothetical" (kia), or "medial" (chung). For removing the deceptions that blind men's minds, the most successful method is to view all things in "vacancy" (k'ung). For constructing doctrines and institutions, the "inventive" (kia) method is the best. For establishing and confirming man's moral nature, the medial method is the most effective. These three modes of viewing the world are complete in each other and inseparable, resembling the three eyes of the god Maha Ishwara. The vacant mode destroys the illusions of the senses, asserting their nothingness, and constructs the virtue of Prajna (Knowledge). The inventive mode destroys the deluding effects of the dust of the world, and constructs the virtue of "rescue (from all errors and evils)" kia-i-t'o. The medial method destroys the delusion that results from ignorance, and constructs the "religious character. He formed a series of what he called the Six connectives. i. "Reason; All living beings, down to the smallest insects, have received a moral nature, and have Buddha within them. Constantly resting in this, they attain their perfection, because the gift of reason is equally bestowed. ii. Names and terms. Although reason is the same in all beings, yet in the course of the world, they will not come to the knowledge and use of it, and therefore instruction is necessary to produce belief and remove what is false. iii. Observation of human action. Instruction having been imparted and belief produced, the threefold mode of viewing the world, as already explained, must then be employed. iv. Likeness: Perfection itself being difficult to gain, the likeness to it may be reached. v. The true development of human nature. vi. Confirmation. Ignorance is for ever gone. The mind becomes perfectly intelligent.

6. A story of the shadow of gold in water is told to illustrate how ignorant men seek for golden doctrine in places where they will never find it. The story says that "formerly a foolish man went to a lake and saw at the bottom of the water a shadow of what seemed true gold. He called out, 'Here is gold.' He then went into the water and sought it in vain till he was tired and the water grew muddy. He sat down and waited till the water was clear, when he saw it again, and once more he tried fruitlessly to get it. At last the father



came to look for his son, and asked him why he was so (10-B weary. On learning, he said, after seeing the shadow, 'This gold is on the tree above. A bird must have taken it in his beak and placed it there.' The son climbed the tree and found it." (b) Those who for gain say they have attained eminent enlightenment. By their foolish doctrine they destroy the son of the good, falsely assume a benevolent character, and must in consequence endure much suffering. (c) The book proceeds to speak of the Buddhas and their teaching. They are not liable to the errors of such men. The Buddhas in giving instruction keep a middle path, without encroachment on either side. They are neither too constant on the one hand, nor are they too interrupted and inconstant on the other. There is in their actions and teaching no disproportion. Various pretenders however, try to imitate them, and fall into the errors of boasting, lying, and extravagance. Men, in exhibiting the form of the law, fail to present to view the true law. These extracts are taken from the "Book of a Hundred Parables," Pe-yu-king.

7. The 'Leng-yen-king' is praised by Chü Hi and other confucianists as the best worth reading of the Buddhist sacred books. It is called also 'Chung-yin-tu-na-lan-to-ta-tau-ch'ang-king.' "The Sutra of Nalanda, the great seat of worship, in Central India."

The Chinese translation of the Leng-yen-king was made in the year 705 A.D. by Paramiti, a Hindu Buddhist monk at Canton. He was assisted by Yung-pi, a Chinese. This book tells us how Ananda passed on his way the house of a prostitute, and fell under the influence of enchantment. Matenga, by means of a charm obtained from Brahma by one of the Sabikaras, drew him to her couch, and he was about to break his vow of chastity.

The commentator, Te-ts'ing, a Chinese Buddhist monk of the Ming dynasty, says that a superficial reader might wonder why this Sutra, which unveils the hidden nature of man, points out a secure place of rest, and unfolds a doctrine in all respects complete, should make such an ordinary incident as the temptation of Ananda its point of departure. He says, in explanation, that it is the passions which prevent men from attaining the Nirvana. Among the passions sensual lust is the most powerful and therefore it needs a remedy of corresponding strength to remove it.

The passions are the cause of men being subject to life and death. To set them at rest is the means of attaining to the state of Buddha. Ananda had been led away by passion, and he asks to be re-instructed in the mode of escape. He felt the evil to be great, and that some very powerful agency was needed to destroy it. He desired to commence self-reformation afresh, but not knowing where to begin, he asks for information. The first step is to observe, contemplate, and loosen the heart

from its attachments.

Buddha does not proceed at once to describe the three modes of contemplation, but first inquires of him why, in the first instance, he had commenced the ascetic life. The answer of Ananda revealed the cause of his want of success. Love had been awakened in his mind by the sight of beautiful forms. This was because of his mode of thinking was wrong. He had only exchanged one love for another. His heart had been attracted by a beautiful vision; but he had not seen Buddha in his higher character. If he was right in loving Buddha, might he not also love Matanga?

Not only is Ananda the victim of wrong thoughts. All men are so; and therefore it is that they do not emerge from the region of life and death. But man's true nature cannot be developed where wrong thoughts prevail. The exciting causes of this wrong state of things must be examined into. It is the work of the senses. The senses are the six enemies that disturb the original tranquillity of man's nature. These six thieves, as they are called, are ruled by the heart and the eye. The place where they reside must be discovered.

Buddha, being about to subvert the cherished opinions of Ananda, kindly placed his hand upon his head to inspire him with confidence, lest he should feel pained.

Buddha: "The mind, Ananda, cannot be where the thought is; for it is without 'substance' (t'i), and cannot be at any place. For if an unsubstantial thing could be said to be at a place, the eighteen limiting points which excite sensations would become nineteen, and the six objects of sense would become seven. But that the mind is unsubstantial can easily be shown. When I touch myself with my hand, the knowing mind, (the resulting act of knowledge) must come from within outwards or from without inwards. If the former, the interior of the body would be visible; if the latter, I should first see my face. Since I see neither, my mind must be unsubstantial."

Ananda--"It is the eye that sees; though it is not the eye that knows. To say that the mind sees is incorrect."

Buddha: "If the eye could see, the door of the house in which you are might also be able to see. The eye of the dead sees nothing. Further, Ananda, the mind, if it has substance, must be one substance or many. Your mind must pervade your entire body or not. If your mind be a single substance, when you touch one limb all the limbs should feel the pressure. If it were felt everywhere, the sensation would not be referred to any particular spot. If the sensation belongs to one part, you who are the subject of it cannot form a single substance. But neither can you be many substances, for then you would be many men. If the substance of your mind pervad<sup>e</sup>

your entire body, a sensation of pressure would be felt (10-C in every part. If it pervaded the body partially, a portion of it would be susceptible to touch, while the remaining parts were not so. Since this is not the case, your supposition, that the mind is wherever thought is, falls to the ground."

Ananda: "Formerly I heard Buddha discoursing with Manjusri and others on the true nature of things which appear. You then said the mind is neither within nor without the body. It seems to me that without interior perception there can be no external knowledge. What is in the body must be perceived, if we are to know what is outside of the body; else the mind cannot be within the body at all. As it is, we only perceive what is outside, and not what is within. The mind, therefore, must be neither within nor without, but between the two."

Buddha, in his reply, argues that Ananda was wrong, and that the place of the mind is not between the inside and the outside, anymore than it is within the body or without in the material things which are the objects of sensations.

8. Shastra of One Sloka or 'Yih-shu-lu-kia-lun: (continued from page 8) "If he who has made some advancement in knowledge says that man in his birth, in his continued life, and in his death, is the same in form, he speaks erroneously. The body of man is, in its nature, not permanent, and, therefore, its being called body has arisen from the circumstance that men who have advanced somewhat in true knowledge have made this distinction. Therefore apart from the various modes of action, there is non-permanent body; because man is, in his form, not permanent.

"Therefore Buddha, in instructing the Bikshus respecting various acts, represents them all as not constant. This is on account of what has already been said.

"If it be maintained that, apart from acting, men and things are non-permanent, retaining their own form, such an opinion is wrong. Should you not understand why the phrase non-permanent is used, I will now explain it. It is because of what is said in the opening stanza, 'Body is not body.' The notions of body and not body you easily distinguish. The non-permanent, what is it? It is without body. Therefore it is, that body is not body. In its own nature it is not body, and therefore it is formally stated to be without body.

"When it is said, 'My substance, in its nature, is not substance,' it is asserted that there is no substance but that which is 'not substance' (wu-ti). For this reason it is said that substance in itself is not such. If you hold that there is some substance existing beside wu-t'i, you are wrong; this mode of arguing is not that of the Sutras. If you assert that the 'absence of body' (wu-t'i) is what constitutes substance, this also is incorrect; because the Sutras do not say so.

'Therefore it is stated to be empty and not permanent.' Refer, for example, to the Sutra, 'Tiau-fuh-san-mih-t'i-king, 'Narrative of Buddha pacifying and subduing Samidhi,' which says, that Buddha addressed Samidhi with the words, 'The eye of man is empty, and not permanent. There is no eye that does not move, that does not perish, that does not change. And why? It is its nature so to do. The ear, nose, tongue, body, and mind have all the same changeable and destructible nature!'

"Buddha, the World's Honoured one, speaking in this Sutra of emptiness and of non-permanence, on this account expressed the opinion here stated. Thus we know that all acts are empty and non-permanent. Being not permanent, they are without 'body' (t'i). Consequently all acts are, in their nature and of themselves, without bodily form. It is in this way that the meaning of the words wu-t'i, without body,' is established.

"If, in this manner, an opinion be tested by the Sutras, it will be well established. If it will not bear this test, it must fall to the ground. In my view, what is in the Sutras must be completely satisfactory. Therefore it is that the opinion, that '(my) nature (sing) is in itself without body,' has been now employed to bring to its completion 'the Shastra of one Sholoka.'

"All kinds of action (or existence), such as body, nature, 'act' (doctrine), thing, matter, 'existence' (yeu), are different in name, but the same in meaning. Whichever of these we speak of, the only difference between them is in the word 'yeu,' 'to be.'

"This word 'yeu' is, in the original language, 'subhava.' It is translated in several ways, as 'the substance which gives substance to itself' (tsi-ti-t'i), or as 'without action and with action' (wu-fa-yeu-fa), or as 'the nature which has no nature of its own' (wu-tsi-sing-sing)."

Analysis and Remarks:--The author begins with stating, in a rhythmical form, the principles he is about to establish. My substance or body, i.e. my whole nature, material and intellectual, is a passing, changing thing, and is, consequently, not a real substance at all. It is, therefore, only right to say of it that it is empty and not permanent.

This principle agrees with the description given of the Buddhists by Colebrooke, who observes that they are called by their adversaries the orthodox Hindoos, 'Sarvavainasikas,' or "Those who argue total perishableness." They deny the permanent existence of atoms, and only allow that images of things are formed which immediately pass away.

The author then gives his reasons for composing the treatise and the 'Gatha' or rhythmical statement with which it commences. He wrote it for the sake of such persons as cannot read

through the very long and tedious works found in the (10-D) Buddhist library. He also wished to place in a short compass the argument for the transitory, unreal nature of all existing things, for the use of advanced students; lest they should be influenced by those arguments, self-suggested or presented by others, which go to prove that the world is real and that the information given by the senses is trustworthy.

Representing the doctrines of opponents. Two views are given--that which regards the universe as permanent, and that which describes it as liable to cessation. Both are considered as erroneous by the champion of Buddhism. Safety is only to be found in the doctrine of nihility.

Lung-shu (i.e. Nagarjuna) proceeds to controvert by argument, the opinions of two classes of reasoners, and the first of those who hold the doctrine of non-permanence in an incorrect manner. It ought not to be held so as to deny the reality of action, or so as to confound action and inaction. These terms in Chinese, 'yeu-wei, wu-wei,' may perhaps be translated "actuality" and "non-reality." Their meaning will be seen by the illustrations used. An earthenware bottle is adduced as an example of an "actual thing" (yeu-wei), while the Nirvana belongs to the "non-actual" or 'wu-wei' class. These instances are brought forward to show that things of the two classes of

objects must not be confounded. For if actuality be identified with non-reality, a bottle, it is said, would become a non-actual thing, and it would be wrong to say that it was destructible. So if non-actual things were identified with what is actual, the Nirvana would cease to be indestructible. The distinction, then, between the actual and non-actual must be preserved.

He goes on to overthrow the notion that the past, the present and the future are self-produced, and do not come from the action of causes. He observes that the present and the future are as to their nature similar, and controlled by the same laws; but the present results from causes, and therefore the future must also originate in the same manner. If the past, present and future do not come from causes, he argues that they can be nothing real at all. The holder of such views would thus fall into the error of Kapila and other heretical teachers.

In explaining the introductory stanza Lung-shu first discusses the origin of the phrase "my body." He observes that it consists of the body and its actions; i.e. it means myself. In the region of mental and physical actions, we come to the consciousness of myself. In this region the inferior classes of Buddha's disciples continue to wander partially enlightened.

Advancing from this incomplete view, we speak ordinarily of

men and things, in the singular, dual and plural numbers, as separate beings existing independently of each other, thus increasing the first error. The four elements, earth, water, fire and wind, differ in their nature, as being hard, moist, hot, and moving, and so each man and thing is looked at as having its characteristic differences from others. Hence the common but erroneous expression my body, my self.

Lung-shu complains that some persons maintain birth, duration and destruction to be the same thing. He then proceeds to state that the body in its nature is not permanent, that its being called body has arisen from the distinctions which men in their ignorance have made, and that the correct doctrine of the body being non-permanent is inseparably connected with the various physical and mental operations which spring from the body; because, he adds, man is his entire form non-permanent.

The non-permanent is necessarily unsubstantial. The things we see are liable to perish. Therefore they are not real things. We must speak of things as they really are. Hence the words "my body is not body," are correct and appropriate.

The third sentence, when it says, "My body in its nature is not body," asserts that, apart from the unsubstantial and the vanishing, no body exists; and that therefore it is right to say of my own body, that it does not exist.

Cousin, in his lectures already referred to, speaks of the psychology of Buddhism as being contained in two propositions, extracted by Burnouf from Buddhist books.

1st, Thought or spirit--for the faculty is not distinguished from the subject--appears only with sensation, and does not survive it.

2nd, The spirit cannot itself lay hold of itself; and in directing its attention to itself, it draws from it only the conviction of its powerlessness to see itself otherwise than as successive and transitory.

Burnouf adds, these theses are radically opposed to Brahminism, whose first article of faith is the perpetuity of the thinking subject.

We see that the non-permanence of things, which is so important a principle with our author, also pervades the books of Nepaul which Burnouf studied, and constitutes a watch-word of Buddhism.

Lung-shu proceeds to observe that some persons hold false views on this subject. One opinion is that independently of the unsubstantial there is substance, but this is contrary to the Sutras. Others say the unsubstantial is my body, but this is wrong (although it is correct to say that my body is unsubstantial), because it is not found in the Sutras. Such are

the words of the Buddha, nor are they met with in 10-E  
the great holy Sutras, and they must not be believed.

The last sentence, "I therefore say that it is empty and not permanent," is illustrated by appealing to the teaching of Buddha in one of the Sutras. He takes the eye as an example. There is no eye that does not move, that is not destroyed, that does not change. It is therefore empty and non-permanent. So it is with the other sensorial organs. The nature of them all is to change and decay.

The Buddhists in enumerating the organs of sense, after mentioning the eye, ear, nose, tongue, and body, add the mind. Lung-shu does so in this passage. The mind, as the organ of consciousness, is viewed as a sense. We limit the term sensorial organs to those which are material, but the Buddhist, not believing in the reality of material things, calls every organ by which impressions are communicated a sense.

Buddha having thus expressed his opinion in the Sutras, it is added, we know that all acts are empty, non-permanent, and therefore without body. Thus we arrive at the doctrine that body does not exist.

It should be remembered that the Buddhists regard the acts of the thinking being as one with his substance. They do not distinguish between the agent and the act, but deny the reality and permanence of both in their unity. Thus they will say, as in this case, "all acts" (yih-ts'ie-fa) are without body, instead of predicating this of the actor.

Hence also he proceeds to say, that human nature is without body, resting his doctrine on the authority of the Sutras, and adding that it is the object of this entire treatise, "The Shastra of one Shloka," to illustrate it.

9. The doctrine taught by Kwan-yin are the non-existence of matter, and the infiniteness of the knowledge and mercy of Buddha. All evils are summed up in ignorance. To acquire knowledge of the emptiness of existing things is to become saved.

10. The Tauist religion especially is responsible for those superstitions which have a dangerous character. It is dangerous to the state that religious teachings should be encouraged which tend to foster and originate popular delusions entailing such frightful results. The Tauists accept and endorse the whole system of popular delusion. They make money by selling the charms which are represented to be a protection against such demons. What a field is here presented for the teaching of science, and the pread of a practical system of improved education in China! Dence intellectual darkness clouds the people's minds. There is pressing need for the extension of a system of education which should strike at the root of superstition and enable the rising youth of the

country to avoid falling into the thrall of those delusive imaginations which have grown up under the fostering care of the Taoists during the last two hundred years.

It is a great misfortune for a nation to have an extensive sacerdotal caste, whose interest it is to continue, generation after generation, the belief in deceptive fancies which check the free growth of true ideas and all healthy habits of thought. Their livelihood depends on the people continuing to believe in demons, fairies, and charms.

11. Shakyamuni said in his last moments, "The spiritual body is immortal." But he said just before, "All you Bikshus, do not be sad. If I lived in the world for a kalpa, on arriving at the time I must still be annihilated. Not to leave you when the hour has arrived is impossible. In gaining benefit one's-self, others are benefited. The system of doctrine is already perfect. Should I live longer, it would be of no benefit to you. All that were to be saved, whether in the paradises of the Devas, or in the world of mankind, have already been saved. As to those who have not been saved, the causes which will ultimately lead to their salvation have already been put in operation. From this time forward I exhort you, my disciples to expand, explain, and propagate my doctrine, and thus" (here follows our author's quotation) "the 'spiritual body' (fa-shen) of Lu-lai will be constantly present, and will not be annihilated at all."...From the "Sutra of the dying instructions of Buddha."

...The doctrine taught by Kuan-yin are the non-existence of matter, and the infiniteness of the knowledge and mercy of Buddha. All evils are summed up in ignorance. To acquire knowledge of the emptiness of existing things is to become saved. The Taoist religion especially is responsible for those superstitions which have a dangerous character. It is dangerous to the state that religious teachings should be encouraged which tend to foster and originate popular delusions entailing such frightful results. The Taoists accept and endorse the whole system of popular delusion. They make money by selling the charms which are represented to be a protection against such dangers. What a field is here presented for the teaching of science, and the spread of a practical system of improved education in China! Hence intellectual darkness clouds the people's minds. There is pressing need for the extension of a system of education which should strike at the root of superstition and enable the rising youth of the



lowing:

Four Degrees in the li- ness (Sheng)	Buddha. Bodhisatwa. Yuen-kio, Sheng-wen.	Intelligence. Knowledge and mercy. Perception gained by the study of "Listners" <u>Shrawakas</u> .
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46. In Chwang-tsi we meet with the words, "to be earlier than the Great Extreme, and yet not to be high". The commentator says that the phrase "Great Extreme" here means "Heaven, earth and man, included by not yet separated".

47. This sect has existed in China for about two hundred and seventy years. Its originator was Lo Hwei-neng, a native of Shan-tung. In imitation of the Buddhist title tsu, he is called Lo-tsu, "the patriarch Lo".

The name of the sect is Wu-wei-kiau, which translated literally means the "do-nothing-sect". The idea intended by it is that religion consists, not in ceremonies and outward show, but in stillness, in a quiet, meditative life, and in an inward reverence for the all-pervading Buddha. Buddha is believed in, but he is not worshipped. The phrase Wu-wei, to do nothing occurs in the writings of the early Taoists, long before Buddhism appeared in China.

49. Men do not know this principle, and therefore they seek for false doctrine. My method is clear and perfect it is suited for the whole world.

The foreign priest then asked him why he did not chant books of prayers. He answered "that the great doctrine is spontaneous, man's nature is the same with heaven. The true unwritten book is always rotating. All heaven and earth are repeating words of truth. The true book is not outside man's self. But the deceived are ignorant of this, and they therefore chant books of prayers. The law that is invisible manifests itself spontaneously, and needs no book. The flowing water, the rushing of winds, constitute a great chant. Why, then, recite prayers from books? The founder of the Wu-wei religion again asked why he did not worship images of Buddha. He answered "A brazen Buddha melts, and a wooden Buddha burns, when exposed to the fire. An earthen Buddha cannot save itself from water. It cannot save itself; then how can it save me?"

In every particle of dust there is a kingdom ruled by

Buddha. In every temple the king of the law resides. The mountains, the rivers, and the great earth form Buddha's image. Why then, carve or mould an image?

Again he is asked why he does not burn incense? He replies "That ignorant men do not know that every one has incense in himself. What is true incense? It is self-government, wisdom, patience, mercy, freedom from doubts, and knowledge. The pure doctrine of the Wu-wei is true incense, pervading all heaven and earth. Incense is everywhere ascending. That incense which is made by man, the smoke of fragrant woods, does not reach heaven.

50. This use of fiction to recommend religious dogmas is in keeping with the usual character of the Buddhist books. Unlimited license is taken by the authors in inventing a suitable tableau of characters and scenery in which the doctrines to be taught may be prominently represented.

51. Buddha's heart is, for example, spoken of as Anuttara Samyak Sambodhi, pronounced in the era of the Hindoo translations A-no-ta-la sam-mo sam-bo-di. An is the negative Uttara is "superior" sam means "perfect", "good", "same"; samyak is given in the sanskrit dictionary "all", "wholly" "fitly". bodhi is "intelligence", "the intellect", "the holy fig-tree", "knowledge of God", and as an adjective, "wise" etymologically it is "that which distinguishes", that is, "the intellect" and hence "that which is distinguished", "doctrine", "the object of the highest study". From this has come the title Buddha the "perceiver", "the sage",

THE PHILOSOPHY OF RELIGION versus THE PHILOSOPHY OF SCIENCE.  
BY ALBERT EAGLE.

1. The universe consists of nothing but electrons, protons, and photons or light quanta; and that all phenomena can, and must be explained in terms of the complicated interactions of these things.
2. No serious scientist till Einstein ever seriously questioned the possibility of the universe not being contained in a three dimensional stark void which is a fundamental necessity of all our mental conceptions from the very nature of the human mind.
3. Matter used to be defined, in many of the older books on Physics, as that which occupied space, while it was then a favourite axiom with authors and teachers alike that two pieces of matter cannot, occupy the same space at the same time.--nothing they thought, could possibly be more obvious to any pupil's mind than this. Modern Physics has played havoc with all such old ideas of matter--for which all

philosophers and all religious teachers should be exceedingly grateful to modern physicists. For nothing has made any intelligible idea of immortality so difficult to believe in as a testimony of one's senses to the solidity, hardness and impenetrability of ordinary solid matter with which we are always surrounded.

4. The first step in breaking up the nineteenth century ideas of atoms as being solid, hard elastic spheres (or something similar) was Sir J. J. Thomson's discovery in 1897 that in a discharge of electricity in a vacuum tube there were present small particles moving with speeds up to 50,000 miles a second, which carried 700 times the electric charge per unit mass as was carried by hydrogen atoms in an electrolytic solution.

5. According to modern Physics, matter actually "occupies" considerably less than a billionth (a million millionth) part of the space it apparently occupies.

6. Let us suppose, for instance, that electrons, instead of being steady or constant electric charges--and we have no evidence that they are, it is only that we always naturally think things are quiescent till we find they are not--were pulsating; and that, as the result of this, the electric force round them, instead of being constant, oscillated like the bob of a pendulum. If all the electrons in the world pulsated with the same period, and in phase with one another, the pulsations would be quite undetectable if they were trillions a second, as they inevitably would be on any theory of their constitution; for electrons will revolve round atoms hundreds of billions of times a second.

If now we have another group of pulsating electrons, pulsating in a different period of time, these electrons would exert no average force on those of the former group. We can hence easily imagine that two totally distinct and independent worlds could exist in the same region of space and each would not only not interfere with the other in the slightest, but the beings in each would be perfectly unconscious and even incredible of the existence of the other world. But since each world only consists of particles not occupying a billionth of the total space we need not stop at two, we may easily postulate a million distinct interpenetrating worlds, each made out of electrons of different frequencies of pulsation. And then altogether the whole million worlds would not "occupy" a millionth part of the space they each seemed to occupy entirely and exclusively!

If we now examine some super-man, or being whose body was made of electrons, whose rate of pulsation could be varied

and controlled at will, it can easily be seen that by tuning them up or down he could, without moving a yard, become conscious of one world after another till he had gone through the whole million; and each time he tuned in to each world he would be perfectly oblivious to the existence of the other 999,999.

7. In pre-wireless days I dare hardly have written about such a possibility as I have just outlined: it would have seemed so ridiculous and impossible to most of my readers. But now, when millions of people possess wireless sets, and only have to turn a knob, or two to make the loud speaker bellow out, in turn, any of forty or more different programmes at will in over half a dozen different languages, and they see that while repeating one programme the loud speaker is sublimely unaffected by all the other thirty-nine or more (if it is a properly selective set) they will realize that the very same thing as I have been suggesting is done in principle by a mere piece of apparatus in their own homes.

I am not, of course, pretending that I think there are a million, or even a dozen, different worlds all interpenetrating the space in which we are placed. But I do think that there is at least one more besides our world.

8. The mechanical view of the organic world remains nothing more than a hope, a faith, a postulate, or a prejudice, in the minds of those who hold it.

9. But these speculations and all of their kind can have no root for want of an intelligible link between nerve-process and mind process.

But strictly, we have to regard the relation of mind to brain as still not merely unsolved but still devoid of a basis for its very beginning.

10. Sir Charles Sherrington, O.M., F.R.S., Waynflete Professor of Physiology in the University of Oxford, in the Rede Lecture before the University of Cambridge, 5th December 1933.

11. No other way can possibly be imagined in which the Almighty created the Universe than by supposing that He developed it out of Himself. For we can't even imagine Omnipotence making something out of nothing; to think that is simply not thought; and we cannot imagine that originally there was anything but Himself to make anything out of if we grant His Existence at all.

12. What the world is ultimately made of; and how the stuff came into existence and came to possess the properties it does possess.

The order of creation must have been from above downwards

12. and not from below upwards, which is the way in which science attempts to explain the universe. It is true the created forms of life may travel upwards from below; but these did not create the universe, and are not doing it now — the univers created them. It follows that the lower planes of creation can only be explained in terms of the higher, and

that any science which attempts the reverse must be for ever bankrupt as far as ultimate explanations go. From this my readers will be able to see the ludicrous absurdity of any physicist thinking that he has only got to perform a few more experiments on the electron to find out its ultimate nature, when he will have the clue to all things.

13. One's mind strongly wants to feel that the stability of the universe requires that the Being of God, in its depths, should be eternally at Rest and that all the phenomena of creation should be only patterns traversing its surface, so as to speak, and not something which makes any upset in the very depths of the Being of God.

14. "The great idea which Einstein contributed to scientific philosophy was the principle that if a thing is essential unobservable then it is not a real thing and our theories must not include it." And again, "...its general point of view of questioning the reality of anything unobservable is one of the greatest revolutions in scientific thought that has ever occurred.

15. It is an ideal conception—a mental construction—to which one refers the universe of nature for the purpose of thinking about it; it is therefore absolutely independent of the nature of such universe.

16. This sort of talk about consciousness naively implies that the external world as we are mentally conscious of it is the external world of reality; and that consciousness only consists of being "aware" of the sights, sounds, odours, feels and tastes of the external world. But it isn't. We ordinarily say, for example, that it is a fact of external reality that gold is yellow; and for every day life the statement is perfectly satisfactory since all normal people's sensations of the yellow gold is really a rarefied fog of minute particles — electrons and protons; it is the lump of gold as mirrored in my consciousness before my inner ego that is yellow, not the lump in the museum show-case that I am looking at. Its yellow is something that is entirely within my own cranium; and it is caused by the influence the light reflected from the lump and entering my eyes has on whatever substance it is (and it is certainly non-material which, being in actual contact with my self-conscious inner-ego, is thereby able to affect my consciousness in the way it does.

17. To many of us a mere juxtaposition of the two sets of happenings proclaims their disparity. On the one side changing electrical potentials with thermal and chemical action making a physiological entity held together by energy relations on the other, a suite of mental experience, an activity, no doubt, but in what if any relation to energy? As for me what little I know of the one, does not speaking personally, even begin to help me toward the how of the other. The two for all I can do seem to remain disparate and disconnected... Mental experience on the one hand, and brain happenings on the other, though I cannot correlate together, I nevertheless find to coincide in time and space.

"PHILOSOPHY OF HISTORY IN EUROPE" BY ROBERT FLINT.

- (i) That the reign of law somehow extends over human affairs--- that history has not been abandoned to caprice and chance, is not mere anarchy and chaos, but embraced within a system of order, more or less perfect--that amidst all its apparent confusion and incoherence there has been some sort of growth, some sort of development of the mind and spirit of the human race-- that events are connected by some determinate relationships, and that one social state arises out of another, to which it retains some correspondence in character,--is a conviction which every man is likely to bring with him to the study of history.
- 2) Greek philosophy from its origin kept itself essentially distinct from Greek mythology, the influence of which upon it at the strongest was only secondary; at a very early date it began not only silently to undermine but openly to assail it as irrational and immoral. It is its characteristic and glory that from first to last it was free and independent, acknowledging subjection to no authority save that of reason alone.
- 3) Only slowly, and with difficulty, and in comparatively recent times, has philosophy once more recovered its independence and ceased to be the handmaid or bondswoman of theology.
- 4) The more the mind of the historian is awake and active, the more, of course, it is impelled to go in search of the connections between causes and effects, between occurrences and tendencies; but even the most absolute "dry-as-dust" manifests a degree of desire to get below the surface, and generally gets so far below it as to find that some larger causes than mere individual volitions determine the course of events. A man has only to give himself seriously to the study of any portion of history, and he can scarcely fail to discover that it is pervaded by thoughts and forces which determine the nature and form of the opinions and acts.

1. Present universe is not the first and last. It is but one of an infinite series, without absolutely beginning or end, though each universe of the series appears and disappears.
  2. At the moment of death the empiric consciousness, or consciousness of objects is lost. There is what is popularly called a 'swoon', which is, however, the corollary of super-consciousness itself, or the Clear Light of the Void; for the swoon is in, and of, the Consciousness as knower of objects (Vijnana Skandha). This empiric consciousness disappears, unveiling Pure Consciousness.
  3. The Void is *hus*, in this view, the negation of all determinations, but not if 'Is-ness' as such, as has been supposed in accounts given of Buddhist Nihilism; but it is nothing known to finite experience in form, and, therefore, for those who have had no other experience, it is nothing.
  4. Positively, and concomitantly with such release, it is the perfect experience which is Buddhahood, which, again, from the cognitive aspect, is Consciousness unobscured by the darkness of Unconsciousness, that is to say, Consciousness freed from all limitation..
  5. The Text constantly urges upon the dying or 'dead' man to recognise in the apparitions, which he is about to see or sees, the creatures of his own maya-covered governed mind, veiling from him the Clear Light of the Void. If he does so, he is liberated at any stage.
  6. The dying or deceased man is adjured to recognise the Clear light and thus liberate himself. If he does so it is because he is himself ripe for the liberated state which is thus presented to him. If he does not (as is commonly the case), it is because the pull of worldly tendency (Samskara) draws him away. He is then presented with the secondary Clear Light, which is the first, somewhat dimmed to him by the general Maya. If the mind does not find its resting place here the first or Chikhai Burdo, which may last for several days, or 'for the time that takes to snap a finger' (according to the state of the deceased), comes to an end.
- In the next stage (Chonyid Bardo) there is a recovery of the death-consciousness of objects. In one sense, that is compared with a swoon, it is reawakening. But it is not a waking stage such as existed before death. The 'soul complex' emerges from its experience of the Void into a state like that of dream. This continues until it attains a new fleshy body and thus really awakes to earth-life again. For the world experience is life in such a body.

7. After the ending of the first Bardo the scheme commences with the complete recovery, without intermediate stages, of the death-consciousness. The psychic life is taken up and continued from that point, that is from the stage immediately prior to the 'swoon'. Life immediately after death is, according to this view, as Spiritists assert, similar to and a continuation of, the life preceding it. As in Swedenborg's account, and in the recent play Outward Bound, the deceased does not at first know that he is dead. Swedenborg who also speaks of an intermediate state, says that except for those immediately translated to Heaven or Hell, the first stage of a man after death is like his state in the world not withstanding his death.

8. Subsequently, the deceased becomes aware that he is dead. But as he carries over with him the recollection of his past life, he, at first, still thinks, that he has such a physical body as he had before. It is, in fact, a dream-body such as that of persons seen in dreams. It is an imagined body, which as the text says, is neither reflected nor casts a shadow, and which can do such wonders as passing through mountains and the like, since Imagination is the greatest of magicians.

9. At length the deceased passes out of the Bardo dreamworld into a womb of flesh and blood, issuing thence once more into the waking state of earth-experience. This is what in English called Re-incarnation, or Re-birth in the flesh. The sanskrit term is Sangara, that is rising and rising again. (punarutpatti) in the worlds of birth and death. Nothing is permanent, but all is transitory. In life, the 'soul-complex' is never for two consecutive moments the same, but is, like the body in constant change. There is thus a series (Santana) of successive, and, in one sense, different states, which are in themselves but momentary.

10. The Lamas grant that the Tri-Pitaka (Three Pitakas, or Baskets, of the Law) are, as the Southern Buddhist holds the recorded word (or Doctrine) of the Ancients, the Theravada but they claim that the Pitakas do not contain all the word that the Pitakas lack much of the Buddha's Yogic teachings and that it is chiefly these teachings which, in many instances have been handed down esoterically to the present day Esoteric Buddhism, as it has come to be called - rightly or wrongly - seems to depend in large measure upon 'ear-worshipped' doctrines of this character, conveyed according to long-established and inviolable rule from Guru to Shishya, by word of mouth alone.

the world experience is still in such a



11. An esoteric Buddhism thus conceived is not, however, to be regarded as in any wise in disagreement with canonical or exoteric, Buddhism, but as being related to it as higher mathematics are to lower mathematics, or as being the apex of the pyramid of the whole of Buddhism.

12. In the first round of our Planet, one element alone - Fire - was evolved. In the fire-mist, which, in accordance with the Karmic law governing the Sangara, or cosmos, assumed a rotary motion and became a blazing globular body of undifferentiated primeval forces, all the other elements lay in embryo. Life first manifested itself clothed in robes of fire;

13. The opinion commonly held by men not initiated into the higher lamaic teachings, that Northern Buddhism recognizes in the primordial or Adi-Buddha, a Supreme Deity, is apparently erroneous. The translator held that the Adi-Buddha, and all deities associated with the Dharma-Kaya, are not to be regarded as personal deities, but as Personifications of primordial and universal forces, laws or spiritual influences, which sustain - as the sun sustains the earth's physical life - the divine nature of all sentient creatures in all worlds, and make man's emancipation from all sangsanic existences possible. "In

the boundless panorama of the existing and visible universe, whatever shapes appear, whatever sounds vibrate, whatever radiances illuminate, or whatever consciousnesses cognize, all are the play or manifestation of the Tri-Kaya, the three-fold Principle of the Cause of all Causes, the Primordial Trinity. Impenetrating all, is the All-pervading Essence of Spirit, which is Mind. It is uncreated, impersonal, self-existing, immaterial, and indestructible". (Lama Kazi Dawa-Samdup.)

14. The Barde visions become less and less divine; the deceased sinks deeper into the morass of Sangsanic hallucinations; the radiances of the higher nature fade into the lights of the lower nature. Then the after-death dream ending as the Intermediate state exhausts itself for the percipient; the thought-forms of his mental-content all having shown themselves to him like ghostly spectres in a night-mare. He passes on from the Intermediate state into the equally illud- state called waking, or living.

15. From the moment of death and for three and one-half or sometimes four days afterwards, the Knower, or principle of consciousness, in the case of the ordinary person deceased, is believed to be thus in a sleep or trance-state, unaware, as a rule that it has been separated from the human-plane body.

This period is called the first Barde, called the Chikhai -

Bardo. or 'Transitional State of the Moment of Death' (Tib. Jichi-khahi Bar-do), wherein dawns the Clear Light, first in primordial purity, then the percipient, being unable to recognise it, that is to say, to hold on to and remain in the transcendental state of the unmodified mind concomitant with it, perceived it karmically obscured, which is its secondary aspect. When the First Bardo ends, the knower, awakening to the fact that death has occurred, begins to experience the Second Bardo,

16. On his awakening in the Second Bardo, there dawn upon him in symbolic visions, one by one, the hallucinations created by the karmic reflexes of actions done by him in the earth-plane body. What he has thought and what he has done become objective thought-forms, having been consciously visualized and allowed to take root and grow and blossom and produce, now pass in a solemn and mighty panorama, as the consciousness-content of his personality.

17. The most enlightened of Yogis may escape all of the Bardo, passing into a paradise realm, or else reincarnating in this world as soon as the human body has been discarded, maintaining all the while unbroken continuity of consciousness.

18. Deceased remains subject to all the karmic illusions of the Bardo, blissful or miserable as the case may be, and progress is impossible. Apart from liberation by gaining Nirvana after death—thus cutting asunder for ever the karmic bonds of worldly or Sangsaric existence in an illusionary body of propensities—the only hope for the ordinary person of reaching Buddhahood lies in being reborn as a human being; for birth in any other than the human world causes delay for one desirous of reaching Final Goal.

19. The Peaceful Deities are the personifications of the feelings forms of the sublimest human sentiments, which proceed from the psychic heart-centre. As such, they are represented as the first to dawn, because, psychologically speaking, the heart-born impulses precede the brain-born impulses.

20. The deceased has left relatives and friends behind, works unaccomplished, desires unsatisfied, and, in most cases, he possesses a strong yearning.

21. As the intellect comes into activity, after the sublime heart-born impulses subside, the deceased begins to realize more and more the state in which he is;.

22. From another aspect, the chief deities themselves are the embodiments of universal divine forces, with which the deceased is inseparably related, for through him, as being the microcosm of the macrocosm, penetrate all impulses and forces good and bad alike. Samanta-Bhadra, the All-Good thus

personifies reality, the Primordial Clear Light of the 19  
Unborn, Unshaped Dharma-Kaya.

23. As the Bardo Thodol text makes very clear by repeated assertions, none of all these deities or spiritual beings has any real individual existence any more than we have human beings: "It is quite sufficient for these (i.e. the deceased percipient) to know that these apparitions are thine own thought forms.

24. The deceased human being becomes the sole spectator of a marvellous panorama of hallucinatory visions; each seed of thought in his consciousness-content karmically revives; and he like a wonder-struck child watching moving pictures cast upon a screen, looks on, unaware, unless previously an adept in Yoga, of the non-reality of what he sees dawn and set. At first, the happy and glorious visions born of the seeds of the impulses and aspirations of the higher or divine nature awe the uninitiated; then, as they merge into the visions born of the corresponding mental elements of the lower animal nature, they terrify him, and he wishes to flee from them; but, alas, as the text explains, they are inseparable from himself, and to whatsoever place he may wish to flee they will follow him.

25. The whole aim of the Bardo Thodol teaching, as otherwise stated elsewhere is to cause the Dreamer to awaken into Reality; freed from all the obscurations of karmic or Samsaric illusions, in a supramundane or Nirvanic state, beyond all phenomenal paradises, heavens, hells, purgatories, or worlds of embodiment.

26. And retrogression and progression alike are time-processes; ages pass ere the fire-mist becomes the solidified planet; an Enlightened One is the rare fruit of unknown myriads of embodiments; and man, the highest of the animal-beings,

27. Within Mt. Meru itself, upon which the Heavens rest, there are four realms one above another. Of these the three lower are inhabited by various orders of genii; and in the fourth immediately beneath the Heavens, from which, like the fallen angels of Christian belief, they were expelled on account of their pride, dwell the "the Ungodly spirits", the Asuras or Titans, who, as rebels, live and die waging unending war with the Gods above.

28. For that which clingeth to another thing there is a fall; but unto that which clingeth not no fall can come. Where no fall cometh, there is rest, and where rest is, there is no keen desire. Where keen desire is not, naught cometh or goeth; and where naught cometh or goeth there is no death, no birth. Where there is neither birth nor death there neither is this world nor that, nor in between- it is the

ending of sorrow. 'There is, disciples, an Unbecome, Unborn Unmade, Unborn Unformed.

29. Yar-gyi-zang-thal-chen-po: the 'Great straight Upward Path'. One of the doctrines peculiar to Northern Buddhism is that spiritual emancipation, even Buddhahood, may be won instantaneously, without entering upon the Bardo Plane and without further suffering on the age-long pathway of normal evolution which traverses the various worlds of Samsaric existence. The doctrine underlies the whole of the Bardo Thodol. Faith is the first step on the Secret pathway. Then comes Illumination; and, with it, Certainty and when the Goal is won Emancipation. But here again success implies very unusual proficiency in Yoga, as well as much accumulated merit, or good Karma, on the part of the devotee. If the disciple can be made to see and grasp the truth as soon as the Guru reveals it, that is to say, if he has the power to die consciously, and at the supreme moment of quitting the body can recognize the Clear Light which will dawn upon him, then, and become one with it, all samsaric bonds of illusion are broken asunder immediately.

30. Devoid of formative activity, i.e. the mind in its natural or primal state. The mind in its unnatural state, that is to say, when incarnate in a human body, is, because of the driving of the five senses, continuously in thought-formation activity. Its natural, or discarnate, state is a state of quiescence, comparable to its condition in the highest of Naxx Dhyana (or deep meditation) when still united to a human body. The conscious recognition of the Clear Light induces an ecstatic condition of consciousness such as saints and mystics of the west have called illumination.

31. The death process is the reverse of the birth process, birth being the incarnating, death the discarnating of the consciousness principle; but, in both alike, there is a passing from one state of consciousness to another. And just as a babe must wake up in this world and learn by experience the nature of this world, so, likewise, a person at death must wake up in the Bardo world and become familiar with its own peculiar conditions.

32. The science of death as expounded in this treatise, has been arrived at through actual experiencing of death on the part of the learned Lamas, who, when dying, have explained to their pupils the very process of death itself, in analytical and elaborate detail.

33. Consciousness as distinct from the knowing faculty by which it cognises or knows itself to be. Originally the Rig-pa & Shes-rig are synonymous; but in an abstruse philosophical

treatise, as herein, rig-pa refers to the consciousness in its purest and most spiritual (i.e. super mundane) aspect, and Shes-rig to the consciousness in that grosser aspect, not purely spiritual, whereby cognizance of phenomena is present. In this part of the Bardo Thodol the psychological analysis of consciousness or mind is particularly abstruse. Wherever the text contains the word rig-pa as consciousness and Shes-pa as consciousness of phenomena, which is intellect.

34. Samanta (All or Universal of complete) Bhadra (Good or Beneficent). In this state the experiencer and the thing experienced are inseparably one and the same, as for example, the yellowness of gold cannot be separated from gold, nor saltiness from salt. For the normal human intellect this transcendental state is beyond comprehension.

35. As the Buddha-Samanta-Bhadra state is the state of the All-Good, so the Buddha-Amitabha state is the state of the Boundless Light; and, as the text implies, both are in the last analysis, the same state, merely regarded from two viewpoints. In the first, is emphasized the mind of the All-Good, in the second, the enlightening or Bodhi power, symbolized as Buddha Amitabha (the personification of the Wisdom faculty) Source of life and light.)

36. In the realm of clear light, similarly, the mentality of a person dying momentarily enjoys a condition of balance or perfect equilibrium, and of oneness. Owing to unfamiliarity with such a state, which is an ecstatic state of the non ego, of subliminal consciousness, the consciousness-principle of the average human being lacks the power to function in it. Karmic propensities becloud the consciousness-principle with thoughts of personality, of individualized being, of dualism and losing equilibrium, the consciousness-principle falls away from the Clear Light. It is ideation of ego, of self, which prevents the realization of Nirvana (which is the blowing out of the flame of selfish longing); and so the wheel of Life continues to turn.

37. O nobly-born, when thy body and mind were separating, thou must have experienced a glimpse of the Pure Truth, subtle, sparkling, bright, dazzling, glorious, and radiantly awesome, in appearance like a mirage moving across a landscape in spring time in one continuous stream of vibrations. Be not daunted thereby, nor terrified, nor awed. That is the radiance of thine own true nature. Recognise it. From the midst of that radiance, the natural sound of reality, reverberating like a thousand thunders simultaneously sounding, will come. That is the natural sound of Reality, of thy own real self. Be not daunted thereby, nor terrified nor awed.

17. The body which thou hast now is called the thoughtbody of propensities. Since thou hast not a material body of flesh and blood, whatever may come, -- sounds, lights or rays -- are all three unable to harm thee: thou art incapable of dying.

18. It is quite sufficient for thee to know that these apparitions are thine own thought-forms. Recognize this to be the Bardo.

19. O, nobly-born if thou dost not now recognize thine own thought forms, whatever of meditation or of devotion thou mayst have performed while in the human world -- if thou hast not met with this present teaching -- the lights will daunt thee, the sounds will awe thee, and the rays will terrify thee shouldst thou not know this all-important key to the teachings -- not being able to recognize the sounds, lights, and rays, -- thou wilt have to wander in the Samsara.

38. As the central Dhyani Buddha, Vairochana is the highest path to Enlightenment of the Esoteric School. Like a central sun, surrounded by the four Dhyani Buddhas of the four cardinal directions, who dawn on the four succeeding days, he symbolizes the One Truth surrounded by its four constituents or elements. As the source of all organic life, in him all things visible and invisible have their consummation and absorption. For general references to the deities of the Bardo Thodal, see L.A. Waddell, The Buddhism of Tibet or Lamaism, and A. Geertz, The Gods of Northern Buddhism.

39. The aggregate of thy principle of consciousness being in its pure form -- which is the Mirror-like wisdom -- will shine as a bright, radiant white light, from the heart of Vajra-Sattva, the Father-Mother with which such dazzling brilliancy and transparency that thou wilt scarcely be able to look at it, & will strike against thee.

40. Act then, that thou wilt not fear that bright, dazzling, transparent white light. Know it to be wisdom. Put thy humble and earnest faith in it. That is the light of the grace of the Bhagavan Vajra-Sattwa. Think, with faith "I will take refuge in it" and pray.

41. Dhyana consists of progressive mental states; analysis, (Vitarika), reflection (Vichara) fondness (Priti) bliss (Ananda) and concentration (Ekagrata). In the first stage of Dhyana the devotee asks himself "What is this body?" Is it lasting? Is it the thing to be saved?, and decides that to cling to an impermanent, corruptible bodily form, such as he thereby realises it to be, is not desirable. Similarly having gained the nature of Form, he analyses and reflects upon touch feeling Volition Cognition and desire, and finding that the mind is the apparent reality arrives at ordinary concentration. In the second stage of Dhyana reflection only is employed.

In other words, reflection transcends the lower mental process called analysis. In the third stage reflection gives way to a blissful state of consciousness; and this bliss, being at first apparently a physical sensation merges into pure ecstasy, in the fourth stage. In the fifth stage, the sensation of ecstasy although always present in a suppressed or secondary condition gives way to complete concentration. Lama Kazi Dawa-Semdup.

42. All the Door-keepers and their Shaktis possess occult significance in relation to the four directions and to the Mandala (or conclave of deities) to which they belong. As Tantric faith-guarding deities they rank as Bodhisattvas. They symbolize the four tranquil or peaceful methods employed by Divine beings for the salvation of sentient creatures (of whom mankind are the highest) which are Compassion, Fondness, Love and Stern Justice.

43. O nobly born all those are the radiances of thine own intellectual faculties come to shine. They have not come from any other place. Be not attracted towards them; be not weak; be not terrified; but abide in the mood of non-thought-formation. In that state all the forms and radiances will merge into thyself, and Buddhahood will be obtained.

43. The mood of non-thought-formation is attained in Samadhi Yoga. This state, regarded as the primordial state of Mind, is illustrated by the following figure: So long as a man afloat on a river passively submits to the current, he is carried along smoothly. But if he attempts to grasp an object fixed in the water the tranquillity of his motion is broken. Similarly, thought-formation arrests the natural flow of the mind.

44. The blood symbolizes Sangsanic existence; the blood-drinking, the thirsting for, the drinking of, and the quenching of the thirst for, Sangsanic Existence.

45. That is to say the esoteric doctrines being realizable--because based on Truth itself--one who follows or even reverences them, is thereby automatically brought into rapport every definite psychic forces.

46. Through the Guru's select teaching one cometh to recognise them to be thought-forms issuing from one's own intellectual faculties. For instance, a person upon recognising a lion skin (to be a lion skin) is freed (from fear) for though it be only a stuffed lion-skin, if one do not know it, to be actually so, fear ariseth, but, upon being told by some person that it is a lion skin only, one is freed from fear.

47. Whatever the religious practices of anyone may have been, --whether extensive or limited,--during the moments of death various misleading illusions occur; and hence this Thodol is indispensable. To those who have meditated much, the real Truth dawneth as soon as the body and consciousness-principle part. The acquiring of experience while living is important they who have (then) recognized (the true nature of) their own being and thus have had some experience, obtain great power during the Bardo of the Moments of Death, when the Clear Light dawneth.

48. Those who meet with this (doctrine) are indeed fortunate. Save for them who have accumulated much merit and absolved many obscurations, difficult is it to meet with it. Even when met with, difficult is it to comprehend it. Liberation will be won through simply not disbelieving it upon hearing it. Therefore treat this (doctrine) very dearly: it is the essence of all doctrines.

49. The idea meant to be conveyed is that trials and tribulations, although karmic, act as divine tests, and so, being for the good of the deceased, ought even to be visualized as such.

50. At one time good karma will be operative and raise the deceased to a spiritual state of mind, and at another time, bad Karma becoming predominant, the deceased will be pulled down in mental depression. The operator of the catapult is karma who stretches out the catapult to its limit and then relaxes it, alternately.

51. However they may appear, no truth is there (in them); all substances are unreal and false. Like dreams and like apparitions are they; they are non-permanent; they have no fixity. What advantage is there in being attached (to them)? What advantage is there in having fear and terror of them? It is the seeing of the non-existent as the existent. All these are hallucinations of one's own mind. The illusory mind itself doth not exist from eternity; therefore where should these external (phenomena) exist?

I, by not having understood these (things) in that way hitherto, have held the non-existent to be the existent, the unreal to be the real, the illusory to be the actual, and have wandered in the Sangsara so long. And even now if I do not recognize them to be illusions, then, wandering in the Sangsara for long ages, (I shall be) certain to fall into the morass of various miseries.

Indeed, all these are like dreams, like hallucinations, like echoes, like the cities of the Odour-eaters, like mirage, like mirrored forms, like phantasmagoria, like the moon seen in water--not real even for a moment. In truth, they are unreal;



they are false.'

By holding one-pointedly to that train of thought, the belief that they are real is dissipated; and, that being impressed upon the inner continuity (of consciousness), one turneth backwards:

52. Nirvana misleadingly has been called the Buddhist Heaven; a Heaven implies ~~an~~ a place and sangsaric phenomena, whereas Nirvana is non-sangsaric, is beyond all phenomena, being the Unbecome, the Unborn, the Unmade, the Unformed'--a concept altogether foreign to popular, or exoteric, Christianity and found only in esoteric Christianity, i.e. Gnosticism, which very unwisely, the councils of exoteric Christianity have officially repudiated as being 'heretical'.

53. Owing to having arrived at the false concept that the Intermediate State is a desirable or fixed state of existence, all dwellers therein, --sprites, pretas, demons, and deceased human entities, --becoming thereby habituated to the Bardo, their normal evolution is retarded. According to the most enlightened of the Lamas, whenever a spirit is called up, as in such spirit evocations as are nowadays common throughout the West, that spirit through contact with this world and the prevailing traditional animistic beliefs concerning the hereafter, being strengthened in the illusion that the bardo is a state wherein spiritual progress is possible, makes no attempt to quit it. The spirit called up ordinarily describes the Bardo (which is pre-eminently the realm of illusion) in which it is a dweller, more or less after what it had believed whilst in the fleshly body concerning the hereafter; for just as a dreamer in the human world lives over again in the dream-state the experience of the waking state so ~~has~~ the inhabitant of the Bardo experiences hallucinations in karmic accord with the content of his consciousness created by the human world. His symbolic visions as the Bardo Thodol repeatedly emphasizes, are but the psychic reflexes of thought-forms carried over from earth-life as mental deposits or seeds of Karma.

54. Some of these bkaldods are, so the Tibetans believe, the spirits of lamas and devotees who have failed--often through practising black magic--to obtain spiritual enlightenment ~~while~~ when in the human world, or who otherwise, in the manner described in the text here, have been diverted from the normal path of progress. Thus, in many instances, they have become demoniacal and malignant spirits, whose progress has been arrested not by being bound to the earth-plane thro' having been called up by 'mediums' soon after their decease, but naturally through very evil Karma. Such bkaldods thus often presenting themselves with ordinary spirits of the dead, are as obsessing demons, said to do much harm

mentally and psychically to the untrained 'medium' and clients, insanity and moral irresponsibility nor infrequently resulting. For these reasons, the lamas maintain that psychic research should be conducted only by masters of the occult or magical sciences and not indiscriminately by the guru-less multitude.

55. At this time, if one can recollect the Great symbol (teachings) concerning the Voidness, that will be best. If one be not trained in that, train the (mental) powers into (regarding) all things as illusion (or Maya). Even if this be impossible, be not attracted by anything.

56. The evocation of the dead has become rather widespread among the Sikkimese Buddhist lay-folk, many of whom are of both tibetan and Lepcha blood. Similarly, in Buddhist bhutan such spirit-evocation is common. In both countries, however, the Lamas strenuously, though rather ineffectually, oppose it. It is said that the retardation of a Bar-do-bound spirit may be for any time from five hundred to one thousand years, and, in exceptional cases, for ages. All the while, escape from the Bar-do being prevented, the deceased can neither pass on to a paradise realm nor be ~~re~~ reborn in the human world. Ultimately, however, the womb will be entered and the Bar-do come to an end.

57. In a series of visions, the Knower will become aware of the lot or destiny associated with each womb or place of birth seen.

TAO TE CHING TRANSLATED BY CHU TA-KAO.

1. Only for the convenience of speaking we call it Tao. But nevertheless it is ever unchanging, the same, and profound. Non-existence, is not equal to nought or nothingness, but a state before existence comes into being.

2. In a like manner heaven and earth leave the innumerable creatures to come into being, grow and die away all of their own accord, and the Sage regards his people in the same way.

3. Confucius said: "Does Heaven speak? The four seasons pursue their courses, and all things are continually being produced, but does Heaven say anything?"

---to occult spirits, or who otherwise, in the manner spirits when in the human world, have been diverted from the normal path of progress. Thus, in many instances, they have become demoralized and malignant spirits, whose progress has been arrested not by being bound to the earth-plane through having been called up by 'mediums' soon after their decease, but actually through very evil karma. Such spirits often presenting themselves with ordinary spirits of the dead, are as oppressing demons, said to do much harm

① The subject of suffering: I am; that is the most certain axiom there is. It belongs to those axioms that are evident in themselves without any proof. Indeed, it holds good before every proof; for whatever I want to prove, that "I" want to prove, and to prove for myself. This axiom is more certain that all perception, which, in general, is the most reliable criterion of truth we have. For every perception is effected through me, and therefore already presupposes me as the perceiving subject. I may be in doubt as to what I am; I may be even in doubt if I really "am"; that is, I may doubt if the definitions of my essence can be undertaken by means of the idea of being that is itself only gained through perception. I may even prove irrefutably that "I" is indeed nothing but a mere thought for which no substantial equivalent can be found. All this we may do. In fact, I may prove whatever I like; the reality of myself is not in the least affected thereby, and I will pass over all these proofs with a smile, even if I acknowledge their validity. For I cannot argue away my own existence even with the help of the deepest-going analysis: and if somebody should tried to prove to me that I am really nothing, then I should answer, if I thought it worth while to answer at all: "But, my good friend, if I do not exist, why do you trouble yourself at all to prove to me that that I don't? In all your arguments you always presuppose me as the person to whom you address them, in the same way that you presuppose yourself in setting them forth. For how could you undertake to prove that we do not exist, if you had not existed in advance to give this proof? Indeed it is really ridiculous to raise the question at all as to whether I am. Everybody feels at once without further words, that such questions as "Am I?" or "Am I not?" do not in truth cast any doubt upon the actuality of myself but only seek to express that perhaps I may not be what I think myself to be, that even the predicate "am" may not be applicable to my essence. But in this case an unprejudiced man will only give this answer: "Very well! Then I am not what up to now I thought myself to be. Perhaps I am something that neither you nor any other man is able to find out, but in spite of all, I am; in this case, I am something inscrutable."

All this is so clear that, as said above, it cannot be proved, but only made clear by words.

EXTRACTS FROM GEORGE GRIMM'S DOCTRINE OF THE BUDDHA.

2. Thus also the Buddha, precisely through his problem of the annihilation of suffering, found himself confronted by the great question; What is the proper essence of man? Or, what amounts to the same thing: What is his true I? Indeed according to him, the importance of this question is so great that he has placed the answer to it in the very heart of his doctrine, as also is evident from the answer he gave to thirty Brahmin youths who asked him as to the whereabouts of a runaway woman: "Which is of greater importance, O youths, to search for this woman or to search for your I?" For the contrast between I and not-I dominates the whole world and every individual being. It is merely a matter of drawing the boundary-line between I and not-I correctly, and making the cut which divides them, in proper lines the proper place. The Buddha has drawn this dividing line between Atta and Anatta, between I and not-I, with greater exactness. He invites all to examine if he has determined the boundary in the right manner. Let us accept his invitation.

First, of course, we must discuss the criterion according to which the Buddha distinguishes between atta and anatta. It is clear that this criterion, in correspondence with the tremendous importance of the question that by its help is to be answered, must be put beyond all doubt, so beyond all doubt that we may be able resolutely to stake our whole destiny upon the consequences resulting from it. The Buddha of course, does not leave us in the dark as to this criterion. It may be gathered from nearly all his discourses, and is expressly formulated in the 148th Discourse of the Majjhima Nikaya in the following words: "The eye is the I, such a statement is inadmissible. We perceive the originating and perishing of the eye. But if originating and perishing are perceived the result would follow: My I is originating and perishing. Therefore it is inadmissible to assert the eye to be the I. Consequently the eye is not the I". Accordingly the Buddha makes the following formula, the criterion for determining the boundary between I and not-I: What we perceive originating and perishing, cannot be assumed to be my Self, cannot be my I. This formula must become quite clear to us, in order that we may be able, despite its extraordinary simplicity, to penetrate it in all its depth and inner obviousness. Note especially that the Buddha does not say: What originates and perishes, is not my I, not my Self. This sentence might be disputed; as it might not be clear at once, why not even something transient might not constitute my essence. But the

But the Buddha says; "What I perceive originating and perishing, that cannot be my I, my Ego;" and this statement will certainly not be doubted by any thinking creature. For what I perceive to originate and to perish must, with logical consequence, be something different from me. If a thing passes before my physical eye, then it is irrefutably certain that it cannot be identical with my eye; and if with my ear I hear a sound begin and die away, not even a fool would assert that it was his ear itself that had just died away. Just because I exist, beyond doubt exist, I cannot be that which I perceive disappear ~~before~~ before myself as the perceiving subject. For if the I were identical with the disappearing object, along with its disappearing, I also should have ceased to exist. But there I am, and am still there after the thing is gone. Therefore it was not my I nor anything belonging to me which just now disappeared.

5. With regard to all motion, of whatever kind it may be, it can be established a priori that it becomes perceivable only by comparison with something at rest. From this it follows that the course of time also, together with everything with-it within it, could not be perceived if there were not something that had no part in the same, with the motionlessness of which we can contrast the motion of time.

6. Next we cannot imagine if everything within our consciousness was going on together at once in the ordinary flow of time, how this going on could nevertheless be perceived. For this to happen we must assume something to remain at rest, which time with its contents flows past. Therefore there must be something immovable within consciousness itself. This can be nothing but the perceiving subject itself gazing unmoved and unchanging at the course of time and its changing contents.

7. On the one side stands I; on the other, the whole gigantic cosmos, the duration, origination and dissolution of which I recognise in and through my personality.

8. If I myself, ~~together~~ together with the eye, were always changing and vanishing and originating, change, as such, could not be perceived, nor felt as joy and sorrow.

9. In short; as soon as the process of the originating of my personality and thereby to me, of the whole world, is analysed, and therein every single component of this

process analysed, and therein every single component of this process as well as this process itself ~~was~~ were examined by the criterion for defining the boundary between the realm of I and that of not-I, it becomes clear that nothing of this belongs to my I, but that everything lies outside of the same. For I stand behind the entire process and its constituent parts; in hours of contemplative analysis I look down upon them as a cold, dispassionate spectator, as the pure subject of cognition. I observe their incessant arising and passing away, by which I myself, the observer, remain entirely untouched.

10. If personality constitutes my essence, then of course, every part of it must form a part of this my essence, and with the successive falling away of these parts I ought to become ever less. Now let me imagine that I have lost hair and teeth; have I thereby become less? A ridiculous question! Further, suppose I lose a leg, both legs, an arm both arms; have I thereby become less? In this case also I know myself to be quite whole and complete; I have become poorer, but not less. How could this be, if my essence consisted of my body? Certainly, the so-called vital organs of our organism cannot be taken away without our ceasing to live. But are they therefore our essence? Suppose that our medical science were in a position - and today indeed it is not very far from it - to amputate these vital organs also, piece by piece, and by and by to replace them completely by new ones, in such a manner that another part is always removed when the last removed part has been completely replaced, until at last all the organs, the brain included, have been so to say, changed in this manner. Should I then have become another man? Again: A ridiculous question! The whole procedure that had given me a new body in a visible manner - in reality Nature herself effects just such a change, as we have seen above - would not touch me in the least. But from this once more it becomes evident that I cannot consist in my body, which I recognize in and through which I even so it with the functions of the senses. If I become deaf, that is to say, if I lose the sense of hearing, I again become poorer, but not less, and it is the same if I lose the sense of smell, of taste and even feeling. I would always become poorer and poorer, but in no wise less. I would feel always entirely and completely the same as I was before.

11. In looking critically at all the components of my personality, I recognise clearly that none of them belongs so essentially to me that in losing it I should become not only poorer but less. But further, I recognise just as clearly that neither can I consist in the interaction of these components as ~~in~~ their product. For I look down upon this interaction with its incessant changes, I observe it in all its details, as one only can look down upon something alien as one only can observe something foreign to himself. The Buddha is therefore undoubtedly right in teaching that our real essence does not consist in the components of our personality, and ~~has~~ therefore not in this personality itself.

But precisely on this account do I exist, apart from this personality and uninjured by its decay. Therefore, a man, even if it is convincingly shown to him a hundred times over that his essence can in no case consist in what he calls his personality will pass on with a ~~superior~~ superior air, smiling tranquilly, over any conclusion as to his non-existence that may be drawn from that fact. As shown above, he will not even be able to understand the objection, as it is really meant, to wit, that he does not in any wise exist at all, but will answer; "Very well". If I do not consist in my personality then I am something else." Accordingly, even at the stage we have now reached, he may consider it a debatable point as to what he is, but never as to if he is.

12. It is the same tendency of the human mind towards personification, which makes a native of the South Sea Islands who for the first time sees a steam-engine at work, suppose that within the machine an imprisoned spirit is working, and run away from it in terror. It is the same tendency which always causes a man, if he does not understand a process in its inner connection, to substitute for the purely natural connection not yet accessible to him, an independent force supposed to exist solely for this special purpose.

13. The expression mind also represents nothing but a collective term designating the totality of the psychical processes in the direction of will and of thinking.

14. Thus it is here, as it is with every product of phantasy; at last they break down before reality. Therefore the Buddha calls the dogma of the ego being constant and immutable in the form of an individual soul "an utterly and entirely foolish idea".

But if thus the untenability of the soul-hypothesis is manifest in every direction it only remains astonishing,

EXTRACT FROM GEORGE GRILM'S DOCTRINE OF THE BUDDHA.

how nevertheless men cling so tightly to such a hypothesis as to show themselves inaccessible to every other teaching. But the reason for this is not very difficult to find. The average man identifies his essence with the five components of his personality.

15. In truth, man, as we saw above, does not consist in his personality, therefore death, ~~him~~ being only the dissolution of the elements of this personality, cannot touch him. But this he does not recognise, being under the delusion that he consists of his personality. Thus he is blinded by a fatal error in regard to himself. But on the other hand, precisely because of this, he cannot with logical consequence carry through this error which is in direct contrast to his essence but comes again and again into a conflict with it which reaches its culminating-point at the moment when death clearly reveals itself as the dissolution of the five components of his personality and thereby of this personality itself. For in consequence of this error, death presents itself to him as his own dissolution. But against this assumption his essence as being in contradiction therewith, revolts. And so in despair he seeks for a way out of this conflict ~~between~~ between his inner essence and his false apprehension of the relation in which he stands to his personality.

3. For the characteristic mark of his doctrine consists in pointing out to us, step by step, so that we can safely and comfortably follow him, what in any case we are not, the Buddha summing up by the result each time in the great formula; "This belongs not to me; this am I not; This is not myself."

16. The Buddha does not teach the nonsense of absolute Nihilism, proofs certainly not needed by any one who has recognised more or less within himself intuitively through deep contemplation that is his real essence he is not touched by the slow perishing of the five groups, and thus must be something essentially different from them.

17. If, Ananda, I had answered to the question of the wandering ascetic Vacchagotta; "Is the I existent?" "The I is existent", then Ananda, I had thereby sided with those ascetics and Brahmins who teach eternalism. If, on the other hand, Ananda, I had answered to the question of the wandering ascetic Vacchagotta; "The I is not-existent", then Ananda, I had hereby sided with those ascetics and Brahmins who teach annihilation.



18. 'This means, the permanence of the Self in time as an individual soul.

19. "Say not so, brother Yamaka. Do not traduce the Blessed One; for it is not well to traduce the Blessed One. The Blessed one would never say that on the dissolution of the body the saint who is liberated from the influences is annihilated, perishes and is no more after death".

20. "There is, ye monks, that realm where there is neither earth nor water, neither fire nor air, neither the realm of infinite space nor the realm of infinite consciousness, not the realm of nothingness nor the realm of neither perception nor yet non-perception, neither this world nor the other one, nor both, neither moon nor sun. This, ye monks, I call neither coming nor going nor standing nor perishing nor originating. Without support, without progress and without basis is this; even this is the end of suffering.

"Verily, difficult to behold is the Non-ego; for not so easy to behold is truth."

Thus man exists, independent of his personality, and also after it is ~~xxx~~ annihilated; This is the tremendous culmination of the doctrine of the Buddha, which may be won to on the basis of our own intuitive insight.

21. It is senseless to declare him to be, simply because all being consists only in seeing, hearing, smelling, tasting, touching and thinking. But it would be just as wrong to declare the delivered saint not to be

22. This being which alone is comprehensible for us is not being in itself, but only a certain kind of being just as our main notion of nothing is not absolute, but only a relative nothing, only nothing for our apprehension.

23. The apparatus of our faculty of apprehension is only adapted to these predicates and therefore exclusively directed towards them, thus, towards the external towards the components of the not-self. Therefore it is incapable of casting light upon our own essence which stands behind them. "Outwards the Self-existent bored the holes, therefore man may look outwards but not into the inner self"

(Kaṭhaka Upanishad 4,1)- The same thought is expressed by Schopenhauer as follows: "The ego is the dark point in consciousness, as, on the retina it is exactly the entrance point of the optic nerve that is blind, as the brain itself is quite insensitive, as the body of the sun itself is dark, and as the eye sees everything with the exception of ~~itself~~ itself. Our faculty of apprehension is wholly directed outwards --- Therefore everybody knows himself only

as an individual.. But if he were able to become conscious of what he is besides and apart of this, he would willingly let go his individuality and smile at the tenacity of his adherence to it."

24. We have arrived at the portals of the uncognizable, the transcendental; No eye can see it, no nose smell it, no tongue taste it, no touching touch it, no brain think it any more; and because the subjective within us thus lies beyond all perception--"there is a refuge beyond this sensual world"

25. The delivered one may, according as he pleases, entirely stop those of the five external senses, and to this extent abolish all willing. He is then, on the outward side, entirely blind and deaf, insensible to every smell, every taste, every touch, thus, in so far, has already left this world. "At this time, Pukkusa, the prince of the Mallas, a disciple of Alara Kalama, was travelling on the highway from Kusinara to Pava. Now Pukkusa, the yough Malla say the Exalted One sitting under a tree. Having seen the Exalted One, he came near, saluted the Exalted One respectfully and sat down aside. Sitting aside, Pukkusa, the prince of the Mallas spoke to the Exalted One thus:- "Astonishing Sir, IS Extraordinary it is, sir, how deep, sir, is the peace in which pilgrims may abide. One day, Sir, Alara Kalama was wandering along the road, and had turned aside from the way and sat down under a tree nearby, to stay there till the evening. Ther, sir, about five hundred carts came past Alara Kalama. Now sir, a man, who was following the traces of this caravan of carts, came to Alara Kalama and asked; 'Sir, did you see about five hundred carts come past?' 'Nothing have I seen, brother,- 'But surely sir, you heard their noise?' No noise have I heard brother.- 'Thn you were sleeping sir? I did not sleep, brother.-' 'How then sir, were you conscious? - Certainly, brother. -' 'So thn, sir, conscious and with waking senses, you have neither seen the five hundred carts that came past you, nor heard their noise; but your mantle sir, is quite covered with dust' -'So it is brother. Thereupon sir, this man thought within himself; 'Magnificent it is, incredible, indeed, how deep is the peace in which pilgrims are able to abide, since one, conscious and with waking senses needs neither to see five hundred carts passing by him nor to hear their noise. And having thus made know his great admiration for Alara Kalama, he went on his way.

Therefore everybody knows himself only

26. But internally he has not yet entirely come to rest.<sup>35</sup> For the organ of thought is still agitated and unable at once to come to peace, in the same way that the pendulum set swinging, still for a time goes on swinging.

27. On this height, the delivered one has only the consciousness of being quite alone and loosened from everything. Not only nothing of the noisy unrest of the corporeal world comes to him, or perhaps rather, into him, but internally he is now entirely absorbed by being conscious of the most lofty and sublime loneliness, and thereby of the most majestic peace. He has shaken off everything.

28. In connection with the realm of nothingness, it is said in the 9th Discourse of the Digha Nikaya "As soon, Pottapada, as the monk has obtained perception within himself he is able to proceed further, step by step, to the boundary of perception. If he has reached the boundary of perception he says to himself; 'To suffer thoughts is worse for me, not to suffer thoughts is better for me. If I should now go on thinking and acting, then this perception would perish within me and another grosser perception would arise. How now, if I should try to think and to act no more? And thus he thinks no more and acts no more. Because he thinks no more and acts no more also this perception perishes and another grosser perception does not arise' - This state is described in the 10th Discourse of the Majjhima Nikaya as follows:-

"There, Lord, a monk has proceeded thus; 'What is, what has become, shall not be shall not be for me, shall not become for me; I put it away: Thus he wins equanimity' with this he also ceases to think at all, just perceiving; 'Peaceful am I extinguished am I, no more grasping one am I'. The activity of perception taking place even now in full consciousness is thereby reduced to the smallest possible residue, namely, to the perception that there is no perception left! This state is herefore called the realm of "neither perception nor non-perception"--Nevasannana-sannayatanam, translated by Neumann

"The boundary of possible perception". The Pali term designating this state is nirodha-samapatti attainment of annihilation, and sannavedayitanirodha, annihilation (nirodha) of perception and sensation. It may last for full seven days.

In the 43rd discourse of the Majjhima Nikaya it is said "In the case of a man dead, expired, and in the case of a monk attained to the ceasing of perception and sensation-- what is the difference between the two? In the case of a man dead, expired the processes of the body- Sankara - are perished, come to an end; the process of mind are perished, come to an end. Vitality is exhausted, heat extinguished, the

senses shattered. And in the case of a monk attained to the ceasing of perception and sensation the processes of the body speech and mind are perished, come to an end; but vitality is not exhausted, heat not extinguished, the senses are not shattered.

29. Later on these activities of the senses, the Sankara rise again, since the capacity of life of the six senses-machine still remains, and call him back again to the world. But now he stands entirely estranged from both his own sense-activities as well as the world. For now in the most immediate manner imaginable, he has directly experienced that he does not consist in them. For it goes without saying that after he has freed himself from every kind of sensation he had not become nothing- taking this word in the sense of absolute nothing--and again arisen anew; but he had remained what he is from all eternity.

30 The endless Samsara which seem will finally come to rest now reveals itself as a gigantic and incessant self-mystification, resting upon the delusion that his real essence has something in common with the components of his personality. This delusion he now has entirely destroyed; yea, he has discovered that every kind of reflection of a positive content about himself or his relation to the world, by natural necessity must be illusory, thus, a mere imagination, since his own essence does not enter into this thinking, but is only realised, when this thinking also, in the state of annihilation of perception and sensation, is completely abrogated, as darkness only becomes apparent, when the light is extinguished.

31. He awakes out of the long dream of life, dreamt during Samsara and maintained by the activities of the senses, in which he imagined himself to belong to the world.

32. Therefore Gotama calls himself the Buddha, the Awakened One or the Sammasambuddha, the Perfectly Awakened One.

33. "Friend, it is only from the by you assumed possession of the material, the spiritual, the ~~ideas~~ bodiless self that I seek to free you by preaching my doctrine. Thus here again the Buddha wishes to liberate us from the delusion of the existence of a self either corporeal (coarsely material), spiritual (subtly real) or having its abode in the world of non-corporeality.

34. "Endowed with these things not to be found in the average man; the treasure of moral discipline, of watchfulness over the senses, of thoughtful and complete consciousness and contentedness, the monk chooses out for himself some solitary path

spot--the foot of a forest tree, a cleft in the rocks, a mountain cave, a place of burying, a wicket or a couch of straw in the open field. And having returned from his begging round and partaken of his meal, he sits down with legs crossed under him, body held upright, and deliberately practices recollection. Putting away worldly craving, he abides with thoughts free from craving; he clears his mind of craving. Putting away anger and ill-will, he abides benevolent-minded. Kindly and compassionate towards everything that lives, he clears his mind of all anger and ill-will. Putting away sloth and torpor, he dwells vigilant and alert. Wholly conscious and recollected, he clears his mind of sloth and torpor. Putting away inner unrest and anxiety, he dwells in quietude. 35. "Again, O kind, stilling thinking and contemplation, thru deep inward quietude the mind emerging sole, having ceased from thinking and contemplation, in the joy and bliss that are born of concentration, the monk attains to the Second stage of absorption.

36. Further Ni bana is also called the state of Health in concentration tradition to the state of sickness wherein we still tarry.

37. The perfected one is exalted above all comprehensibility by means of the form of a reversion we call body, sensation, perception, mentalities, consciousness. He is indefinable, inscrutable, immeasurable, like the great ocean. It were false to say HE is; it were just a false to say He is not.

38. The saint gains knowledge of the immeasurableness of his essence, as also of his essence in general in an indirect manner, by penetrating the realm of not-the-I. In the first great knowledge that arises in him the whole beginningless chain of re-births revolving through countless millions of Kalpas unveils itself before him, the endlessness of time thereby becoming the mirror of his own essence.

39. However the world in all its temporal and spatial infinity is "only the measure of his own grandeur, always surpassing it" (Schopenhauer).

40. "Two occasioning causes, friend, give rise to right seeing--the voice of another and deep reflection. But this deep reflection does not without further ado lead to the goal. The "ignorant worldling" may look at the things that give him pleasure, especially at the elements of his personality, as intensely as he likes; he will always come to the conclusion "I cannot find anything horrible in them." For the ind must be in a quite definite condition, if it is to perform the task the Buddha suggests to it. He calls this mental condition Samadhi, literally bringing together a conception which is defined more

closely in the 43rd Discourse of the Majjhima Nikaya as "Oneness of the mind."

41. The mistake a man makes in looking at things in this way consists in his identifying his essence with his thirst for the world. The direct consequence of this is, that his faculty of knowledge or cognition is always under the influence of this thirst; therefore it is unable to act purely independent of the inclinations, in which this thirst manifests itself.
42. Samadhi, or the unity of mind, shows itself to be cognition entirely uninfluenced by the motions of our inclinations or of our thirst, and thereby quite pure or as we might call it concentrated.
43. Right concentration consists in liberating cognition or consciousness or mind, or thinking-- all synonymous expressions -- from the service of thirst.
44. Samma Samadhi or Right concentration is nothing more than pure cognition in itself, free from thirst and therefore not dimmed by any other disturbing motion of mind.
45. But, ye monks, I see here many a wearer of the robe, many a ~~man~~ an unclad one, many a man smeared with dirt, many sprinkled with water, many a hermit in the forest, many a fasting one, many a man acquainted with sayings, who is free greedy hateful, angry, hostile, and so I do not grant holy life to any one of them for such a reason.
46. ~~Of the average man, to be ridiculed.~~ It is therefore nothing astonishing that the doctrine of the Buddha also, the highest truth ever communicated to mankind, has frequently met this fate, especially in the countries of the West. This has been the case to a quite particular degree, from the fact that in its full, practical realisation, it issues in monachism, an institution against which the ordinary man of the world instinctively revolts, because, if it were concordant with truth, it would mean the severest condemnation imaginable of his own way of living, which is entirely given up to the pleasures of the senses.
47. "The Brahmins, O Gotama, speak thus: "Who lives the household life, may effect true and real welfare. Who goes out from home cannot do so." Now what does "ord Gotama think a about this? For that matter I distinguish, O Brahmin, not do I pronounce a simple judgment.
48. Whether one lives the household life, O Brahmin, or whether one goes out from home: if he lives rightly, I praise it, For whose lives the household life, and whose goes from home: if he lives rightly, on account of his right life he may effect true and real welfare".

49. The reaching of perfect sanctity is not absolutely ex- 39  
cluded from him who lives the household life.

50. I tell you, Mahanama, there is no difference between a lay  
disciple whose mind has reached this stage of deliverance and  
a monk whose mind is freed from all influence, as far as the  
state of deliverance is concerned. (Samyutta Nikaya Vol. 50)

51. Fear of sinking down yourself into the animal kingdom,  
or even into the hell-world, for in these realms killing is  
done from malice or wantonly or at least upon the slightest  
occasion. Hence it is only a man who kills from such motives  
who generates himself an affinity with them and in consequenc  
of this, will come to them.

52. When will it come? In the Anguttara-Nikaya it is said: It  
does not stand in the power, the capacity of the farmer that  
today his corn may grow, tomorrow bear fruit and the day after  
tomorrow ripen, but there will come a time when that corn of  
the farmer has reached the right moment where it bears fruit  
and ripens. Even so also it does not stand in the power, the  
capacity of the monk that today or tomorrow, or the day after  
to-morrow his mind becomes clear, totally delivered from the  
influences; but, ye disciples, there will come a time when  
the mind of the monk who trains himself in high morality, his  
spirituality (concentration) and high science, will be tota-  
lly delivered from the influences.

53. The Buddha proceeds to show, how in spite of all former  
living, and its consequences now appearing little by little,  
in the form of suffering of all kinds "true well-being" may  
be won. This is effected by not allowing our mind to be over-  
come by these now-appearing evil consequences, in remaining  
undisturbed. This is reached by "overcoming attachment" for  
every occurrence only becomes a painful one for us by endan-  
gering or destroying an object dear to us, be this object  
money or property or a person or our own body. If now I am  
able to tear out this attachment to this object, so that it  
leaves me in future indifferent, then the occurrence that  
threatens his object is divested of its pain-producing charac-  
ter.

54. As soon as the disciple, in cultivating concentration,  
reaches the state corresponding to a certain heaven, he  
to this extent is able to realise the powers slumbering  
in us all, of acting at a distance, such powers for example  
as clairvoyance, but especially second sight, the foretelling  
of death. In order to understand this somewhat we must speci-  
ally remember what is said in the text above, that the ele-  
ment of cognition, by means of which we are connected with  
the world is infinite, so that we are able to reach the

whole world in all its heights and depths, if only the will bearing and directing it is powerful enough.

55. Only this must be said, to avoid misunderstandings, that these facilities, especially the magical powers mentioned last, of becoming manifold, while being one, and so on, - manifest themselves in their totality in the state of deepest Absorption. "Panthaka has bodily multiplied himself by a thousand times by magic, sitting thus quietly in the serene grove. They therefore are experiences obtained by the saint only in this state, and only by him alone. To the external world they thus are imperceptible. Therefore they have nothing in common with the biblical miracles.

56. He is especially delivered in mind who is able to bring about the complete ceasing of all sense activities during his life time, whereas he is called delivered by wisdom who merely by means of deep insight has struggled through the complete vision of Anatta and thereby brought about the destruction of all thirst.

57. From these explanations, as well as from our whole book the complete onesidedness of that conception will probably become clear which seeks the essence of the path, even exclusively, in the absorptions, and accordingly, declares the Path to be nothing but Yoga. To be sure, a Buddha always reaches these Absorptions with their sphere of power and insight and only from this highest standpoint is he able to point out and teach the four holy truths in their complete all-embracing meaning: but they are not necessary for other men in order to reach holiness. On the contrary a man who has realised them up to the boundary of possible perception may nevertheless be a bad man. To realise them nothing more is necessary than intensive training in extreme concentration of will, be it only by means of the Kasina exercises which we shall deal with below. Because the absorptions are only the consequence of such concentration of will, therefore a worldlyling cannot realise Nirodha-Samapatti. To this belongs more than mere concentration of will: to it belongs at least temporarily, complete abrogation of will. But this the worldlyling cannot possibly attain to because he has not yet struggled through to the sober insight that willing also does not belong xx



to his essence and therefore is not able, even only temporarily, to free himself from it entirely. This sober insight is therefore the basis of all holiness, that is, of the killing of the will.

58. There is nothing more perverse than to translate Jhana by 'ecstasies' or 'raptures'. Such conceptions mean, on the contrary states wherein man abandons himself without restraint to the feelings that well up in him, so that clarity of understanding is obscured and the freedom of the will circumscribed.

59. As little as this traveller obtains a real insight into the things upon which his light falls, just as little can cognition in its normal mode of action gain a real insight into what enters, or is brought within, its range. If this insight is to be attained, cognition must rather rest upon the object concerned with the utmost possible persistency and keenness; in fact, it must be concentrated upon it.

~~60. thereby it is clear that this exercise can not only be cultivated by the usual activity -~~

60. We have to exercise ourselves in looking with the mind so long and so intently at a given object, for instance a tree, that at last it completely fills our direct ocular cognition; and in this contemplation of the object we come to perfect

rest, all our remaining motions of will thereby becoming allayed. If we succeed in doing this, then we proceed to exercise our cognising activity also in this direction so that together with its intensity, its extension also increases through the "mono-idea-izing" of our cognition by means of intuitive representations of ever more extensive objects. Because in this way the pure cognizing activity becomes more and more independent of all impulsive willing and more fixed in itself, thus, its freedom from all hindrance ever greater, therefore the result of this training is called "a grand deliverance of the mind".

61. The Bodhisatta remains unshakable in his energy, ascertains each time, the cause of his breaking up of his concentration and finds out, one after the other, that he had become horrified, enchanted, clumsy, too much strained, that he had become too slack, too careless, then, that he had fallen into absent-mindedness, lastly, that he had looked too sharply at the forms. One disturbance after the other he gets rid of, until he perceives "a certain splendour" and obtains a view of certain forms, and an immeasurable view, and a view of immeasurable forms, through a whole night, through a whole day."

62. Still greater stress does the Buddha lay upon another training of concentration, namely, that which has the act of breathing as its object. If we could call concentration the heart of his path of deliverance, then the special concentration of cognitive activity upon inhalation and exhalation, constitutes, as it were, the heart within the heart. Ever and again in the Discourses, attention is called to the importance of this variety of the practice of concentration. "Inhalation and exhalation, ye monks, thoughtfully exercised and cultivated, causes the attainment of great merit and high promotion. The Buddha himself even after his complete awakening regularly spent four months of the rainy season "immersed in watchfulness over inhalation and exhalation" if we ask for the reason of this training, the Buddha himself tells us: "Inhalation and exhalation, ye monks, thoughtfully exercised and cultivated, produces the Four Foundations of Recollectedness; the Four Foundations of Recollectedness, thoughtfully exercised and cultivated, produce the Seven Constituent Elements of Awakening; the Seven Constituent Elements of Awakening, thoughtfully exercised and cultivated bring about deliverance through wisdom.

63. "The monk, O monks, betakes himself to the depths of the forest, or to the foot of a tree, or to any solitary spot, and sits himself down with legs crossed under him; and, body held erect, earnestly practises Recollectedness. With conscious intent he breathes in, with conscious intent he breathes out. When he takes a long inward breath, he is aware "I take a long inward breath" when he makes a long outward breath, he is aware, "I make a long outward breath".

64. But now the process of respiration is closely connected with all the other activities of the six senses-machine, as being their basis. Therefore it offers the best way of closely observing observing the rest of the mechanism of this machine of the six senses and at the same time of learning how to influence it, if we make this process the fulcrum of concentrated thinking, to which it may always return in order to avoid distractions by other motions of the mind.

65. For by thus exercising concentration of mind in Right Recollectedness, during this exercise itself, we come over nearer to the ascertaining of reality. But precisely from this does the will for pure insight, on its side, derive ever new strength to assert itself more and more in the face of the other motions of willing. The more we succeed in doing this, the more, thus, that the latter motions vanish, the greater the joy that arises, until at last with the progressive domination of the pure cognizing activity this joy also again ebbs away, and at last complete peace of mind ensues.

66. Besides the chief kinds of concentration-training thus far dealt with, there is still a third, but purely external method for the quieting of all the motions of the mind that hinder pure thinking, and thereby for bringing about concentration. They are called Kasina exercises. "The disciple exercises Kasina-entireness-by means of earth, of water, of fire, of the wind, of blue, yellow, red, white, space, consciousness, light." This method is as follows. The undivided attention is concentrated upon a visible object, preferably upon a coloured disc made specially for this purpose, (blue yellow, red, white Kasina) or upon a spot of earth clearly visible (earth Kasina) or upon a pond lying at a distance, (water Kasina) and so on, until at last a moon-like reflex is distinctly behold with eyes opened as well as with the eyes closed. This reflex is called "Uggaha-nimitta, conceived reflex" Proceeding now to fix concentration upon this reflex-which must remain even if meanwhile ~~ix~~ one moves to another place--there arises the inner reflex, pratibhaga-nimitta, ~~nes~~ without colour or form resembling a sparkling star or the moon beaming visible between the clouds. At the same time, the hindrances, nivarana disappear, and upakara-samadhi concentration lasting to the first Phana, the first absorption, and ~~it~~ "bordering upon it" is reached. All the motions of thirst have gone to sleep, the light of knowledge, no more dimmed by any of them, beams forth in all its clearness. Hence also on this basis, if it is directed upon the personality by the will for the complete penetration of this personality, coming into action, it may, in time, penetrate it through the thought.

67. As to the other Kasina not yet dealt with at length, in the space seen through a round opening for instance in the roof of a hut, forms the object. Consciousness-Kasina has the boundlessness of cognition itself for its object and is able to generate the realm of boundless consciousness. In the light Kasina, daylight falling through a window, a keyhole etc. serves as object. The coloured round discs, mentioned above usually measure from eight to twelve inches in diameter.

68. The saint takes them all without restriction to his breast. In him this kindness, in harmony with the perfect purity of cognition from which it originates, also shows itself in the purest manner, by his raying forth holy equanimity to all beings as the highest feelings possible; and in his pity--this is the form in which compassion has taken in him who himself no longer open to feel mental pain--he exerts himself exclusively in giving to men the highest that is truth--the gift of truth is the highest gift--while leaving all

the other innumerable possibilities of doing good to those still striving, according to the degree of insight they have already attained.

69. By the cultivation of The Four Holy States, he does a much greater service to other beings than he could ever do by external works of compassion. For he penetrates them all as far as they are receptive of the same, with the radiations of his kindness, his compassion, his joy, and to conclude with the highest of all, with his unshakeable equanimity, thus pouring immediately into them, quietness, serenity and peace. Of course, our grossly materialistic conception of nature which only wishes to acknowledge the purely mechanical effects of impact and pressure, will not permit us to admit this. But is not this conception of nature long since refuted by our natural science itself? Can we not send out the Hertzian waves for thousands of miles into space without wires, with the result that they can be caught up by any equally attuned recipient? Why then should not man be able to send forth into space waves of kindness, of compassion, of joy and of equanimity, with the effect that they are received by every heart susceptible to them, since we know that the so-called spiritual is only something of more refined materiality, therefore something similar to the Hertzian waves? Besides this, the phenomenon of the radiation of waves of kindness coincides with that of the radiation of Hertzian waves also in this, that the further the waves are to reach, the stronger must be the source of energy by which they are generated. The more concentrated will is the farther its circle of action extends. What a thought! A holy monk from his lonely cell sends forth waves of compassion or of joy into space, and hundreds of miles away they impinge upon a mind tormented by sorrow and grief, which now, in consequence of the same, in a manner inconceivable to itself, suddenly feels within itself an upwelling of peace and serenity. Is not the judgement of the average man who characterizes every monk without discrimination as an idler of no use to the world, here again transformed into its direct opposite? Are not those monks who flee from the world when they so act, in truth at that moment the greatest benefactors of their fellow-countrymen? Truly: "You ought to know that these people practise the most useful practices: they create more of eternal use in a moment than all the outward works that are ever done outwardly," says also the great German, Master Eckhart. Instances of the power of this radiation are furnished by the Buddha himself, Devadatta, the Judas Iscariot amongst them in a narrow lane. But the Exalted One directed towards the elephant Nalagiri his power of kindness. Then the elephant

Nalagiri smitten by the Exalted One with his power of kindness lowered his trunk, wantto the place where the Exalted one was and stood before him. On another occasion, Ananda asks the Exalted One to convert Roja, a nobleman of the Malla clan, who was a stranger to the doctrine of the Buddha, "This is not difficult for the Perfected One to effect, O Ananda, that Roja the Malla may be won for this Doctrine and for this ~~at~~ Order. And Roja the Malla, smitten by the Exalted One with h with his power of kindness, went like a cow seeking her young calf, from one thouse to another, from one cell to another, asking the monks: 'Where, ye reverend ones, is now the Exalted One staying, the hold, highest Buddha? I crave to see him, the Exalted One, the holy, highest Buddha.'"

It is this kindness radiated forth by the saint, which, if he lives in the wilderness among wild beasts, gives him greater security than could any external measures for his protection. "Dwelling on the mountain's slope, I drew to me lions and tigers, by panthers and buffaloes, by antelopes, stags, and boars, I dwell in the forest. No creature is terrified of me, and neither am I afraid of any creature. The power of kindness is my support; thus I dwell upon the mountain side."

70. We find it said: "His own welfare for another (s how ~~great~~ at soever, let none neglect." For these words only mean Never neglect your own salvation out of regard for the salvation of others, for in this case you will only ruin yourself without really being of use to others.

71. The Buddha calls his doctrine "timeless". This means: It is an absolute truth, which was valid for his time as well as it also is for ours, and as it was valid for eternities to come. And because this is so, it can also be understood even if it is entirely severed from the conditions and relations under which it came into the world.

72. Here we have arrived at the centre, it is highly characteristic, that the philosopher here at the end, adds a warning not to desire to penetrate still further, and not to try to make his ultimate inferior of nature also an object of cognition. For it the bliss creating for when one in this invisible incorporeal, inexpressible, inscrutable finds the ~~reached~~ he standing place, then he has entered peace. But if therein he still assumes a distinction, a break, then he has disquieted, the disquietude of him who thinks himself wise.

73. The three states of I or Atman dealt with so far, are the only ones that come under consideration in the older Upanishads. Only later with the rise of Yoga practices did men learn in Yoga of a state of the I that is still higher than even

the perfect quieting of the mind, such as is advanced in deep sleep. In deep sleep the extinction of the world's expanded takes place unconsciously, and in such wise and recognition also is no longer its own object. But by means of methodically exercised concentration- these same Yoga practices- the liberating of cognition from the material organism, and further, the extinction of the whole world's expanse can be attained with full consciousness.

74. Not-recognizing-internally, and not-recognizing-externally, not recognizing-in-both-directions.

74. Thus, to say we float in our own pure cognition by making this cognition itself the sole object of cognition, and thus we cognize ourselves as "through and through consisting of cognition." Then we proceed to the intuitive representation of there being nothing any longer to cognize--- the realm of nothingness---and at last, by dismissing also this representation of nothingness from our mind, we rise to the highest representation, that there is no more representation at all for us, so that we only know ourselves to be entirely without representations. This is the realm of neither perceiving nor non-perceiving. This conscious state of purest objectless mentality is then "the fourth" (caturtha), the very highest state of the I. of the Atman or the Turiyam.

75. If the true essence of man, his real I is discovered, then thereby also the real essence of the world must be revealed. For this essential nature of the world must, precisely as such, be contained in everything existing in the world, in the sum in the firmament, as well as in the airy space; Above all, also in ourselves, since we certainly belong to the world. If I cognize myself, I thereby also cognize the ultimate, primary cause of the world; in other words: The principle of the world must be identical with the principle of the I.

76. What would it mean to deny the Atma, to deny thereby myself ~~as~~ me, and the primary fact which alone I cannot doubt? For am I not the most real thing of all for myself, so real that the whole world may perish, if only I, this all and one for ~~every~~ every single individual, remains unaffected by the general ruin? We may identify our I, our Atman with the component of our personality or with some of them, or with only one of them, and therefore say: "The body is my I, the sensations, the perceptions, the activities of the mind are my I, thinking is my I". But to deny the I and thereby ourselves, therefore to say: "I am neither something perishable nor something imperishable, I am absolutely nothing at all", this surely is a dictum "before which thinking turns back" For absolute nothingness can neither deny nor affirm anything.

47  
77. You want to know what you really are, what in you constitutes your essence, that means you wish to know the substratum lying at the basis of what you call your I, by which word you mean precisely that therein you at bottom consist. You think it self-evident that this your I must consist of something which you cognize within your self. In this way you come to designate your qualities with which you see yourself endowed, as the substratum of the I-concept, foremost of all, your sensation, perception, and thinking, but how now, if our self-evident presupposition, that you must consist of something cognizable false, if there were also something incognizable in you which was your real essence; if, further this our incognizable, but real essence were removed from the jurisdiction of the laws of arising and passing away, and if I could prove all this to you with compelling logic, may with palpable visible evidence?

78. I very well know the reason why you are opposed to me and my doctrine. The consequences resulting from my fixing the limits of cognition, together with my judgment of what is cognizable are displeasing to your will and therefore, on this ground, my doctrine is not allowed to be true. But is not that such a standpoint very opposite of all true science?

79. Where nothing at all is sensed, there nothing is perceived and where nothing is perceived, nothing is thought, for want of any object upon which thinking might act; "what one senses, that one perceives. What one perceives, that he thinks" according to this, the process of cognizing dissolves upon still closer scrutiny, into a countless number of sensations, perceptions and thoughts, incessantly following one another. This very summary analysis of the process of cognizing shows, if we adhere to the criterion we found for the establishing of our I that at all events, the various sensations, perceptions, and acts of thinking are not essential to us. For I have had millions of such sensations, perceptions and thought-acts, and though they are all scattered and gone to nothing, I still exist. At this present moment, I have new sensations, new perceptions, new thoughts, and also in future I shall have new sensations, perceptions, and thoughts, and they also will pass away without taking ~~me~~ me away with them.

80. This ~~my~~ my realm of reality is also called our "home," the Void, the quiet place, "that is not connected with becoming in the world of the senses, that does not change, that does not lead elsewhere." Further, it is characterized as the unshakeable, the immovable, eternal stillness, the true "the other shore," "the subtle," the the

"the other shore," "the subtle," "the invisible," "the free from illness," "the eternal," "the incognizable," "the peaceful," "the deathless," "the sublime," "the joyful," "the secure," "the wonderful," "the free from affliction," "reality (dhamma) free from oppression," "the free from suffering," "the free from incitement," "the pure," "the free from wishes," "the free island," "the refuge," "the shelter." This reality of Nirvana, wherein everything is extinguished--that is, everything un-

81. Thus the statement: "the earth exists," is arrived at by the following syllogism: "What I perceive exists; I perceive the earth; therefore the earth exists."

82. Our own essence, that which at bottom we always mean when we speak of our I, never under any circumstances can become an object of perception, for the simple reason that it is the subject of cognition, that which lies at the basis of the process of cognizing; these last words constituting an entirely adequate translation of the word "subject," for which alone this process takes place. That is to say: It can never present itself to any of our senses which are always directed wholly outwards. On the contrary, we can only perceive those objects which we see opposite us, the totality of which we call "the world," to which world, of course, belongs also our cognizing apparatus and the element of consciousness itself which it yields. This is expressed by the very word "object," which is derived from the Latin abjicere, meaning, to throw against. The concept, object, is thus a relative concept which essentially presupposes at least two factors, one which throws it itself against, and another against which it is thrown, the latter being called the subject.

83. The perception of every object inevitably is bound to give rise also to the thought of the subject; imperceptible in itself, on account of which alone perception precisely takes place, since otherwise the quality of being an object, apprehended also in the perception of a thing, would never get itself translated into the abstract form of cognition.

84. Because our I is not perceivable, and therefore is "not to be found" in any way, therefore has the Buddha never occupied himself with it; therefore does he even qualify all statements relating to this I as empty fancies. He concerns himself solely with that which alone is cognisable, namely, with the things of the world which he summarises in the elements of our personality (sakkaya). But those things which alone are not cognisable he has seen correctly, perfectly apprehending them as being mere objects for us, and precisely therefore, not our true I (anatta).



85. I learn how to think in accordance with highest reality 49  
With a gaze thus alienated I must learn so to look upon the  
the mechanism of my personality that in the course of this  
my activity of thought, "the inclinations of pride which  
thinks the thoughts, 'I' and 'Me' -- (ahamkara--mamankara--  
mananusaya)--may arise within me no more," but everything  
meet me simply and solely as an object: a method of thinking  
which finds its classical expression in the Paticcasamuppada.

EXTRACTS FROM "FRONTIERS OF SCIENCE" BY CARL FAULBLOOD CHASE.

- 1. The scientific method was well described by F.W.H. Myers:  
"This method which our race has found most effective in acquiring knowledge is by this time familiar to all men. It is the method of modern science--that process which consists in an interrogation of Nature entirely dispassionate, patient, systematic; such careful experiment and cumulative record as can often elicit from her slightest indications her deepest truths. That method is now dominant throughout the civilized world; and although in many directions experiments may be difficult and dubious, facts rare and elusive, science works slowly and bides her time--refusing to fall back upon tradition or to launch into speculation merely because strait is the gate which leads to valid discovery, indisputable truth".
- 2. What of the past? The existence of life on earth has been traced backward to a single cell of protoplasm floating in the waters of a primordial world. Whence came this cell? Was the existence of this ancestral cell a mere accident?
- 3. Can physics ever determine absolute and ultimate reality? Newton would probably have answered in the affirmative, as would many of his followers. Today, thanks principally to Einstein, science replies, We don't know. And in the admission that physical science may not be the path to intimate knowledge of the entire world, meaning of course the entire universe, scientists consider that they see a distinct advance. The acceptance of the new point of view is anything but an admission of defeat. It is simply a turning of a new leaf, a determination not to be dogmatic about things concerning which science has realized it has no true knowledge.
- 4. No one has yet found out just how this absolute motion might be determined, or to what it could be referred. The motion of the earth can be determined with reference to the sun, but this motion is not absolute motion, for the sun itself is known to move with reference to the so-called fixed stars. Moreover the stars have motions of their own, as well as the entire galaxy.
- 5. Is mankind doomed to ultimate destruction in spite of anything that science can do?. As an abode suitable for

human life the earth is most certainly doomed. The sun is  
choosing down and will sometime be too cool to support life on  
earth.

6. In chemistry a catalyst is a substance which assists a chemi-  
cal reaction to take place or causes it to proceed with  
greater rapidity, without itself entering into the reaction.

EXTRACTS FROM PAUL KARLSON'S "YOU AND THE UNIVERSE,"  
TRANSLATION BY BERNARD MALL.

1. The Radium-Atom disintegrates. Quite automatically, immune  
to the influence of any human agency, in accordance with obs-  
cure and inexorable laws, the radium-atom disintegrates. It  
shoots out its rays, and these rays, these tiny, mysteri-  
ously heavy particles, are really nothing more or less than  
the long-known gas helium - for every particle is a helium  
atom. The residue is not radium, but radium-emanation, a new  
element. The bold dream of the alchemists has thus become a sober  
reality in the laboratories of the twentieth century. The  
elements, the basic materials of all substance, are not final  
and absolute entities! The disintegration of the elements! It  
is not easy to describe the excitement that seized upon the  
scientific world. The elements, the foundation of all chemis-  
try were not ultimate? The Periodic System, that marvellous dis-  
covery of Mendeleieff's, whose theory had been confirmed  
thousand times over - was a thing invalid and unproven, a  
mere matter of blind chance? The scientists must have felt as  
if the world was coming to an end. A whole scientific system  
was tottering. If not even the elements were permanent, what  
was there anywhere to which one could hold fast. And the  
deeper the research-workers delved into the miraculous region  
of radio-activity, the greater was their astonishment. For  
radium was not the only element to surprise them. Others were  
discovered - mysterious, radio-active elements which disinte-  
grate and transmute themselves into other radio-active elements.
2. Man could do nothing but resign himself to observing the  
process, powerless to stay it. What were the higher laws which  
these singular substances obeyed? Did such laws even exist?
3. Is the universe running down like a forgotten clock? Will it  
drown in heat? One sheer dead ocean of molecules, in sterile,  
unthinking zig-zag movemnt. Nothing but a dead level of equa-  
lisation. Nothing but grey uniformity, far as the eye can  
reach. Is this desolate picture the true conception of our  
future? To sink into a warm, indefinite nebula - will that be  
the end of the world?
4. Whatever theories one may hold as to the processes of the brain  
at all events the purely material apparatus of the brain  
plays its part in them, and we may doubt if anyone could

think rationally with or by means of a mechanism which was in a state of constant and uncontrollable disturbance. We upbraid our "crude senses" says Schrodinger, because such an impassable gulf divides them from the interesting world of the atoms; because we cannot actually see the atoms. We ought rather to thank the Creator for this state of affairs-- for it is very doubtful whether we could see at all if our eyes were a few thousand times smaller! At any rate, it seems to be a most sensible arrangement that the atoms should be so small in relation to ourselves.

5. Michael Faraday was the man to whom this bold conception first occurred-- it was he who first ventured to advance the theory of the field. He was an experimenter and a tireless investigator; but this brilliant intuition led him far beyond the thought of his own times. Like a flash of lightning, with almost painful lucidity, the knowledge must have come to him. It was one of the great moments of human history. Faraday may have fought against his own conception; it may have seemed to him intolerable and senseless. But here was a man of a glorious freedom of intellect; for Faraday was no academic thinker. He came to science in obedience to an inner compulsion, and he found followed untrodden paths. Therein lay his strength. It must have been easy for him to believe in his intuitions easier than his contemporaries found it. Not until fifty years later-- actually in our own time--were the full power and profundity of his ideas made manifest.

6. Light a great lamp on one of the towers there, and even with a million candle-power you won't be able to see by its rays at any distance. But collect its energy in a searchlight, which concentrates its rays into a narrow bundle, and you can see a house or an aeroplane miles away as plainly as though it were day. And of course, where the finger of the searchlight is not pointing--even a couple of yards away-- everything is dark.

7. The people who started this discussion were not only ignorant of the laws of physics--they were also intellectually lazy and they adhered too persistently to primitive conceptions.

8. Our investigation of the vicissitudes of light inevitably led us downwards to the tiny light-waves themselves. You will perhaps expect to learn that in the realm of the thimble dimensions all sorts of surprises and curiosities emerge, and you will not be disappointed. The shortest formula we can find to express them is: Light + Light = Darkness.

9. An ether-particle pushed and tugged by two similar light waves, which are oscillating out of tempo, so that the peak of one corresponds with the trough of another, will similarly be unshaken.

unable to move. Two light-waves can cancel each other out. Light = Light + Darkness. So Young and Fresnel discovered. And with that the decision was given in Huygens' favour, and against Newton. They discovered still more. They found what light is a transversal wave-motion.

10. THE THEORY OF RELATIVITY. On the speed-track the racing cars flash by - ten, twelve in a flock; long, low, fine-drawn machines, whose only joy and purpose is the race. They come, and they are gone-- almost before the eye has seized them. And overhead, in the cloudless sky, an aeroplane is gliding slowly and quietly upon its course. - Slowly? But, good heavens, it is flying twice as fast as the racing cars! Anyone who has ever flown in an aeroplane knows how the machine seems to stand still above the map-like landscape outspread beneath it, and how, on descending, it suddenly tears across the aerodrome! Then, when it is almost too late we realize, in a flash, the speed of its flight.
11. In a word - we have no sense of absolute velocity. We can perceive motion only if there is a stationary environment: telegraph-poles, or a road-surface flashing past us. This is the bare truth; we have perception only of motion in respect of something. And mechanics, and theoretical physics, are in the same case; they too have no perception of absolute motion.
12. But the truth of the matter is that we simply can't help thinking of ourselves as "objects in space". Objects "outside" space, "not in space" -- we can write down such phrases, and we can even think about them, but we can't really think them. Space is the empty nothing in which something - the stars, matter - is embedded.
13. The sunlight takes  $8\frac{1}{2}$  minutes to reach the Earth, so that we always see the sun as it was  $8\frac{1}{2}$  minutes ago.
14. For example, the existence of atoms cannot be doubted - and yet we can't really imagine them.
15. Simultaneousness is a relative conception, it depends on the relative motion of the protagonists, of their reciprocal velocity. There is a peculiar connection between simultaneousness and spatial motion. Time and space are intermingled; they are no longer independent of each other.
16. One can only reflect that ancient habits of thought cannot be thrown overboard at a moment's notice.
17. Mars and Venus are moving relatively to the Earth. Therefore another time holds good on them, and two events which are simultaneous to the Earth need not be so to Venus.
18. There cannot be, in the Universe, any possibility of transmitting action to a distance with a velocity greater than that of light. The velocity of light is the greatest.

- physically possible at velocity of the Universe. It signifies a limit, a limit for the motion of energy or matter.
19. The space-time interval always remains the same - it is unalterable, an "invariable"; Minkowski describes it in the remarkable words with which he began his first lecture: "The new theory has grown upon the solid facts. Therein lies its strength. Its tendency is radical. From now onwards space per se and time per se decline to mere shadows, and only a sort of union of the two can preserve their independence."
20. Today we say: Energy and mass are one and the same thing. What we call mass is only a new manifestation of energy.
21. The complete identity of mass and energy is no mere crotchet of the theoreticians. It is stark, physical reality, and could be measured without more ado: there are no theoretical difficulties in the way, but only experimental.
22. A great step has been taken towards the unification of the ~~whole~~ Universe. The doctrines of the conservation of energy and the conservation of mass are now amalgamated, and the almost startling thought arises: Can mass be transformed into energy? As an ordinary thing, the energy of mass is locked up - we cannot get at it. If we could only make this monstrous capital fluid we could have a wealth of energy whose effects would be catastrophic.
23. The Universe is expanding. After millions of years there will be nothing but a vast, closed space with tiny, lost fragments, the galaxies, drifting through it. Each will be alone; one here, one there; lost, forgotten phantoms in wide empty space.
24. Rarely can a physical theory have seemed at first sight so monstrous and revolutionary as the theory of relativity, with its mysterious and grandiose epilogue of the nebulae in frantic flight from one another, its denial of absolute simultaneity, and its assertion of the essential relationship of mass and energy. It is, to be sure, a theory full of intellectual audacities, as inconsiderate a theory; but it is, physically, a logical development from the old concepts.
25. But our knowledge of light is still very defective. To be sure we have a biography of light, a description of its life, which has at least the merit of brevity, namely, Maxwell's equations. They tell us that light is an electromagnetic oscillation; they give us also, if we know how to read them, information concerning all the vicissitudes - such as interference and diffraction - which a light-ray encounters during its life; They tell us what happens to a light-ray in a microscope or a camera; in short they tell us everything that may happen to

a light ray in a microscope or a camera; in short they tell us everything that may happen to a light ray. But when we turn back to the first page of the biography, full of curiosity as to the origin of light, we are grievously disappointed: the first page is missing! The biography begins at once with the story of the adult light ray wave. "There was once a light-wave..." At most there is a covert allusion to a somewhat obscure origin: "It was born of an atom." The light-wave walked out of the atom, and the door closed behind it. But we want to know exactly what happened behind the closed door. How did the atom generate the light? It is pardonable curiosity on our part if we want to know something about this creative process, and inquisitively turn to the first chapter. For it seems to us that the most significant thing about light is that it can be newly created. We do not have to fill a candle, an electric bulb, with light-as the men of Gotham wanted to fill their town hall with bucketfuls of light. The light is simply newly created. Well--how does light come into existence? what is known of it? who knows anything about it? Let us go straight to the right people, the spectroscopists.

26. The spectroscopists have disappointed us. We wanted them to tell us how light originates. They have cleverly evaded the question, and have led us into the depths of space.

27. Heisenberg goes a step farther: he denies the reality of what cannot on principle be seen. He denies that we have any right to form a visual conception of the atom. Here we have the unreliable intellectual hypothesis for which which we were looking. We have simply transported concepts which have a plain signification in daily life, such as place and velocity, into the interior of the atom. We tacitly assume in advance that we shall be able to make measurements there. This was an error.

28. It is the old story: we can't order Nature to be what we should like her to be; we have to accept her. We must surrender a series of untenable, unjustified intellectual hypotheses. But Before all else we must approach such (I confess) rather intimidating expressions as "matter-waves" "interference of probability" with the necessary lack of prejudice. Then the spectres will lose their alarming aspect and become quite reasonable.

29. The New view of the Universe: "Our conceptions of matter, if its reality, are rather different from yours, out in the world. I see no difficulty in the notion that energy can disappear and mass appear- or that mass can dissolve into energy. Dirac's procedure in particular is characteristic of modern

physics -- of the fundamental change in our way of thinking, 55  
30. We can't get at the truth of the atom by means of forming  
conceptions which are borrowed from the world of experience  
any more than you can make or grind a watch with a cold chisel  
and a sledge-hammer. Heisenberg coined the necessary slogan -  
the renunciation on principle of visualization."

31. It was Eddington who said: Formerly we believed that  
an engineer had created the world. Now we are coming rather  
to the conclusion that it was a mathematician". Hence  
the new, firmly founded trust in mathematics. Hence Dirac's  
claim: If my theory requires "negative energy" by reason of  
its mathematical structure, there must be such a thing, whether  
or not I can form an intelligible conception of it.

32. The lay man thinks too objectively--it is for this reason  
that he finds it so difficult to understand modern physics.  
But until the present century all the physicists had thought  
thus objectively, and only recently have our minds been opened  
and our minds liberated from the fetters of superannuated  
modes of thought. Physics has had to take up an absolutely  
different standpoint. It seems that our human contributions  
to the perception of Nature cannot be evaded; that  
we shall possibly never know nature herself-- that which

lies at the root of everything-- but only our perception  
our image of Nature; that the smears upon our spectacles  
are unavoidable. "Every attempt to penetrate into the interior  
of an atom and dissect its mechanism destroys the thing  
we wished to investigate: the functioning of the mechanism.

33. For centuries the world was regarded as a great piece of  
clockwork, the mechanical plaything of a god. The image  
proved to be inadequate -- and had to be discarded. The small  
rigid, lifeless pellets, tossed hither and thither by inexorable  
mechanical laws, have disappeared. The heavy substance  
of the matter of which they were formed and in which they  
remained imprisoned has gradually evaporated. Electrical  
fields, oscillating tensions, have filled space and banished  
the mechanical models. And this image, too, is melting in the  
light of the new knowledge. Only mathematical symbols, the  
creation of the intellect are left" (pub by Haldeman-Julius)

EXTRACTS FROM "KEY TO CULTURE," course by JOSEPH McCABE

1. "Liberated themselves from academic formulae and  
attained a free and living contact with the thought of their  
time.
2. "I think, therefore I am," in his famous words, now became  
his startling point; and it tickles philosophical skeptics to  
observe that the great mathematician at once made a false

inference. The second part of the sentence ought to be: "Therefore thought exists".

3. Metaphysicians had applauded Leibnitz when he had retorted to Locke: Yes, there is nothing in the intellect which did not reach it through the senses--except the intellect itself.

It was a question of ideas or knowledge, not of faculties as people then said. But George Berkeley, with a very apprehensive eye on religious truth, tackled the matter from a different view point. You say that you see an apple. Now just reflect what your experience really is. Your eye, and as we should now say, the optical area in your brain registers a certain colour and shape. Your sense of touch has an impression of hardness. You let the apple fall, and your ear registers sound. You cut it open and have a sensation of smell; you bite it and have a sensation of sweetness. You, in other words really know only that you have a set of sensations which you connect together and consider to be emanations from an external object which affect what you call your senses. If you press matters, you will find that you only know of your eyes, ears, etc. as similar mental images. You know in short on this theory of ~~the~~ perception only a subjective world; the external world is illogically inferred from it. I ~~must~~ should add that Berkeley did not deny the existence of an objective world. There was in those days no Modernism, and a bishop could not very well explain away the incarnation, crucifixion and resurrection without bodies. He held that we perceive objective realities ~~and~~ because we share the divine consciousness of them. In this there is a flagrant vicious circle, since he deduces God from realities and realities from God, but his analysis of sense-perception seemed to be unanswerable.

4. Berkeley had, like Descartes and all other metaphysicians, taken for granted the perceiving subject, the person I mind. But Hume pointed out that if you confine yourself to the analysis of experience as Berkeley conducted it you have the perceptions only and no proof of a mind that perceives. What I can call myself, on the strict ground of my conscious experience, is "nothing but a bundle of different perceptions which succeed each other with an inconceivable rapidity and are in a perpetual flux and movement". Our ideas were, he said, fainter copies of our impressions, equally separate and successive. In short, in the phrase which became famous in the nineteenth century and is found frequently even in the essays of Huxley (who followed Hume), we know only our "states of consciousness".

5. The persistent idealism of eighteenth-century philosophers (Berkeley, Hume, Kant, and Fichte) was felt to be unsound.



If in our knowledge we do not know more than the contents of our own minds, or only shadows (phenomena) of real things or an objective order that is in a sense created by ourselves then philosophy loses contact with every other department of culture. Schelling had been a student of science and had tried to remedy this by his "Philosophy of Identity" as it was called, but he had, said Hegel, only caused "a darkness in which every cow is black". There were, he continued, not two ultimate realities, nature and Spirit, identified in God. One single reality existed. Distinctions and individualities and all plurality were fictions. Noumena and phenomena, thought and being, are all one supreme reality, the Absolute. Everything in the world of our experience, every idea and, as we say, object, is related to something else. All together form one unity, the whole, which is not related to anything and is therefore Absolute.

6. It is "the Unconscious" gaining consciousness in the mind of man, only to realize that it had made a mistake, and looking forward to annihilation.

7. Bergson starts with the contention that the common idea of a stable self or personality which experiences changes is wrong. Nothing endures. Everything changes. If you listen to a sustained musical note, you know that what strikes your ear is not a continuous flow, but a succession of pulses. But your conscious state also, says Bergson, is really a succession of states. Your act of hearing at one moment is not the same act as that of the previous moment. The universe similarly changes; it is ever becoming something else. It is a stream of changes like the mental life. The intellect is a practical faculty which has been evolved to enable us to act in these circumstances. It constructs the changing universe into stable objects. It is therefore not through the intellect or reason that we know reality, for the intellect has altered reality for practical purposes. For such knowledge of reality we have to use intuition or instinct.

8. But the most casual phrase of the man of science, the observation of facts, at once raises formidable difficulties. I pointed out in the volume of psychology how science itself really opens out these difficulties yet never glances at them. You see a flower or an automobile, and you snort with impatience when one tells you how there are philosophers who insist that, whether there is such a thing objectively as objectively as this flower or automobile, you certainly do not perceive it. You perceive or are conscious of something in your own mind, they say. Reflect on what we said in physiology and psychology. The flower reflects waves of light

to your eye and sends streams of particles to the sensitive area in your nose. No one in the world today supposes that your eye is then conscious of the flower or your nose of its odor. I mean that uneducated people may suppose this--as a rule they never reflect on the matter--but no informed person would suggest it. In your eye and nostrils, and in the nerves which convey the disturbance to the brain there is, all acknowledge, a merely physical or chemical change. At some time point in the progress of this wave of change through your brain there is, you become conscious of, or perceive, this flower is outside your mind and is such as you picture it. But no science can tell you that. All science is in this respect based on an assumption, and it is a very large assumption. Surely the fact that a large body of trained thinkers devote themselves exclusively to such real and important problems as this of the validity of knowledge ought not to provoke either irritation or contempt.

9. Just when science began to devote itself to what is claimed as a minutely accurate description of the material or external world, philosophy turned to Idealism and insisted that, whether or no there is a world external to the mind, we cannot know it as such. There can be no doubt that this development started the modern fashion of disdain of philosophy, which up to that time had been regarded as one of the highest occupations of the intellect. Philosophers tried to reply that it did not matter, since truth meant, not the correspondence of ideas and external realities, but the consistency or coherence of our ideas with each other.

10. The main point is that neither science nor life will be satisfied with any compromise between Idealism and Realism. Your cook deals, like your chemist, in precisely measured proportions of objective substances; your business man would not tolerate the idea that he is not dealing with precise objective facts; your man of science is wasting his time in his more minute and advanced studies of nature--the speed of an electron, the gases of a remote nebula, the symptoms of a new star, and so on--if there is any uncertainty at all about nature being just as we describe it.

11. Knowledge is quite clearly not the same thing as modification of nerves by waves or particles. There was certainly not even a philosopher of what is called the Sensualist school who thought that we got abstract ideas through the senses, or doubted that the bulk of our knowledge consists of abstract ideas and inferences from them. We cannot evade the problem in this way. We all admit that what comes through the senses has to be wrought into knowledge of things by the mind (or brain) itself.

## M. FIC LEUGH: "TIME"

but the metaphysician has no such practical aim: he desires merely to understand, and this desire is constantly frustrated by those elements of our experience which are temporal. It is now generally agreed that what is logically prior may be, psychologically, far from obvious while, on the other hand, what is given to experience may be logically of an almost unmanageable complexity.

2. "The past" is a curious entity, with characteristics that are more than curious--downright contradictory. Although changeless (see Omar Khayyam) and uncompromisingly closed to our repentance (see almost any moral tale), it yet has a peculiar habit of growing. Now, the wastepaper basket is fuller than it was a century ago: a century hence it will be still fuller. This is an obviously unsatisfactory conception. In the first place, we are liable, in unguarded moments, to say that it does change in that it is continually growing; and this, if it is not to be contradictory to the original view that the past does not change, requires a thorough examination of the ways in which 'change' is used, to see whether the contradiction is more than verbal--and this implies metaphysics. Secondly, there is an implied contradiction in that The Past does not stay put, but continually encroaches on The Present and The Future. What is now Past was once Present; what is Future will be Present. It is obvious that a reference to time is not yet eliminated; and even more obvious that a logical explanation so far from lying on the surface, recedes farther and farther away the more we probe. Thirdly, the waste-paper basket conception is unsatisfactory in that it treats the Past as an abstract and separately existing container just waiting for cast off events to be popped into it. But as it is also considered to have some hand itself in the process by which ~~events~~ events become cast-off (Chronos devouring his children) we may be excused a little bewilderment.

Apart from the incompatibility of these two views in the case of the past, the container view of time in general is open to the further objection that it is an undesirable bolstering-up of "Time" into a substantialized 'thing in itself' (symbolized by capital letters), whereas time is never given apart from experience. Such bolstering-up (or, as it is somewhat grandiloquently called, "the hypostatization of time" is very common, and we shall often meet it. Past, Present and Future, considered as entities apart from events, are decided abstractions. Really, the plain man is becoming quite metaphysical! And bad metaphysics it is, too, to say that events are 'in time', and to imply that they are in time in a sense analogous to that in which a chair is 'in' a room. Such a view

for the plain man, is a curious one, since it is one which is certainly not given by experience, but is a double abstraction from it. We experience events; from these, we infer temporal succession stretching from the remote past to the remote future. So far, so good; but when we proceed to make a second reference ~~fact~~ that this temporal succession or as we now prefer to call it Time, is something which exists so that events are contained in Time (with the probable consequence that we look upon time as something having an independent existence), we are doing something that has not the slightest justification in experience. It may or may not be justified on other grounds. The view of time as a kind of abstract metronome that would go on ticking even if there were nothing else in the world, may be a good or a bad one. I think that it is a bad one; but the point here is that it is essentially metaphysical.

3. Nobody would deny that we have knowledge of the past events in a sense in which we have not knowledge of future events. Secondly the present is, evidently, in a privileged position, since it is only the present that is open to our activity.

4. But even (so-called) 'objective' time is not free from difficulty. Time is measured by means of motion, but motion presupposes the notion of time: how can we explain away the circularity?.

5. We cannot distinguish between past, present and future in such a way that the distinction will "always" remain. On the contrary what was present becomes past, and what is future will be present. Given three events A, B, C, I can say that A is past B present, and C future, and in so doing I have sufficiently distinguished them--for the present. But there was a time when A was present, and B and C both future: and there will be a time when A and B are both past and C is present. How, then, can I distinguish between A, B, and C, since none of them possesses the characteristic of presentness by divine right?

6. Parmenides' view: "what is, is uncreated and indivisible; for it is complete, immovable, and without end. Nor was it ever nor will it be: for now it is, all at once, a continuous one". Plato, too, in a celebrated passage, tells how God "devised the making of a moving likeness of everlastingness."

7. The last important doctrine to be discussed as illustrating the contemporary trend of thought in Physics is the doctrine arising out of the theory of Relativity, but usually associated with the work of Minkowski, of the hyphenating of space and time.

8. Minkowski's celebrated truism: "Nobody has ever noticed a place except at a time, or a time except at a place. is so obviously trite."

9. The second step is to point out two different ways of regarding the self, and their analogy with space and time. In the first place, I may think of my memories, my perceptions, my tendencies--a motley crowd. Alternatively, I may realise all their essential interconnection with and unity in me. This latter is the fundamental view.

"All these clearly defined elements appear more distinct from me, the more distinct they are from each other--but if I draw myself in from the periphery towards the centre, in my search in the depth of my being that which is most uniformly, most constantly and most enduringly myself, I find altogether different thing. There is, beneath these sharply cut crystals and this frozen surface, a continuous flux which is not comparable to any flux I have ever seen.

10. When Alexander, beginning with 'space' and 'time', shows that each involves the other, and thereafter speaks of "Space-time" as formed from their union, yet differing from both, we are apt to assume that we know at once what he means.

11. In order to examine empirically what Space and Time are, it is necessary to consider them by themselves, in abstraction from the bodies and events that occupy them, and this may seem to some illegitimate. The difficulty is partly derived from our practical habits, for we are not accustomed to think about space and time themselves, but about things contained in them. But it also has a theoretical basis, for we have not seen any sense-organ for Space and Time themselves we only apprehend them in and through our sensible apprehension of their filling: by what mode of our apprehension we shall enquire later. I shall call it intuition, it is only by analytic attention that we can think of them for themselves.

12. "Without space there would be no connection with time. Without time there would be no points to connect. Then comes the great jump, from space and time involving each other, to Space-Time. There are no such things as points or instants by themselves. There are only point-instants or pure events. In like manner there is no more space or mere time, but only Space-time or Time-Space. Space and Time by themselves are abstractions from Space-Time, and if they are taken to exist in their own right without the tacit assumption of the other they are illegitimate abstractions of the sort that Berkeley censured.

13. It is easy enough to say glibly that space-time is the matrix of being, that it is the stuff of which the universe is made.

14. McLaggart's arguments in the chapter on time are directed

to show that the notion of Time is full of contradictions, and that these contradictions are not resolvable, but essential and ultimate, as long as we continue to use the notion of time. He assumes that nothing which is self-contradictory and impossible to thought can exist, and hence he concludes that time does not exist.

15. It will be seen that these criticisms, however they trick themselves out in logical garb, depend ultimately on a metaphysical postulate, which is nothing more impressive than a mere incredulity, a disinclination to believe that a complete elimination of time is possible.

16. The denial of simultaneity is so generally regarded as a consequence of the new doctrines in physics that it is often overlooked that the "simultaneity" which Einstein denies is only one specialized kind of simultaneity. Granted the assumptions which physics makes, it can be shown that simultaneity is relative in the sense that it implicitly involves reference to a system, and that by changing from one arbitrarily chosen system, and that by changing from one arbitrarily chosen system to another we can upset our former definitions of simultaneity. Hence the conclusion that "absolute simultaneity" is as redundant and otiose a conception as absolute time.

17. It should be clearly realized that the doctrines of relative simultaneity and of critical velocity of light are closely connected. "Simultaneity is relative" means "Under certain conditions, my judgments of simultaneity are and must be different from yours, and there is no way of showing that mine is preferable. What are those conditions? Simply that the systems of reference which you and I choose are in motion relatively to each other. As Einstein saw, once we hold the doctrine of relative motion (so that the train no longer moves, while the station stays still) we have no longer any grounds for saying--apart from practical convenience--that A's judgments of simultaneity are better than B's. (where A is on the platform and B is in the train)

#### OUTLINE OF MODERN BELIEF (Edited by SULLIVAN & GRIERSON.)

1. One of the interesting things about modern science which has come about within the last thirty years, is not only the new discoveries in the realm of astronomy and physics and biology, but the philosophical implications of these discoveries. The centre of real interest, from the philosophical point of view, is the new "background" of modern science.
2. The change of outlook will be away from the materialism and strict determinism of last century.
3. The electron theory, the quantum theory, and relative theory, form the background of modern science; they all

deal with conceptions that lie at the back of the concrete objective world of our sense experience; they are concerned with invisible and intangible aspects of natural science.

4. The present century has been revolutionary in the realms of science, no less than in our more general ways of thinking, largely affected as they have been by the conclusions of modern science, of new knowledge resulting from fresh discoveries, and free criticism. The present is one of the most exciting of all epochs of human thought. Modern science has revealed, as never before, the mysterious nature of the universe, and the philosophical implications of the new scientific teaching quicken the imagination and excite the interest of every intelligent person.

5. During the present century science has completely revolutionised our conception of the universe. And that is quite true. The scientific world-picture of thirty years ago is now obsolete. We have a new picture, and a peculiarly interesting one. The old mechanistic conception of the universe, and purely materialistic theories of life, seem to have been finally abandoned.

6. Astrophysics is a comparatively new science, and to it we owe our knowledge of the nature of these primeval nebulae.

If suns and stars are born of the nebulae, what are nebulae? Did they originate from the coming together of those immaterial electric ~~mix~~ entities or energies which science calls electrons and protons, which are as yet so little understood? But as they constitute all matter, the stuff out of which all matter is made, they are regarded as "the germs of the things that are to be", the far-off begetters of the human beings we are, and every other animal, plant, and living thing.

7. The recent development of Physics has been called "the most exciting episode in the history of science". The old science of physics dealt with energies--light, heat, electricity, and gravitation, all a little boring to the general reader. We now realise that these old divisions are artificial. The present day physics has enlarged its scope and interest. Indeed, as matter and energy now seem to be one and the same thing, the sciences of astronomy, chemistry, and physics all overlap and are not only co-operating in the solving of cosmic problems, but are all really engaged on various aspects of one problem.

8. How life came to a lifeless world we do not know.

9. Did life come from lifeless matter? Can we draw a definite line between living things and dead matter? Did mind emerge?

9. The entities with which Science deals form only a partial aspect of reality. That cannot be doubted. It is quite true that "feelings, purpose, values, make up our consciousness as much as sense-impressions" They are the real things of the mind. Most of the leading scientists of today are a long way from old-fashioned materialism; materialism has taken a new turn as we shall see in this book. Of fundamental reality that escapes and transcends science, science cannot speak.
10. The Christian religion sprang from the Hebrew, and when it came to be formulated as a theology it was largely in terms of Greek philosophy. As an organised institutional religion Christianity also appropriated as we shall see many of the ceremonial customs and practices of the Greek pagan mystery-religions. All this is now freely admitted by theological scholars.
11. At the present day the pursuit which has the widest ramifications is science. It is perhaps, not too much to say that the whole of the modern world depends, in the first place, on science. And in saying this we do not mean to refer only to the industries, commerce, means of transportation and communication that make up the material side of our civilisation, and of all of which depend on science. We refer in particular to the whole body of ideas which distinguish the modern man from the man of past ages. The whole of our modern outlook, as expressed in religion, philosophy, and the arts, has been profoundly influenced by science. Science has been the foremost agent in creating the modern world, intellectually as well as materially.
12. Science has probably played the dominant part in shaping our world outlook for the last two hundred years, but this influence is more obvious at the present day than it has been at any time since Darwin published his Origin of Species. The theory of evolution was the first scientific doctrine that profoundly affected the popular imagination. Today it is the new theories in Physics, and astronomy, that chiefly interest the lay man. In both cases the reason is the same. The lay man is chiefly interested in science for the light it throws on man's destiny, on his relations to the universe.
13. One can say that the old strictly mechanistic view of the universe, which was so widely held in the Victorian era, is now dead. The scientific world-picture of the nineteenth century is obsolete. Matter, space, and time were regarded as three independent fundamental realities; the main lines of everything worked in obedience to "iron" laws; it was a matter of accepted assumptions.



14. The inside of the atom was regarded as a territory which the physicist could never enter. Well, we know now how wrong<sup>67</sup> all that was. The sanctuary of the atom has had its doors forced open to reveal the electron and the surprising phenomena of radio-activity. And here we are introduced to the infinitely little--the electron, so inconceivably small that neither eye nor microscope can see it.
15. Common sense confounded. Take a table on which we write set it on fire and burn it to ashes--it will be no longer a table or a bit of wood, the remains will be ashes; when these ashes are reduced to their primary states they will be chemical elements, molecules and atoms. But atoms, in their turn, are reducible to something else. All atoms we now know are composed of electrons; invisible and immaterial particles, if we can call them particles of electricity. The ultimate nature of these electrons science does not know, beyond the fact that they manifest themselves as waves of radiant energy. In finding out all this, science never made a greater discovery; it has revolutionised our views of the physical universe.
16. Matter as enduring substance is no longer regarded as a fundamental reality. That is to say, when molecules and atoms that form our world of matter, are reduced to their ultimate identities we get electrons and protons, and, as we have said, these electrons and protons consist of nothing but what we call electricity. An electron is not a substantial thing in the ordinary every-day sense of the term. Matter practically disappears into electrical energy. Matter, all forms of ordinary substantial matter, is the outcome of the behaviour or interaction of nodes or waves of energy which we call radiations.
17. That is true of your own body as well as the stars in Orion. Thus the notion of "substance" has been replaced by the notion of "behaviour". The "stuff" of the world is thus envisaged as immaterial entities instead of material things.
18. In speaking of this search for purely objective truth, Einstein, after referring to the relative theory goes on to say "In the other great modern development of physics--the quantum theory--we have, if I am not mistaken, abandoned the aim, and become content to analyse the physical universe into ultimate elements which are frankly subjective. If it is difficult to separate out the subjective element in our knowledge of the external world.
19. Human mind cannot picture the infinite smallness of the world within the atom, far less can it form any kind of notions of the transcendental greatness of the stellar universes. And strange as it may seem, the infinitely small and the infinitely great are intimately related. What has the tiny world within

the atom got to do with the scientific world-picture which also embraces the stars and stellar universes?

20. Our planet is estimated to have come into being something like two thousand millions of years ago, aeons before that the whole vast stellar universe was in existence. No poet has ever ventured to picture a universe in which no terrestrial world, no world of living beings, existed--only suns and stars shining in solitary splendour in an illimitable silent universe of lifeless space. And it would certainly be very difficult to suppose that the sole reason for the existence of the myriads of stars in the firmament for uncountable ages before our planet existed was to make way for the future pleasure and service of the human race, in one way or another.

21. Only infinite space dotted with silent shining suns and twinkling stars. No human eye to see them; there was no earth, no living creature to marvel at the wonder and the mystery of it; no earth, only millions of stars and nebulae. Our planet is a mere child even now, and man a babe born a few moments ago in the astronomical time-scale of this universe that existed aeons before human beings walked the earth, aeons before our own planet even existed, we can know nothing, only that it was there.

22. At one time it was freely believed that the birth of a star was an individual event like the birth of an animal, as Eddington phrases it. It was supposed that two stars, long extinct, would collide and be turned into vapour by the energy of the collision; this would be followed by condensation and so a new life of a luminous body would start afresh. This is an abandoned speculation, but how it all began astronomers are not able definitely to affirm. Eddington pictures this conception: "At some stage we imagine the void to have been filled with matter rarefied beyond the most tenuous nebula." In other words, there may have been a universe of highly disassociated atoms, a cosmic cloud of atoms evenly distributed through space, which in some way gathered into nebulae.

23. We call them particles, but we must remember that no one can say precisely what an electron is: it is an activity of a mysterious kind, and no familiar conception of its reality can be pictured.

24. Our planet was born of the sun, so it is thought at present, and the sun, like other suns and stars, is the offspring of one of the rotating nebulae we have been speaking about. That answer, of course, is only throwing the question further back. We are told that "no doubt can be entertained that the genesis of the stars is a single process of evolution which has passed and is passing over a primordial distribution"

Where did this primeval gaseous distribution come from that gave birth to the nebulae which shone in the sky myriad millions years before the earth came into being? 69

25. We sometimes apply the term "universe" to our own stellar system of which the sun is a member, and the huge constellations of stars which we call the Milky Way, but of course it is only a sub-universe or "our universe". As we have seen

there are many other "universes" that lie at immense distances altogether outside of it, thousands of universes each of the same order of magnitude as this one of ours. Modern astronomy has greatly enlarged our view here, opening up new vistas and leading to new conclusions. Not only is our vision of the universe continually expanding (says Jeans) "but it is expanding at an ever-increasing rate".

26. It is no new knowledge that the earth is travelling round the sun at the speed of nineteen miles a second. It is new knowledge, belonging to the present century, that the stellar universe to which we belong, comprising of the Milky Way and thousands of millions of stars, is also revolving, our sun as a member of this system revolving with the rest. Picture it in your mind: a universe not stationary in space but revolving round and round and round, each revolution taking three hundred million years.

27. So far the present-day science can see the final end towards which all creation moves, and at which it must at long last arrive, is the extinction of the universe as we know it.

28. It is an oft-repeated tale told us nowadays by the scientists that things are not what they appear to our senses. We have to clear our minds of the common-sense notion of matter as solid substance; emancipate our notions from the purely human angle of vision; and adjust our minds to the conception of a totally unfamiliar world, which nevertheless is, in the eyes of physicists and scientific philosophy, the real world. The notion of substance has dropped out of modern science.

This does not mean that objective substantial nature does not exist; it merely means that in its final analysis the material world is found to be non-material; as Sir James Jeans says, "that because matter affects our senses as substantial that is not to be taken as a revelation of matter. In modern science the substantiality of matter has gone."

29. As Eddington puts it, in removing our illusions of the concrete physical world "we have removed the substance, for indeed we have seen that substance is one of the greatest of our illusions." It is a remarkable fact that practically every feature of our common-sense notions about the world we live in

- matter, space, and time-- has been discarded by the development of modern science that merely means that appearances when analysed reveal deeper truths.
30. Astronomy of today may have something to say on the enthralling question of the relation of human life to the human life to the universe in which it is placed.
31. The new philosophy or back-ground is still in process of being constructed. This revision goes very deep. Even such fundamental notions as "causality" and "continuity" are being abandoned. Modern science assumes a new background and not only that, but it merges into this background in such a way as to be incomprehensible without it. It is no longer possible to make a clean line of division between where science ends and philosophy begins.
32. New scientific philosophy in its essence is that the physicist no longer sees nature as something entirely distinct from himself. Sometimes it (nature) is what he himself creates or selects or abstracts; sometimes it (nature) is what he destroys. It is superfluous to repeat what has been said already in other parts of this Outline illustrating in what way the physical world is not what it seems to our senses. We all know how the human mind can create what is not there; how it fails to see beneath the surface of things; how apt to take appearances for reality; and how it can select or abstract aspects of a thing for special study but which leaves the whole nature of the thing-in-itself unexplained.
33. It is difficult for us to separate the subjective and objective aspects of the world. We pass from the world of common-sense perceptions with the realisation that the substantiality of matter has gone. It has passed from the region of theory and become accepted science that solid matter is an association of electrons and protons, non-material entities.
34. It is the constitution of our minds that gives us our common sense notions about the physical world; and practically every feature of the common-sense notion has been discarded by the development of modern science. This is not to say our objective nature does not exist. But the world we perceive is an interpretation of what is presented to it. It is our interpretation, and dependent, at least partially, on the composition of our minds. That matter should affect our senses as substantial is not to be taken as a revelation of the nature of matter. In the final analysis ordinary matter is not substantial.
35. Is mind the key to the nature of the universe? The science of the 20th century in its endeavour to penetrate to the reality that lies behind appearance, has shown that this

reality is far stranger than we had thought. What we had taken to be realities are seen to be merely human constructions. Relativity theory, as we have already said in this work, has shown that even time and space, the most fundamental things in our experience, are human constructions.

36. The "solid" matter of Victorian science has been dissolved away into immaterial waves. The reality that science has reached is altogether different from the familiar objects of our experience. The scientific adventure has taken us into even stranger regions, until now our common-sense notions are more of a hindrance than a help. To an unsuspected extent we find that the world we take as real that even scientific men took as real, has been filtered out, as it were, from the mysterious reality that surrounds us, and coloured and shaped by the human mind itself.
37. One sort of energy can change into another sort of energy, but no energy is gained or lost in the process. Seeing that this is so it might be thought that life which is dependent on energy could go on for ever. That is not so; the second law of thermo-dynamics (the law of entropy) teaches that energy continually changes its form; it may change into a form that is unavailable as heat energy, and unavailable energy is of no use to the world as a going concern. As Jeans remarks, we must learn to think of energy not only in terms of quantity but also in terms of quality. Energy is unavailable when it is uniformly distributed in space.
38. When there is no interchange of energy life will stop. The universe is running down; 'the present stars are melting away into radiation'. But if the universe is running down, has been running down for countless ages, it must at some definite time have been wound up.
39. Relativity theory teaches that there are no such things as absolute space and absolute time, that is to say, an independent space and an independent time.
40. We used to believe that there was one space and one time both real and objective, common to all living creatures throughout the universe, whether men or martians. We used to believe that the distance between two objects or the time-lapse between two events was something fixed and definite. We shall see in a later chapter that these notions are wrong.
41. Space and time do not exist as independent absolute realities, 'nature knows nothing of space and time separately'; they are indissolubly connected as one reality which is designated "space-time". Thus we get the four-dimensional continuum. In modern scientific theory there is no such thing as empty space, it is a theatre of activities which we do not directly perceive.

42. The recent developments of theoretical physics suggest that many of the phenomena of physics may have their origin outside space and time. The phenomena of the electron and quanta give rise to this belief; Professor Lindemann remarks, "All physicists seem to agree that the quantum phenomena are the expression of some mystery which we have to take for granted and whose origin we cannot hope to understand"

43. In the first place we have to clear our minds of the common-sense notion of matter as solid substance; emancipate our notions from the purely human angle of vision, and adjust our minds to the conception of a totally unfamiliar world, which nevertheless is, in the eyes of the physicists and scientific-philosophy, the real world. Matter has been analysed to the point where in its ultimate reality it is non-material stuff.

44. Science knows nothing of the real nature of electrons and radiant energies except that they are so far as is known the fundamental energies that constitute the universe. Eddington calls the primordial or basal stuff of the world "mind-stuff".

45. Mind is the fundamental and matter derivative from it. Even when we talk about atoms, electrons radiations and so on, we are talking about things that depend on our minds. Everything we perceive and all the chain of events (in the eyes of physics the universe is a chain of events) are mental phenomena.

This is evidently the view which Sir James Jeans is inclined to take. And since they are mental, he postulates what he calls a "universal mind" in which the underlying mental reality is postulated to us.

46. The electron, as an example is a performer that throws its moving shadows on the physicists' screen but does not reveal its own actuality; all the phenomena it exhibits the physicist describes in symbols, and it is these symbols the scientist or philosopher has to interpret; as it cannot be done with complete knowledge the nature of the universe around us remains unknown, remains "a world of shadows"; behind it the unknown reality, in other words, the ultimate nature of things.

47. Behind the shadow-show there is the mind of a mathematical thinker. Thus, and in other ways he is led to interpret the universe in terms of mind, or mental activities.

48. It is difficult, he says, to form even the remotest conception of the realities underlying all the phenomena of radiation and quanta. The study of these and other problems, including the nature of our minds, suggests the view that the reality of these phenomena must have something of a mental nature about it. Another name for Idealism is Mentalism; mind or consciousness is fundamental.

The idealists, or mentalists, analyse away all the properties of matter; even when we talk about atoms, ether, radiations and so on, we are talking about things that depend on our minds. Everything we perceive and all the chain of events are mental phenomena.

49. According to the relativity theory what appears to our senses as a hard enduring lump is a string of events. It was its solidity and permanence which made the old materialist regard it as something so different from fleeting thoughts. But the events which compose it are just as fleeting as thoughts, and science tells us nothing of their actual nature. May they not be mental? We cannot say that they are not and if they are ~~not~~ then the interaction between mind and matter is no longer a paradox. For mind and matter would then be seen to be different arrangements of the same stuff-- "mind-stuff" we may call it, for want of a better word.

The phenomena of the 'material' world, then, are the effects of the way in which the underlying mental reality is manifested to us. The universe, Jeans holds, is witness to the workings of a mental reality that has kinship with our own mind.

50. All material phenomena as evidences to our senses are the effect of the way in which this underlying mental or spiritual reality is presented to us.

51. Nevertheless, he does not hold that everything is subjective. He believes that objective realities exist, since certain things affect both your consciousness and mine in the same way. We all perceive very much the same external world. The old division into idealist and realist he considers rather crude. But the fact that a thing is objective does not mean that it is non-mental. The essential nature of everything we perceive may be mental. The objective universe that we all have in common may consist of thoughts in a universal mind with which we are all in contact or of which we all form part.

52. My inclination towards idealism is the outcome largely of modern scientific theories--for instance, the principle of indeterminacy may provide an escape from the old scientific doctrine that nature is governed by deterministic laws. In general the universe seems to me to be nearer to a great thought than to a great machine. It may well be, it seems to me, that each individual consciousness ought to be compared to a brain-cell in a universal ~~xxx~~ mind. --Jeans

53. Exact science is concerned, if fact, with nothing but the mathematical structure of reality. It is confined, says Eddington to pointer readings. A scientific theory is a way of knitting together various measurements made by various instruments. But no amount of information of this sort will tell us anything.

- about the actual nature or essence of what we are investigating.
54. Consciousness has its roots in the back-ground of the world of pointer readings, not wholly cut off, but continuous with the matter of the brain. The basal stuff of the world Eddington calls "mind-stuff", but he does not postulate complete identity of mind-stuff with consciousness; he does not materialise or substantialise mind. He quotes from W.K. Clifford, "The succession of feelings which constitutes a man's consciousness is the reality which produces in our minds the perception of the motions of his brain". That is to say, the nature of matter is the same nature as thoughts, feelings, emotions--it is mental.
55. The mind-stuff of the world is of course, something more general than our individual consciousness; but we may think of its nature as not altogether foreign to the feelings in our consciousness... The mind-stuff is not spread in space and time these are part of the cyclic scheme ultimately derived out of it. But we must presume that in some other way or aspect it can be differentiated into parts. Only here and there does it rise to the level of consciousness, but from such islands proceeds all knowledge. Besides the direct knowledge contained in each self-knowing unit, there is inferential knowledge.
56. We are acquainted with an external world because its fibres run into our consciousness; it is only our own ends of the fibres that we actually know; from those ends we more or less successfully reconstruct the rest, as a palaeontologist reconstructs an extinct monster from its footprint." That is how we come by our inferred knowledge, but clearly here is one kind of knowledge which cannot pass through such channels, namely, knowledge of the intrinsic nature of that which lies at the far end of the line of communication.--Eddington
57. This familiar world is a mental construction, but is connected with the unknown something that exists independently of our perceptions. The scientific mind, by paying a particular sort of attention to this familiar world, abstracts certain aspects from it--its measurable aspects--and builds up the symbolic world of exact science. Symbolic because its electrons, atoms, ether-waves, and so on, are all terms for something whose nature remains unknown, but whose mathematical aspects are expressed in the definitions of these terms.
58. Finally Eddington makes an attempt to penetrate to the hidden nature of this unknown something, and suggests that it is mind-stuff, in the sense described above. Thus his philosophy in its result, is not unlike that of Kant with the addition that he suggests that Kant's Dinge an sich--the thing itself--is mind-stuff.



59. In the second place, if strict causality is abandoned 75  
in the material world, and "all the indications are that  
strict causality has dropped out permanently," we are relieved  
from the former necessity of supposing that mind is subject to  
deterministic law.

60. Eddington holds that consciousness is fundamental, the physical world has no "actuality" apart from its linkage to consciousness; the "external world-stuff" is of nature continuous with the mind. Mind is the first and most direct thing in our experience, and, adds Eddington, all else is remote inference. What physical substitute for the inner ego, self-consciousness and the feeling of possessing freedom of will, can the materialist find? he asks. The self is conscious, self-knowing and therefore real.

61. Consciousness seems to me to be on an entirely different plane. Consciousness is fundamental. It must already be assumed in all discussions about the origin and nature of anything. The material universe itself is an interpretation of certain symbols presented to consciousness. When we speak of the existence of the material universe we are presupposing consciousness. It is meaningless to speak of the existence of anything except as being connected with the web of our consciousness. "Yet according to astronomical and geological theories, there was a past existence of the earth before consciousness appeared, is a very elusive idea. We must remember that the notion of time as it occurs in science, is a mere abstraction. The notion of time is, I believe, an abstraction from the dynamic nature of consciousness. Consciousness is essentially dynamic, and the 'time' of science is a most imperfect representation of this quality."  
--Eddington.

62. The "idealistic tinge" in Eddington's conception of the physical world "arose out of mathematical researches on the relative theory. In so far as I had any earlier philosophical views they were of an entirely different complexion." He is not asserting a faith that science must ultimately be reconcilable with a philosophic idealistic view, but of examining now at the moment it actually stands in regard to it. It is obvious that the world of the physicist has become what we can only describe as more mystical.

63. Science has no longer disposed to identify reality with concreteness. Science is only one of the methods by which we approach reality. The impulse towards scientific truth is a but part of man's impulses towards knowledge. There are other truths than the truth of science. The more mystical elements of our nature also crave for satisfaction. Are we to say that they are misleading, that all their findings are illusory, grant reality only to the findings of science?

64. We speak of our universe, but as we shall see, it is only one among other stellar universes. Beyond the Milky Way there are myriads of other star systems. The particular stellar universe, the galactic system, to which our sun belongs contains about thirty thousand million stars. The sun itself is a small and ordinary star in this family, and is perhaps not unique in having a system of its own. The sun is a star, and the stars are suns because they shine by their own light. The sun is the name of a star, but so dependent is all human life on it that we think of it as the sun, and not as a star.

65. The universe is a stupendous collection of millions of stars or suns, some of which may have planetary families like ours.

66. The ancients themselves inherited a great part of their religion from their prehistoric ancestors, and accordingly it becomes desirable to investigate the religious notions of these remote forefathers of mankind, since in them we may hope to arrive at the ultimate source.

67. Huxley had a great capacity for reverence; "although represented during his lifetime as a prince of infidels and arch-enemy of religion, Thomas Huxley was in reality a man deeply and essentially religious by nature. He was a puritan and an iconoclastic spirit, but one with profoundest capacity for reverence. That capacity he expended chiefly in reverence for truth and for moral virtue, and it upheld him in a life's work almost super-human in its arduousness." It was Huxley who coined the word agnosticism, a word that has been often misrepresented and misunderstood. In Huxley's case it meant an attitude of mind where certain problems were incapable of verification.

68. The new ideas and discoveries have come at a time when the minds of a vast number of people are ready to listen to them. Traditional faiths have been slipping away, leaving nothing to take their place; resulting in a sort of vague hunger for new doctrines. The ordinary man does not, perhaps, realise that science is not concerned, in itself, with answering philosophical or religious questions such as why this? or wherefore that?. Neither does it pretend to have anything to say about first causes and final destinies. The intrinsic nature of the cosmos itself, for science, is a closed book. When a man of science goes outside the sphere of exact knowledge he leaves his official academical robes behind him.

69. The physical world is found to be far more mysterious than man ever imagined it to be prior to the present century.

70. Matter was a substance, to our common sense, which exists in space and persists in time.

71. The great change that has come over the scientific outlook is due precisely to the fact that these three things--matter, space, and time--are no longer regarded as three independent realities. This change has come about as the result of two lines of investigation--the analysis of matter, and the analysis of space and time. As a result of this analysis matter has been deprived of its status as a substance, and as space and time have been deprived of their independent reality. At the same time it has become clear that the universe is not to be described as a mechanism. The old materialism is bankrupt, the materialism that was merely a materialistic conception of the universe, and of life and mind. When we have seen a little more about the beliefs of scientists as to the nature of Matter, Space and Time, we shall see then that "Common sense tells lies about all of them" and that "not one of them is so what it obviously seems to be". Common sense is no guide to the actual world of reality which science discovers it to be.

72. The mathematician, in one sense, is a cold-blooded mortal. He deals in abstractions. He takes nothing for granted. He will not rely on these dangerous tools, the senses, appearances for him are too deceitful.

73. No atom has ever been seen by mortal eye, not even through an ultra microscope; far less has any electron, infinitely smaller, been seen. The existence of the invisible electron is only known when it is in interaction with something else; then it emits rays or flashes of light.

74. It began, of course, with certain observed phenomena, the nature of which is explained in another chapter. The observed phenomena resulted in the discovery of X-rays, in the discovery of radium, and finally the discovery of the electron, to be developed later into the theory of the electric constitution of matter of every kind; to be followed by the revolutionary Quantum Theory. The discovery of these things, then, resulted in the confounding of common sense. As with the analysis of matter, so with the analysis of space. The analysis of what the ordinary man thinks as space revealed that there is no such thing as empty space, that space is as different from what it had been imagined as matter had turned out to be; time is mathematically analysed, with like result; and by and by Einstein envisages a new world of four dimensions. Not one of these revolutionary concepts now rests on mathematical theory alone; they are experimentally proven. The first great shock for believers in the independent reality of space time and matter was caused by Einstein's theory of relativity.

75. The theory of electrical constitution of all matter has abolished matter; substantial solid matter, as it was conceived has gone; the old picture of a mechanistic world has gone; there is nothing now as we shall see presently, but energy; we have only pointer to our readings to a new mystery Universe.

76. Einstein has changed the whole picture of the universe as it was imagined in the nineteenth century. "To the modern man trying to discover his place in the universe the first importance of Einstein and of relativity is that they show him a new relationship between his sense and the world of fact." The relativity Theory and the quantum Theory, as Eddington says, "are not merely new discoveries as to the content of the world; they involve changes in our mode of thought about the world. They cannot be stated immediately in plain terms because we have first to grasp new conceptions undreamt of in the classical scheme of physics."

77. The four-dimensional continuum (popularly called the four-dimensional world) postulates a continuous thing, or continuous chain of "events". There is no gap; the ordinary man must put matter as we know it out of his mind; the space-time continuum is not something one can see or handle or picture in the mind even. It cannot be perceived as a whole by the mind. The mind splits it up into space, time, and matter. One finds it hard to try to think of space and time and matter merged into one.

78. Because these things cannot be described in everyday language, because the human mind cannot actually visualise them, we must not think they are illusions.

79. To grasp new and unfamiliar conceptions is not easy. The new conceptions is not easy. The new conceptions of present-day physics and relativity are not only unfamiliar to our minds; they are astonishing notions, upsetting long established beliefs about the nature of the objective universe. To grasp new conceptions of this kind means that we have first to empty our minds of fixed, established notions. It means more than that; we have to acquire a new point of view, a new habit of thought, a new kind of consciousness; the mind has to be educated, as it were, to something radically new. To become familiar with a theory means something more than reading about it in an unreflecting way. As we have written elsewhere, it means taking it into oneself in some indefinable manner-- becoming intimate with it. Only when a theory is "realised" as we say, do we feel that we truly understand it. Ideas, points of view that we are were able to see only in flashes,

become part of our normal intellectual equipment. The process may well be called a growth of consciousness. There are ideas which our consciousness, when it first approaches them, is, as it were, too flabby to grasp. We first have to exercise our mental muscles. Every student of a line of thought such as mathematics, which is rather outside our normal preoccupations, becomes aware of an actual change in his mental powers. Notions so abstract that at first they seemed almost meaningless gradually become perfectly clear and permanent additions to one's mental resources.

80. It is almost as if a new faculty of the mind were born and developed. The physics of recent years has made heavy demands upon our capacity for realisation. The electron theory, with its analysis of matter into "disembodied charges of electricity" required for its understanding, the breaking up of old habit of thought. And so with the central idea of the restricted principle of relativity; the idea of different time-systems was still more difficult to grasp. In this case we had to become convinced that our ordinary idea of simultaneity, that is, of a here and now which is the same for every observer, an idea which seemed perfectly clear, was really a bogus idea. The attacks on the theory of relativity show, for the most part merely that their authors are unable to abandon old habits of thought. In most cases for these new conceptions a conscious effort of mental preparation is required, such as occurs when a novelist, sitting down to continue his work, deliberately thinks himself into the appropriate frame of mind. Yet doubtless the next generation or so will think in terms of relativity theory as naturally as we thought of the Newtonian system. We would not hold it as impossible that the human mind may come to realise, imaginatively as well as logically, the four-dimensional space-time continuum, and no less the quantum theory. That would be a complete revolution in thought. It would mean that we had learned to think in a different way and what the consequences of that new way of thinking will be no one can say. We know very little of the development of the human consciousness. The proper attitude to-day in which the problem of man's place in nature should be approached is one of bewilderment and humility. Both the material universe and the mind of man are very mysterious things.

81. If he is a very frank kind of mathematician he will tell you that he knows nothing of the nature of the things whereof he speaks; all that he is talking about is the structure of the reality of the physical universe; of the reality underlying that he can tell you nothing.

82. It is true that no purely mechanistic explanation of mind is adequate for a machine could not hold the theory that

it is a machine. Consciousness is something peculiarly different from the other fundamental properties attributed to matter.

83. Something of the general nature as consciousness accompanies the activities of all living matter, it may be of all matter.

84. Every atom of matter, of whatever kind throughout the whole universe, is built up of electrons in conjunction with a nucleus. From the smallest atom of all--the atom of hydrogen--which consists of one electron, rotating round a positively charged nucleus (proton), to a heavy complicated atom, such as the atom of gold, constituted of many electrons and a complex nucleus, we have only to do with positive and negative units of electricity. All matter therefore is nothing but a manifestation of electricity.

85. These are not merely new discoveries as to the content of the world; they involve changes in our mode of thought about the world.

86. Strange to say an atom is chiefly empty space, as we shall see presently. It follows that any piece of matter, since it is composed of atoms, is also chiefly empty space. This is an astonishing revelation; we are to imagine the void within the atom relatively as great as the void of inter-stellar space. If the actual protons and electrons that compose a man's body could conceivably be compressed together they would amount to a scarcely visible speck.

87. We dwell on the immensity of the universe, inconceivable distances, unthinkable sizes of nebulae, fabulous magnitude of sun and stars. Now we are at the other end of the scale--the infinitely minute. An atom is just as inconceivably small as a nebula in the heavens is inconceivably big. A drop of water contains several thousand million million million atoms. An atom is about one hundred-millionth of an inch in diameter.

88. How does an atom emit and absorb radiation? For it does that. In other words, what is the relation between the electron and radiation? Movements of electrons set up radiation, and it is from such phenomena that electrons are studied. That groups of electrons within the atom move in the type of orbit characteristic of its groups is known from studying their spectra, which reveal all radiation in terms of wave-lengths. The reader must get this clear. We are dealing with radiation, set up by atoms. RADIATION IS A GENERALISED NAME FOR LIGHT, and all light is measurable by wave-lengths. It is an unfamiliar idea, but we must think of an atom in terms of radiation.

89. It was Max Planck the Berlin scientist who first put

put forth the quantum theory in 1900. He maintained that energy is not emitted in a continuous fashion but only in such tiny packets, or quanta. There is no radiation except by such quanta. It seems, electrons can, and do, jump from one orbit to another in the atom, to a second, third, fourth orbit; they can and do jump outside the orbits altogether. As they do so

there is a flash of radiation. Each jump corresponds to a definite amount of radiant energy either absorbed or emitted. The important word here is JUMP. Why? Because it used to be thought that all radiation was a continuous process or flow of waves; that when radiation was emitted by any body, or absorbed by any body, it was in a continuous fashion. The discovery that this is not so, the discovery that the transference of energy from one body to another takes place in jumps or little jerks, -- in other words, in tiny packets or quanta, as they are called -- was a discovery of the first order. RADIATION IS SEEN NOW NOT AS A CONTINUOUS PROCESS BUT A DISCONTINUOUS ONE.

90. An ordinary person sees nothing very startling in the fact that instead of light-waves emanating from a body in a continuous stream the action takes place in little jerks, that the transference of energy from one body to another takes place in units, or tiny packets or quanta; it is not a continuous process but a discontinuous one. But this is a revolutionary idea. It introduces discontinuity into the scheme of nature, for the existence of quanta exemplifies discontinuity where there had always supposed to be essential continuity. The causal chain would seem to be broken. "The interaction of radiation and matter in single quanta is something lying at the root of world-structure and not a causal detail in the mechanism of the atom". (Eddington).

91. We have previously said that radiation is a generalised name for light, and all light is measurable by wave-lengths. If we pursued this subject of the quantum theory into its still higher reaches we should see how it has complicated the question of the nature of light. It is not a new theory of light, and is in conflict with the old-established view, which held that light was a continuous vibration: that is the wave theory. The new view suggested now is that light is made up of atoms or tiny packets or quanta of energy. And the quantum theory and the wave theory appear to be in contradiction. Light appears to be both a stream of particles and a train of waves. The wave may partake of the nature of a particle. Indeed, the word "wavicle" has been invented. Light may have a dual nature or structure. It behaves as if it was both particles and waves. The old wave theory explained the propagation of light, but there are recently discovered phenomena that the wave theory does not explain. The quantum theory, we are told

explains these important phenomena, but the quantum theory does not explain the phenomena the old wave theory explains. The conflict of opinion thus raised between the corpuscular theory of light and the wave theory has not been resolved.

92. The "quantum" of light shot out by an atom-- say an atom in a distant star--also has this curious combination of properties. It can be proved, by an examination of star images in a telescope, that a single quantum must be large enough to spread over the entire lens of the telescope. It must also, as other experiments show, be small enough to enter an atom. These paradoxical facts have suggested the apparently wild idea that the quantum does not, properly speaking, belong to space and time as we know them. Modern science seems to be on the verge of some great revelation of which we have obtained hitherto, only the most perplexing glimpses.

93. Space is filled with the radiated energy of bodies, a part of which we call light.

94. We shall see that the actual nature of light is not yet definitely known. Light, visible and invisible light, radiant heat, and electromagnetic waves are all of the same nature. They differ only as regards their wave-lengths. For the present we regard radiation as electromagnetic vibrations or as ether waves of diverse wave-lengths.

95. One thing has emerged from the quantum theory, which has given rise to much discussion, and is revolutionary in scientific thought. Hitherto the doctrine of strict causality in the material world held the field. All physical phenomena it was believed, rested ultimately deterministic laws. There was supposed to be unbroken continuity; we might not know all the laws of cause and effect, but such a universal law of cause and effect was presumed. It got a rude shock in 1927. In that year physicists saw "strict causality abandoned in material world.

96. What is known as the Law of Causality was unanimously accepted until quite recent years as a fundamental principle in scientific research. The question now is whether the doctrine so held, namely, that every event in nature proceeds from another event which is called the cause, must be abandoned. Is strict causality no longer a tenable belief? Has it to be admitted that there is something like freedom at the basis of natural processes, that is to say, at the foundation of atomic phenomena?

97. Professor Einstein admits the impossibility of maintaining causal sequence in the inner processes of atomic physics in the present state of knowledge; in the ultimate elements of the physical world it cannot be shown that the Law of Causality holds good; it would seem as if it did not.



As Professor Lindemann puts it, causal law "fails completely when applied rigidly to the behaviour of the ultimate particles of which reality is composed". Einstein does not dispute the evidence that in quantum phenomena the behaviour of the electron is not determined.

98. It is meaningless to ask "what is electricity?" for it is a fundamental reality, and that is all that can be said.

99. Any method of observing the electron affects the circumstances of the electron, and renders its future uncertain.

By merely observing the electron we alter its behaviour, and we alter its behaviour in an unpredictable way. If we make an exact determination of the position of an electron, for instance, we do, by merely making that observation, disturb the velocity of the electron in an unpredictable way.

100. The more accurately we know the position of an electron, the less accurately we know its velocity. Now we have to know both things exactly in order to say exactly what the future motion of an electron will be. And as we cannot know both things exactly, we cannot make any exact predictions. Thus the fundamental processes of nature must be treated by us as indeterminate. The strict sequence of cause and effect hitherto assumed in science is found to be no longer applicable.

101. "Hence the study of an electron in an atom is much like the study of a crowd, each member of which is endowed with free-will and is therefore at liberty to do as he pleases. Thus it happens that the atom is regarded as a collection of events rather than as a substantial entity.

102. Some great physicists, like Schrodinger, for example declare that the ultimate happenings in the physical universe are not predestined. Thus the present and the future are not uniquely determined by the past. Others, no less eminent, we may repeat, believe that while this "free-will" theory may be triumphant at present, the next phase of physics may restore a complete determinism.

103. We need not wonder then, that in a period of decadence, when traditional faiths were shaken, when systems clashed, when men's minds were disquieted, when the fabric of empire itself, once deemed eternal, began to show ominous rents and fissures, the serene figure of Isis with her spiritual calm her gracious promise of immortality, should have appeared to many like a star in a stormy sky, and should have roused in their breasts a rapture of devotion not unlike that which was paid in the Middle Ages to Virgin Mary.

104. A disillusioned generation had learned to prefer it so. In like manner the soaring aspirations of the philosophers

after some solution of the problem of the universe had ended in negation, and the sages were content now to propound rules of life for men who knew not, and had ceased greatly to care, whence they came and whither they were to go. Even in Judaea the trumpet-tones of the prophets were silenced and replaced by the lecturing voices of the doctors of law.

106. Civilization had become jaded and listless, thought for that very reason many men and woman dissatisfied with a world that seemed occupied only with its own material prosperity, were ready to listen to almost any prophet or preacher who claimed to offer them spiritual release. Throughout the great Empire, but especially in its teeming and cosmopolitan capital, exotic faiths and superstitions from the East found acceptance.

107. Many of the preachers of the new faith had actually known this Jesus of Nazareth; they had accompanied him about Judaea proclaiming his message; they had been with him when he was arrested by the orders of the Jewish priesthood, arraigned before the Roman Governor, and put to death on a charge of treason by the terrible process of torture known as crucifixion.

108. It continued to be a mystery religion, in so far as no Athenian received initiation except by his individual choice, and it was gross impiety for an initiated Athenian to divulge what he had seen to his uninitiated fellow citizens. The initiated were supposed to be under the care of the deities; they enjoyed happiness and security, and these benefits were extended beyond the grave. To the initiated was given the assurance "Happy and blessed one, Thou shalt be a god instead of a mortal." To them, to be a god meant to be immortal. The initiatory ceremonies were to purify the soul of the worshippers.

109 One Reality. In relativity theory all this is altered, and altered in such a way as to be opposed to the mental habits we have inherited. Neither Space nor Time, nor Matter has an independent existence. In relativity theory they all form part of ONE Reality.

110. In giving a scientific description of the universe Einstein does not find it necessary to begin with Space, Time and Matter. These entities become "derivative".

111. Let us keep in mind that matter as solid substance has now disappeared from the scientific picture of the world, that it has been replaced by the notion of radiations and electric energies. Let us remember also that matter in the form of radiant energy pervades the whole universe.

112. We explained that the term 'space' is now very generally used as the equivalent of 'ether'. "There is no space without ether and no ether which does not occupy "space". The word space does duty for either, but it is not empty space (as the plain man thinks of space). We must of think of space as a sort of "passive empieness" and it has almost nothing in common with what once was thought the ether. what the physicists want you to picture is space--the "empty" space stretching out to the distant starry heavens and far beyond--as full of radiations of an electro-magnetic nature. Not only that space, but the roomy space there is between the electrons in the infinitesimal atom. You may all this "space" or you may call it "ether". For the moment it doesn't matter. The radiations are there, spreading out in every direction, and in their nature electric. That gives one some idea of what is called "space", a space that has some essence or quality in virtue of which it has activities of its own but which are not altogether understood. This space as we are told "is as much a performer in the world-drama as matter is".

113. Now Einstein cannot think of an absolute space, that is to say, space existing by itself, unrelated to anything else. He cannot see 'space' where 'Time' is not a part of it. They are inseparable; they are two aspects of one reality--the reality which is technical phraseology is called the Space-time Continuum, which we shall come to presently. Meanwhile we turn to the conception of time in relativity theory. This is not conceived as something external to what the physicist calls "events" it is bound up with them. Like space Time is not an absolute thing, that is, it has not an independent existence without reference to anything else. It does not exist by itself any more than the space we have been speaking about does.

114. What is time? The ordinary man thinks of terrestrial, or every-day time, as a succession of moments, minutes and hours, time measured by our clocks as fixed by astronomical events; he conceives time as a flowing river, of time as flying moments. This local time presented in ordinary experience is perhaps all the average person ever gives a thought to. But the mathematical scientist and the philosopher will tell you that time itself is universal; it does not "fly", it is an ever-changing present.

115. Time itself, time which is not past, the present, the future, is everlastingly co-existent with space, and the two together, time and space, form the animating principle of the universe; together the creator of "events" (in technical phraseology).

116. Suppose the world of space was emptied of all matter, and that time was emptied of all events, what sort of concept are we left with? Nothing but space and time existing by themselves, a twofold reality the nature of which the human mind cannot conceive, any more than it can imagine space emptied of matter, or a time when nothing ever happens. In scientific conception time is something static and in virtue of what is called the "particular things perpetually come into and pass out of existence."

117. Since Time, then, is an intrinsic factor in the real nature of things it is called the Fourth Dimension;

118. We have to give only one measurement to specify the time that anything takes up. We say, for instance, that a man's life lasted sixty years. That is the length of his life. There is no breadth or thickness about a man's lifetime--there is only x length. Thus we only require one measurement to tell us how much of time a thing occupies. This is what is meant by saying that time has only one dimension.

118. In scientific theory, then time is a dimension. The passage from instant to instant of time is analogous to the passage from point to point of a line. A line is one-dimensional; it has one direction, namely from past to future.

119. We have to think of space, time, and matter as a single inseparable unity. The theory then amounts to this: The world does not exist in space and time, but in Space-time, & space and time are inseparable from each other. We do not know how they are related to each other.

120. The point is--all motion and direction are relative; they depend on the observer. The earth always revolving round the sun, all the stars are moving in space much faster than an Express train. Even the "fixed" stars are, to borrow the words of Bertrand Russell, "scurrying hither and thither like a lot of frightened hens". He goes on, "when you travel from place to place on the earth, you say the train moves and not the stations, but in astronomy it is arbitrary which you call the train and which the station". All this leads us on to the conclusion of relativity theory that "when" has no meaning unless "where" be added.

121. But Einstein has proved that time enters into physical phenomena in the same way as the directions in space. That is what is meant by saying that the world is four-dimensional. Everything which happens happens somewhere at some time. Two events are separated from one another not only by their position in space, but by their position in time.

122. Things and relations are not what they seem to common-sense. Einstein, as we have said, was not concerned with

showing that everything observed is relative to the observer. As Bertrand Russell says, his aim was not to prove that everything in the physical world is relative; the theory "is wholly concerned to exclude what is relative and arrive at a statement of physical laws that shall in no way depend upon the circumstances of the observer."

123. Now there is another important analogy between our space and the surface of the sphere. What happens to a "straight line" on the sphere when it is produced? It goes all round the sphere and comes back to the point it started from. It cannot that is to say, go on for ever and ever. The curvature of the surface bends it round. The space these creatures live in is a finite space-- it does not go on for ever and ever. At the same time it is unbounded--there are no barriers. The flat creatures can wander about in their space as long as they like without ever meeting an obstacle to their further progress. Nevertheless although unbounded, their space is not infinite. Einstein says that the same distinction holds good of our space. Our space, he says, is finite; the ray of light from a star would go on until it went all round the universe and came back to its starting point. But our space is also unbounded; we could wander about in it for ever; we should never come to a notice saying "Thus far, and no farther". But when we had wandered far enough, going quite "straight" as it would appear, we should come back to our starting point.

124. Einstein restores to us an unsophisticated view of the universe. He has shown to us the original primitive unity which the restless and ingenious human mind has split up into the three components, Space Time and Matter. Einstein's theory shows us that there is something in the nature of an ultimate entity in the universe, but it is impossible to say anything very intelligible about it. But a certain aspect of this entity has been picked out by the mind as being what we call matter. The mind having done this, also partitions out a space and time in which this matter exists. It is not too much to say that the whole material universe has, in this sense, been created by the mind itself. It is difficult for any layman to adjust his mind to his entirely new view of the universe advanced by relativistic theory. We have to put aside our ordinary accepted notions of space and time and movement; they only form a local framework within which they are what our "common sense" picture pictures them, but they do not correspond with the reality which rests on the new principles we have described, the supermundane reality of space-time continuum which transcends Euclidean geometry.

125. He is assuming that space cannot be finite without being bounded, and this assumption, he would be surprised to learn springs from his profound belief that Euclid's geometry is the only possible geometry.

126. Now a space which is governed by Riemannian geometry can be finite and yet unbounded. A "straight line" drawn in this space would return on itself. One would meet no boundaries, that is, one could go on in a "straight line" for ever, but one would be continually retracing one's steps. The idea may be illustrated by imagining flat creatures on the surface of a sphere. They could keep on for ever crawling about their sphere without any hindrance to their motion, but they would, in time come back to the region they had left. Mathematicians show that the same can happen in a space of three dimensions, and they are convinced that this is the kind of space we are living in.

127. Every fresh advance of science takes us into less picturable regions. Whether or not this will prove to be a temporary phase cannot yet be decided. It seems most probable, however, that we have now entered on a new era of abstraction in science and that the old method of describing phenomena in terms of familiar images will never return.

128. We must be content to abandon our pictorial faculty. Indeed we must regard it as positively misleading, limited as it is to images suggested by ordinary experience.

129. Our minds are given a new orientation. The universe takes on a new aspect and our minds make fresh contacts when we grasp imaginatively the nature of the implication of these new discoveries. It is difficult for the non-mathematical mind to lay hold of the imagery which lies behind the concepts the mathematicians analyse, and this imagery they cannot reveal to us in any literal way.

130. We have to remember also the limitations of mathematical physics, for the science of physics deals only with the structure of reality; not only in our own world but the whole universe; of the substance of reality physics cannot speak, nor can it say anything, for example, about life or consciousness.

131. The physicists believe that cosmic unity is the profoundest truth, and their efforts are directed to a justification of their belief. They have gone a long way to a unification of physical phenomena, which is the mathematician's goal, but there remain many difficulties still to be overcome before physical phenomena can be brought into one unified scheme.

132. Sleep is, however, still a puzzling phenomenon, and no theory of it can be regarded as satisfactory. All that physiologists are generally agreed upon is that the blood-supply to the brain is checked, and this lessening of the supply

of oxygen (as to which the brain is particularly sensitive) lowers the vitality of the organs of consciousness. About the end of the first hour of sleep (which is the real "beauty-sleep") the brain life is entirely suspended, and the blood is busy feeding the tired muscles. Some hours later more blood seems to return to the brain, and we get partial consciousness uncontrolled by intellect, in the form of dreams.

133. Most important of all the senses is that of vision for nearly all the ideas of things in the mind of an ordinary person are visual images. The essential part of the mechanism of this sense is the eyeball and the nerve which goes from this to the sight-centre in the brain. The eye is a camera of a most remarkable description.

134. The optic nerve, conveys the images of things in some way to the conscious centre. What precisely travels along the nerve we cannot say, but to imagine that an image or picture is conveyed is to imitate children who think that words travel along a telegraph wire.

134. To our senses, of course, matter exists as substances we can see and feel and handle; physiologically our nervous system and brain are material. No one doubts that consciousness has a material substratum, that is to say, it accompanies bodily life on the other hand, no one can explain the relation between the

mental state and the physiology of the nervous system. No one can profess what matter is in itself, but as Santayana says "that matter cannot, by transposition of its particles, and become what we call consciousness, is an admitted truth;

135. The view of some philosophers is that the primordial "stuff" of the world is neither mental nor material, but, for lack of a better name, a "neutral stuff", out of which both are constructed.

136. Bishop George Berkeley in his idealistic philosophy went further than Descartes. He held an ingenious philosophy which is very hard to answer. He denied that there is anything but thought. He sought to refute materialism in maintaining that all matter, as far as we know it, is a mental condition; the only reality that we know directly is the mind. The knowledge we have of material things is derived from the sensation of them and our ideas of them are derived from these sensations.

object has no existence at all, except in so far as it is perceived by a mind or it exists in mind.

137. David Hume. This Scottish philosopher was entirely opposed to Berkeley. We do not know mind, he held, any more than we know matter. We know no "mind" as an entity; it is only an abstract name for a series of separate ideas, e.g. perceptions, memories, feelings, etc. Mental events are the "self."

138. These Australian Phasmids or stick insects are very conspicuous when isolated, almost challenging attention. Stick insect in a state of trance. An illustration of hypnosis apparently self-induced, often practised by animals and insects as a last resort in case of danger. When in this condition the insect may be placed in almost any position and shows no signs of life; it may also assume this state when merely resting, and is thus rendered safe from molestation.

EXTRACTS FROM "THE SCIENTIFIC OUTLOOK" BY BERTRAND RUSSELL.

1. Science as an important force begins with Galileo, and has therefore existed for some three hundred years. During the first half of that short period it remained a pursuit of the learned, which did not affect the thoughts or habits of ordinary men. It is only during the last hundred and fifty years that science has become an important factor in determining the everyday life of everyday people. In that short time it has caused greater changes than had occurred since the days of the ancient Egyptians. One hundred and fifty years of science have proved more explosive than five thousand years of pre-scientific culture.
2. The scientific attitude is in some degree unnatural to man; the majority of our opinions are wish-fulfillments, like dreams in the Freudian theory. The mind of the most rational among us may be compared to a stormy ocean of passionate convictions based upon desire, upon which float perilously a few tiny boats carrying a cargo of scientifically tested beliefs.
3. A scientific opinion is one which there is some reason to believe true; an unscientific opinion is one which is held for some reason or other than its probable truth. Our age is distinguished from all ages before the seventeenth century by the fact that some of our opinions are scientific in the above sense.
4. Since men (with the exception of a few mystics) have never been able wholly to deny the obvious facts of their every day existence.
5. It cannot be said that the Church has altered greatly since the time of Galileo. Wherever it has power, as in Ireland and Boston, it still forbids all literature containing new ideas. The conflict between Galileo and the Inquisition is not merely the conflict between free thought and bigotry or between science and religion.
6. Human beings find it difficult in all spheres to base their opinions upon evidence rather than upon their hopes.
7. Scientific method sweeps aside our wishes and endeavours to arrive at opinions in which wishes play no part. There are

"idea"



There are, of course, practical advantages in the scientific method; if this were not so, it would never have been able to make its way against the world of fantasy.

- 8. The massiveness of this researches was necessary in order to impress men with the importance and inevitability of the theory of evolution.
- 9. No man who has the scientific temper asserts that what is now believed in science is exactly right; he asserts that it is a stage on the road towards the exact truth.
- 10. The truth is, that men cannot frame sufficiently abstract hypotheses; imagination is always intruding upon logic, and causing men to make pictures of occurrences which are essentially incapable of being visualized.
- 11. The world that we can picture is the world we see; but the world of physics is an abstract world that cannot be seen.
- 12. Does the sun exist? Most people would say that the sun does come within our direct experience in a sense in which Napoleon does not, but in thinking this they would be mistaken. The sun is removed from us in space as Napoleon is removed from us in time. The sun like Napoleon, is known to us only through its effects. People say they see the sun, but that only means that something has travelled through the intervening ninety-three million miles, and produced an effect upon the retina, the optic nerve, and the brain. This effect, which happens where we are, is certainly not identical with the sun as understood by astronomers.
- 13. The sun, therefore, is an inference from what we see, and is not the actual patch of brightness of which we are immediately aware.
- 14. Many of our unconscious inferences, which are, in fact, conditioned reflexes acquired in early infancy, are highly dubious as soon as they are subjected to logical scrutiny. Physics has been compelled by its own necessities to make account of some of these unwarranted prejudices. The plain man thinks that matter is solid, but the physicists think that it is a wave of probability undulating in nothingness. To put it briefly, the matter in a place is defined as the likelihood of your seeing a ghost there.
- 15. We do not, therefore, ever see what we think we see. Is there any reason to think that what we think we see exists, although we do not see it? Science has always prided itself on being empirical and believing only what could be verified. Now you can verify the occurrences in yourself which you call "seeing Jones" but you cannot verify Jones himself. You may hear sounds which you call Jones speaking to you; you may feel sensations of touch which you call Jones bumping into you.

16. If you regard these as affording evidence that he is there, you have missed the point of the argument. The point is that Jones is a convenient hypothesis by means of which certain of your own sensations can be collected into a bundle; but what really makes them belong together is not their common hypothetical origin, but certain resemblances and causal affinities which they have to each other. These remain, even if their common origin is mythical.

17. He may get annoyed with you if you suggest such an idea, & but he will be powerless to disprove it, since he cannot give you any experience of what he is doing when you do not experience him. Is there any way of proving that there are occurrences other than those that you yourself experience?

18. It may be questioned how much strength there is in this argument; but, even if it be admitted, it does not allow us to conclude that the sun and stars exist, or, indeed, any lifeless matter. We are, in fact, led to the position of Berkeley, according to which only thoughts exist. Berkeley saved the universe and the permanence of bodies by regarding them as God's thoughts, but this was only a wish-fulfilment, not logical thinking. However, as he was at once a bishop and an Irishman we ought not to be too hard on him. The fact is that science started with a large amount of what Santayana calls "animal faith", which is, in fact, thought dominated by the principle of the conditioned reflex. It was this animal faith that enabled physicists to believe in a world of matter. Gradually they have turned traitor, like men who, from studying the history of kings, have become republicans. The physicists of our day no longer believe in matter. That in itself, however, would be no great loss, provided we could still have a large and varied external world, but unfortunately they have not supplied us with any reason for believing in a non-material world.

19. Ordinary language is totally unsuited for expressing what physics really asserts, since the words of everyday life are not sufficiently abstract. Only mathematics and mathematical logic can say as little as the physicist means to say.

20. Many people have a passionate hatred of abstraction, chiefly, I think, because of its intellectual difficulty; but as they do not wish to give this reason, they invent all sorts of others that sound grand. They say that all reality is concrete, and that in making abstractions we are leaving out the essential.

21. It is a curious fact that, just when the man in the street has begun to believe thoroughly in science, the man in the laboratory has begun to lose his faith. When I was young,

most physicists entertained not the slightest doubt that the laws of physics give us real information about the motions of bodies, and that the physical world does really consist of the sort of entities that appear in the physicists' equations. The philosophers, it is true, threw doubt upon this view and have done so ever since the time of Berkeley, but since their criticism never attached itself to any point in the detailed procedure of science, it could be ignored by scientists, and was in fact ignored. Nowadays, matters are quite different the revolutionary ideas of the philosophy of physics have come from the physicists themselves, and are the outcome of careful experiments. The new philosophy of physics is humble and stammering, where the old philosophy was proud and dictatorial.

22. So long as we do not enquire too closely what the scientist really means, he seems to be presenting us with a more and more imposing edifice of knowledge. This is especially the case in astronomy.

23. To speak of astronomical estimates of the age of the sun sounds quite impressive, but the scientists themselves are by no means persuaded that there is any objective reality about the large numbers in which they deal. I do not mean by this that they think the laws they are enunciating untrue; I mean rather that these laws are capable of an interpretation which turns the abysses of astronomical space into mere auxiliary concepts which are useful in the calculations by means of which we connect one real occurrence with another.

24. Whoever wishes to know how and why scientific faith is decaying cannot do better than read Eddington's Gifford lectures entitled THE NATURE OF THE PHYSICAL WORLD. He will learn there that physics is divided into three departments. The first contains all the laws of classical physics, such as the conservation of energy and momentum and the law of gravitation. All these, according to Professor Eddington, boil down to nothing but conventions as to measurement.

25. The department of physics, which is most modern, is the quantum theory, and this is the most disturbing of all, since it seems to show perhaps the law of causality, in which science has hitherto implicitly believed, cannot be applied to the doings of individual electrons.

26. You can only see an electron only when it emits light, and it only emits light when it jumps, so that to see where it was you have to make it go elsewhere. This is interpreted by some writers as a breakdown of physical determinism.

27. Faith in science has been the only constructive creed of modern times, and the source of practically all change both for good and for evil. The 18th and 19th centuries had a

philosophy of natural law based upon Newton. The law was supposed to imply a Lawgiver, though as time went on this inference was less emphasized, but in any case the universe was orderly and predictable. By learning nature's laws we could hope to manipulate nature, and thus science became the source of power. This is still the outlook of most energetic practical men but it is no longer the outlook of one among the men of science. The world, according to them, is a more higgledy-piggledy and haphazard affair than it was thought to be. And they know much less about it than was thought to be known by their predecessors in the 18th and 19th centuries. Perhaps the scientific scepticism of which Eddington is an exponent may lead in the end to the collapse of the scientific era, just as the theological scepticism of the Renaissance has led gradually to the collapse of the theological era. I suppose that machines will survive the collapse of science, just as parsons have survived the collapse of theology, but in the one case as in the other, they will cease to be viewed with reverence and awe. What, in these circumstances, has science to contribute to metaphysics? Academic philosophers, ever since the time of Parmenides, have believed that the world is a unity. This view has been taken over from them by clergymen and journalists, and its acceptance has been considered the touchstone of wisdom. The most fundamental of my intellectual beliefs is that this is rubbish. I think the universe is all spots and jumps, without unity, without continuity, without coherence or orderliness or any of the other properties that governesses love. Indeed, there is little but prejudice and habit to be said for the view that there is a world at all. Physicists have recently advanced opinions which should have led them to agree with the foregoing remarks; but they have been so pained by the conclusions to which logic would have led them that they have been abandoning logic for theology in shoals. Every day some new physicist publishes a new pious volume to conceal from himself and others the fact that in his scientific capacity he has plunged the world into unreason and unreality.

22. The odd thing is that, at the very moment when physics, which is the fundamental science, is undermining the whole structure of applied reason and presenting us with a world of unreal and fantastic dreams in place of the Newtonian order and solidity, applied science is becoming peculiarly useful and more able than ever to give results of value to human life. There is here a paradox.

23. In view of this state of affairs, it is necessary to make a sharp distinction between metaphysical beliefs and practical beliefs in regard to the conduct of life. In metaphysics my

- creed is short and simple. I think that the external world may be an illusion, but if it exists, it consists of events, short, small and haphazard. Order, unity, and continuity are human inventions.
24. Until quite recently men of science have felt themselves the high-priests of a noble cult, namely, the cult for truth; not truth as the religious sects understand it, i.e. as the battleground of a collection of dogmatists, but truth as a quest, a vision faintly appearing and again vanishing a hoped-for sun to meet the Heracletean fire in the soul. It is because science was so conceived, than men of science were willing to suffer privations and persecutions, and to be execrated as enemies of the established creeds. All this is fading into the past; the modern man of science knows that he is respected.
25. Theology has tried to catch men in their intellectually relaxed moods; and from having been a strait-jacket is has become a dressing-gown.
26. I am surprised, I repeat, that Eddington should have appealed to this principle in connection with the question of free will, for the principle does nothing whatever to show that the course of nature is not determined. It shows merely that the old space-time apparatus is not quite adequate to the needs of modern physics, which, in any case, is known on other grounds. Space and time were invented by the Greeks, and served their purpose admirably well until the present century. Einstein replaced them by a kind of centaur which he called Space-time, and this did well enough for a couple of decades, but modern quantum mechanics has made it evident that a more fundamental reconstruction is necessary. The Principle of Indeterminacy is merely an illustration of this necessity, not of the failure of physical laws to determine the course of nature. As J.H. Turner has pointed out "the use to which the Principle of Indeterminacy has been put is largely due to an ambiguity in the "determined". In one sense a quantity is determined when it is measured, in the other sense an event is determined when it is caused. The Principle of Indeterminacy has to do with the measurement, not with causation. The velocity and position of a particle are declared by the principle to be undetermined in the sense that they cannot be accurately measured.
27. Those who desire caprice in the physical world seem to me to have failed to realize what this would involve. All inference in regard to the course of nature is not subject to causal laws all such inference must fail. We cannot, in that case, know anything outside of our personal experience; indeed strictly speaking, we can only know our experience in the present moment, since all memory depends upon causal laws.

If we cannot infer the existence of other people, or even of our own past, how much less can we infer God, or anything else that the theologians desire.

28. Our age has been rendered conceited by the multitude of new discoveries and inventions, but in the realm of philosophy it is much less in advance of the past than it imagines itself to be.

29. Time was when religion was believed with whole-hearted fervour, when men went on crusades and burned each other at stakes because of the intensity of their convictions. After the wards of religion theology gradually lost this intense hold on men's minds. So far as anything has taken its place, its place has been taken by science. In the name of science we revolutionize industry, undermine family morals.

30. It is not by going backward that we shall find an issue from our troubles. No slothful relapses into infantile fantasies will direct the new power which men have derived from science into the right channels, nor will philosophic scepticism as to the foundations arrest the course of scientific technique in the world of affairs.

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1. The appearance is neither entirely an appearance nor has it a distinctive reality in a fantastic realm of its own. It is real; but its reality derives from and is reducible to the Absolute.
2. Such a stair case theory of spiritual progression could commend itself to these self-appointed private secretaries of Providence, only because the all-pervasive Absolute was confounded with a spiritual pontiff and immured in a Sanctum Sanctorum outside which all inequalities and iniquities could be perpetrated and perpetuated.
3. That distinctively Indian figure, the ascetic, has appeared mostly in a negative garb; he appears as one that has nothing not the one that has given up everything; he is not a pari-vrajaka except in name; for you cannot renounce what you do not have. For all our vaunted spirituality the Samnyasin today is an object of superstitious awe or tolerant contempt not of loving devotion. Is this not due to the dominance of negation, the consequent dichotomy of the world into the "Haves" and "have-nots" and the logically consequent contempt of the former to the latter? The 'faqir' has become a term of derision not merely in English but also in the vernacular.
4. The adequate survey of paths and their proper mapping is a task which the advaitin cannot well leave to others; for to him belong an insight and an aperçu which cannot be thine. In taking

In taking up this task with courage and carrying it through with perseverance the advent will make his contribution to render philosophy a live proposition; then will philosophy be rid of dryness and religion of superstition, and men's lives attain the roundedness of perfection, and the roundedness of a cypher.

### THE NEW BACKGROUND OF SCIENCE BY SIR JAMES JEANS

1. A century which has run less than a third of its course has already witnessed to great upheavals in physical science. These are associated with the words Relativity and Quanta, and have forced the physicist of to-day to view nature against a background of ideas which is very different from that of his nineteenth-century predecessor. The latter thought of nature as an assemblage of objects located in space and continually changing with the passage of time. It was something entirely detached from, and external, to himself.
2. Things were there whether he looked at them or not, which had been there before the first man appeared on earth, and would still be there after the last man had been frozen to extinction.
3. That time has now come. The old philosophy ceased to work at the end of the nineteenth century, and the twentieth-century physicist is hammering out a new and new philosophy for himself. Its essence is that he no longer sees nature as something entirely distinct from himself. Sometimes it is what he himself creates, or selects or abstracts; sometimes it is what he destroys.
4. As the rays which enter one man's eyes can never enter those of a second man, no two men can ever see the same rainbow. Each man's rainbow is a selection of his own eyes, a subjective selection from an objective reality which is not a rainbow at all. And it is the same with the nature which each man sees.
5. The physicist of today must needs have some acquaintance with ideas which used to be considered the exclusive preserve of metaphysics. One of the foremost workers in modern theoretical physics, Professor Heisenberg of Leipzig, has described the present situation in the following words: "with the advent of Einstein's relativity theory it was necessary for the first time to recognise that the physical world differed from the ideal world conceived in terms of every day experience... It is now profitable to review the fundamental discussions, so important for epistemology, of the difficulty of separating the subjective and objective aspects of the world. Many of the abstractions that are characteristic of modern theoretical physics are to be found discussed in the philosophy of past centuries. At that time these abstractions could be disregarded as mere mental exercises by those scientists whose only concern was with reality, but to-day we are compelled by the refinements

refinements of experimental art to consider them seriously" --- (The physical principles of quantum theory, Univ. of Chicago Press, 1930--p. 62. ~~then, noisily, a live philosophy~~)  
6. It was left for the 20th century physics under the lead of Einstein, Bohr and Heisenberg to discover how large a subjective tinge entered into the 19th century description of nature; recognising this, it tries to discard our human spectacles and study the objective reality that lies beyond. Only in this way has it proved possible to give a consistent description of nature. Thus the history of physical science in the 20th century is one of a progressive emancipation from the purely human angle of vision. The physicist who can discard his human spectacles, and can see clearly in the strange new light which then assails his eyes, finds himself in an unfamiliar world.

7. A mind which is directly acquainted only with thoughts and sensations may be as little able to form a true picture of an outer world as a blind man is unable to understand the beauty of a sunset.

8. Strictly speaking we do not see the sun; we see events taking place in the sun. The sun only affects our senses because a continuous rearrangement of electrons in the solar atoms results in the emission of light. In the same way, we do not see a chair, but the event of daylight or electric light falling on a chair. If we stumble against the chair in the dark, we do not feel the chair, but the event of a transfer of energy and momentum between the chair and our bodies.

9. The philosophers, who took this question in hand before there was much exact scientific knowledge to guide them, proceeded by discussing all objects and material substances in terms of certain characteristic qualities or properties with which they were supposed to be endowed. A chair, for instance, was supposed to be possessed of hardness, brownness, squareness, and so on; sugar of hardness, sweetness and whiteness. They divided these qualities into two categories which they labelled as primary and secondary.

10. The theory of relativity has shown that neither mass nor motion nor extension in space can qualify as true primary qualities. They depend one and all on the special circumstances of the percipient, so that the mass, motion and size of a body are as much secondary qualities as the brownness of a chair, or the whiteness of sugar.

11. Long before the days of real relativity Bishop Berkeley and his school of thought had that there were no primary qualities at all, or, more precisely, that there was no real distinction between primary and secondary qualities. They maintained that



an object was nothing more than the sum of the impressions it made in our minds, so that it had no existence at all except in so far as it was perceived by a mind or existed in a mind; nothing had more substance than the things we see in a dream. This led to a philosophy of idealism--or mentalism, to use a more modern term--according to which all matter, as ordinarily understood, is an illusion; nothing exists in reality except mind.

12. A succession of waves in which crests and troughs occur at perfectly regular intervals is described as a uniform train of waves, and the distance between any two successive crests, or any two successive troughs, is known as its "wave-length". The scientist describes light as being of a perfectly pure colour or "monochromatic", when it consists entirely of waves of one uniform wave-length.
13. Thus three of our senses--smell, touch and taste--perceive an object by direct contact, while a fourth, hearing, perceives an object by means of the waves it excites in a medium of communication, which is usually the air. How does the fifth sense of sight operate? The obvious but superficial answer is that it operates through light falling upon a part of our bodies, the retina, which is sensitive to light; but this merely raises the further question, what is light? The story of efforts to answer this question forms a very long chapter in the history of science.
14. If we regard light as consisting of particles, we must regard the particles as consisting of energy. These particles of freely travelling energy, or bullets of radiation, are known as "photons".
15. Just as there are sounds too deep or too acute for us to hear, so there are photons which we cannot see. Some are of too short a wave-length to be seen; none of our sense-organs apprehends these directly, although they may make painful burns on our skin. Others are of too long a wave length to be seen; many of these represent heat rather than light, and their impact on our skin tells us of the warmth of the sun or the heat of a fire. We see, then, that our sense of touch can perceive photons as well as material objects.
16. New and unfamiliar concepts were found to be necessary; the age of common-sense science had passed.
17. Science, mainly under the guidance of Poincare, Einstein and Heisenberg, came to recognise that its primary, and possibly its only proper, objects of study were the sensations that the objects of the external universe produced in our minds; before we could study objective nature, we must study the relation between nature and ourselves. The new policy was not adopted of set purpose or choice, but rather by a process of

of exhaustion. Those who did not adopt it were simply left behind, and the torch of knowledge was carried onward by those who did.

18. It may be that the true nature of light is for ever beyond our powers of imagining; quite certainly it is so now. Thus we cannot reason about light, only about the results of our experiments on light.

19. These two conflicting alternatives represent objectivist and subjectivist views of nature, or again realist and idealist schemes of philosophy. Bradley wrote of the latter alternative: "It may be objected that we have now been brought into collision with common sense. The whole of nature, for common sense, is; and it is what it is, whether any finite being apprehends it or not. On our view, on the other hand... the world of physical science is not something independent, but is a mere element in one total experience. And, apart from finite souls, this physical world, in the proper sense, does not exist.

20. Realism explains this very simply and naturally by supposing that nature exists outside of, and independently of, all our minds--we all see the same moon because the moon is out there, outside ourselves, for us all to see. Idealism cannot avail itself of this simple explanation; it has to suppose that our minds are in some way all members of one body, and are all attuned to perceive the same concepts. They must be interconnected in some way--perhaps as the branches of a tree are interconnected, through having a common root--or perhaps again as the members of a shower of photons are interconnected; in some aspects these appear as a crowd of distinct individuals, in others as a continuous progression of light.

21. When therefore we speak of the necessity of our ideas of space, we must remember that this is a necessity which has grown up with the growth of the human mind.

22. When we question nature through our experiments, we find she knows nothing of either a space or of a time which are common to all men. When we interpret these experiments in the new light of the theory of relativity, we find that space means nothing apart from our perception of objects, and time means nothing apart from our experience of events. Space begins to appear merely as a fiction created by our own minds, an illegitimate extension to nature of a subjective concept which helps us to understand and describe the arrangements of objects as seen by us, while time appears as a second fiction serving a similar purpose for the arrangement of events which happen to us.

23. So long as a river of time was supposed to flow equably through all points of space, events could be divided perfectly sharply into past, present, and future.
24. The theory of relativity has shown us that such a division is merely the private choice of a particular individual.
25. If this sharp line disappears, the concept of evolution in time may lose all meaning. We used to think of the universe evolving much as a pattern is woven in a loom. Space and of time were the warp and the wool of its weaving. At any one instant, so much and no more has been irrevocably fixed; the rest still lay hidden in the loom, the womb of time, to be brought forth in due course.
26. We may notice how the absorption of space and time into a higher unity, the space-time continuum, which transcends both and is changeless, satisfied the requirements of the philosophers, although only at the expense of relegating evolution to the realm of appearance.
27. Einstein crystallised these concepts and hypotheses in his theory of light-quanta, according to which all radiation consisted of discrete bullet-like units, which he called "light-quanta" at the time, although we now call them "photons".
28. Space-time is not the frame work of the world of nature, but of the world of our sense-perceptions.
29. We must conclude that materialistic science runs counter to the teachings of present-day physics in its assumption that everything can be fully represented in space and time; it fails to distinguish between surface and the depths beneath. It takes the spatial qualities of objects to be their primary qualities although science shows that the spatial qualities are merely those with which our senses can establish direct contact—the ripples on the surface which meet our eyes.
30. We find Berkeley maintaining that we had no right to say that matter was different from mind. With no knowledge of matter except such as comes to us through the perceptions of our minds, what warrant can there possibly be for supposing the two are of unlike natures? Matter outside our minds produces ideas inside our minds, causes must be of like nature to their effects and "after all, there is nothing like the an idea but an idea". Thus Berkeley argued that matter must be of the same general nature as an idea, like the matter we see in a dream. To say that mind cannot influence matter now becomes as absurd as to say that mind cannot influence ideas.
31. As we have watched the gradual metamorphosis of the old picture into the new, we have not seen the addition of mind to matter so much as the complete disappearance of matter, at least of the kind out of which the older physics constructed its objective universe.

32. It is impossible, we are told, to think of finite space as a physical reality. If we try to do so, we are at once asked what is outside the space. What can there be except more space?--and so on ad infinitum which proves that space cannot be finite. If we give up trying to attach any sort of reality to finite space except that of a purely mental concept, our way immediately becomes clear. Our everyday thoughts are never concerned with more than a finite part of space, so that finite space as a framework for mental processes is familiar to us all.

33. Thus we cannot attribute any reality to the space of the universe, except as a mental concept; any attempt to assign a degree of reality different from this to space leads only to confusion and contradictions. It may be argued that this does not prove anything new, since we already know that space cannot have any objectivity really except as one constituent of the continuum. But similar considerations apply to the continuum itself, the one entity in which science absorbs all others and to which alone an objective reality seems possible. We find that we must picture this also as limited, so that unless we treat this also as a mere mental concept, we are confronted with the question as to what lies beyond the limits. Yet when we so treat it we find we have reduced the whole of nature to a mental concept, since the texture of nature is nothing but a texture of the space-time continuum.

34. If we could translate our knowledge from the language of phenomena into the language of reality, the word "mathematical" would, I think, have some sort of translation in the latter language; it would not drop away as having represented a mere form of apprehending phenomena. And if this is so, it would seem to suggest that reality must have something of a mental nature about it.

35. Idealism has always maintained that, as the beginning of the road by which we explore nature is mental, the chances are the end also will be mental. To this present-day science adds that, at the farthest point she has so far reached, much, and possibly all, that was not mental has disappeared, and nothing new has come in that is not mental. Yet who shall say what we may find awaiting us round the next corner?

**\*Scherbatsky's interpretation of 'Sunyata', Void, as**  
THE CONCEPTION OF BUDDHIST NIRVANA BY Th. SCHERBATSKY

1. Yoga is defined as concentrated thought (Samadhi) or fixing the attention on a single point (ekagrata) and doing it persistently. **relativity is wrong. It means, on contrary, reality or non-relativity. --D.T. Suzuki.**
2. The late prof. O. Rosenberg has himself practised some Yoga meditation in a Zen Monastery in Japan. He used to compare

the agreeable feeling of ease which he then experienced to the effect produced by music, especially when executed personally. Attention is then fixed and a light feeling of ecstasy makes you forget all troubles of life. The warlike Sumarai before going to war used to go through a course of yoga-exercises in some Zen monastery, and this had the most beneficial influence upon their moral condition, in strengthening their courage and endurance.

3. The four truths, i.e. ontology, were at first studied and ascertained by sound logic (pramanena viniscita) and then suddenly perceived as vividly as a grain of corn on the palm of the hand.

4. In both the philosophic systems which are represented in Buddhism--the pluralism of the Hinayana and the monism of Mahayana--there is a course of preparation and meditation and a moment of sudden illumination.

5. It is therefore quite natural to find in the sutra literature, where the style of popular discourses is adopted, the device of impressing upon the audience the mystic character of the absolute by silence. The Mahayana sutras do not tarry in characterising it as "unspeakable", "unknowable" "undefinable" etc. A long discussion about the essence of the absolute is given in the Vimalakirti-sutra. The question is tackled from different sides, and when Vimalakirti is at length asked to summarise, he remains silent. Whereupon Bodhisattva Manjusri exclaims "Well done! non-duality is truly above words!"

6. In Hinayana where, as we have seen, both samsara and nirvana were considered as realities, the mystic power of yoga was called upon to achieve the transition out of the one into the other. Actual experience in transic meditation suggested to the Buddhist philosophers that yoga was capable of arresting some functions of the senses and of the intellect. And since the world was analysed in bits of senses and sense data, it seemed only logical to admit that yoga could achieve the task of arresting the life of the universe for ever. The great change produced by the Mahayana consisted in the view that the Absolute was immanent to the world. There was consequently no need of converting the elements of the phenomenal world into eternal elements, the Samskrita-dharmas into asamskrita-dharmas, the samsara into nirvana. The change consisted in the change of aspect. The mystic power of yoga was now invoked not in order to produce a real change in the constitution of the universe, but in order to replace the wrong views of unsophisticated humanity by an intuition of what was the absolutely real. To the yogi the world appeared in a quite different way aspect he viewed every separate object as unreal separately, but real

- sub specie aeternitatis. For him the elements (dharma) of the universe needed no conversion into eternal ones.
7. The position of Sankara is interesting because, at heart, he is in full agreement with the Madhyamikas, at least in the main lines since both maintain the reality of the One-without-a-Second, and the mirage of the manifold. But Sankara, as an ardent hater of Buddhism, would never confess that. He therefore treats the Madhyamika with great contempt, but not on the score of a "denial of the existence of our ideas" or of maintaining "absolute nothingness", but on the charge that the Madhyamika denies the possibility of cognising the absolute by logical methods (pramana). Vacaspatimisra in the Bhamati rightly interprets this point as referring to the opinion of the Madhyamikas that logic is incapable to solve the question about what existence or non-existence really are.
8. Scholars, Suzuki, Anesaki, Yamakami Sogen and others who have a direct knowledge of what Mahayana is have never committed the mistake of regarding its philosophy as nihilism or pure negativism.
9. The Mahayana system started with an entirely different conception of reality. Real was what possessed a reality of its own (sva-bhava) what was not produced by causes (akrtaka -- asamskrta) what was not dependent upon anything else (paratra nirapeksa). In Hinayana the elements although interdependent (samskrta -- pratityasamutpanna) were real (vastu). In Mahayana all elements, because interdependent, were unreal (sunya -- svabhava-sunya) In Hinayana every whole (rasi -avaya- vin) is regarded as a nominal existence (prajnaptisat), and only the parts or ultimate elements (dharma) are real (vastu). In Mahayana all parts or elements are unreal (sunya) and only the whole, i.e. the Whole of the wholes (dharmata -- dharma-kaya) is real. The definition of reality (tattva) in Mahayana is the following one--"uncognisable from without, quiescent, undifferentiated in words, unrealisable in concepts, non-plural--this is the essence of reality" A dependent existence is no real existence, just as borrowed money is no real wealth.
10. In Mahayana we are thus faced by a new interpretation of the old Buddhist principle of the dependently-co-ordinated-existence of the elements (dharmanam pratitya-sam-utpada). It is now being declared that whatsoever is dependent or relative cannot be considered as an ultimate reality, and this feature is then pressed to its last extreme. In Hinayana existence was bifurcated in conditioned and unconditioned (samskrta and asamskrta) both being realities.
11. We use the term "relative" to describe the fact that a thing can be identified only by mentioning its relations to

something else, and becomes meaningless without these relations, implying at the same time that the same time that the thing in question is unreal, we safely, for want of a better solution, can translate the want of a better solution, can

translate the word sunya by relative or contingent, and the term sunyata by relativity or contingency. This is in any case better than to translate it by "void" which signification the term has in common life, but not as a technical term in philosophy. That the term Sunya is in Mahayana a synonym of dependent existence and means not something void, but something "devoid" of independent reality with the implication that nothing short of the whole possesses independent reality, and with the further implication that the whole forbids every formulation by concept or speech, since they can only bifurcate reality and never directly seize it-- this is attested by an overwhelming mass of evidence in all the Mahayana literature. That this term never meant a mathematical void or simple non-existence is most emphatically insisted upon. Those who suppose that sunya means void are declared to have misunderstood the term, they have not understood the purpose for which the term has been introduced. "we are relativists, we are not negativists!" insists Candrakirti. The text book of the Madhyamika school opens by something like a hymn in honour of dependent

Origination, or Relativity. It can be rendered thus: "The Perfect Buddha, the foremost of all Teachers I Salute! he has proclaimed the principle of Relativity, The principle that nothing (in the Universe) can disappear, nor can (anything new) appear, Nothing has an end, nor is there anything eternal, Nothing is identical (with itself), nor is there anything differentiated, Nothing moves, neither hither, nor thither, It is (Nirvana), the blissful Quiescence of every (Possible) Plurality

12. Applying this method to the Hinayanist conception of an extinct Buddha, representing nevertheless an eternal lifeless substance (svabhava or dharma), Nagarjuna flatly denies the reality of the latter, notwithstanding all the reverential feelings which the idea must have evoked.

13. Only ignorance can imagine that the Hinayanistic Buddha has any real existence of his own. Never did the Buddhas declare that either they themselves or their elements really did exist.

But, of course, it is not for the unsophisticated simple man that the Hinayanistic Buddha is devoid of any existence. Not being able to withstand the lion's roar of Relativity, the Hinayanist, the man of a poorly religious enthusiasm, runs away, like an antelope, into the dark forest of Realism. The Mahayanist, when maintaining that the Buddha as conceived in Hinayana is not absolutely real (nihsvabhava) if he w

201 wishes to state the whole truth must confess that he cannot even assert so much. Strictly speaking he can assert neither that the Buddha is relational, nor non-relational, nor both at once, nor neither. Such characteristics are also conventional.

14. The reserved questions, the impossibility to answer whether the world is finite or infinite, and whether the Buddha survives after Nirvana are referred just to this impossibility of whatsoever determination. If you insist that there is a Buddha, you needs must concede that after Nirvana there is an none. But if you realise the relativity of the conception never will the question about his existence occur to you.

Buddha is merged quiescent in nature and beyond every possible determination. Those who proceed to dichotomise him as eternal or non-eternal, existent or non-existent, relative or non-relative, omniscient or non-omniscient, are all misled by words.

15. The essence of the Cosmos is incognisable, it is impossible to know what it is conceptually. The reality of Buddha is the reality of the Universe, and as far as the Buddha has no separate reality neither the Universe has any, apart from him. All elements of existence, when sifted through the principle of relativity, become resplendent. All the millions of existences must be regarded as the Body of the Buddha manifested in them. This is Relativity, the climax of wisdom.

16. With the new interpretation of the principle of relativity, the Hinayanac Absolute becomes just as relative as all other ultimates of this system. Very far reaching consequences had inevitably arisen from this newly adopted principle. The whole edifice of Early Buddhism was undermined and smashed. The Nirvana of the Hinayanists, their Buddha, their ontology and moral philosophy, their conceptions of reality and causation were abandoned, together with the idea of the ultimate reality of the senses and sense data of the mind and of all their elements of matter, Mind and Forces. "Nowhere and never" says Candrakirti, "Have Buddhas preached the reality of the soul of of these Hinayanistic elements." All the constructions so laboriously built up by the schools of Early Buddhism had to be relinquished with the only exception of the principle of dependently-coordinated-existence in its new interpretation as Relativity. The textbook of the school devotes a chapter to every conspicuous item of the constructions of Early Buddhism, and destroys it by the same weapon, for whatsoever is relative is false, transient and illusory.

17. Nagarjuna never ceases to be interesting, bold, baffling, sometimes seemingly arrogant. And this method of endless repetition of the same idea, although in different connections



impresses the student with the overwhelming, all-embracing importance of the principle of Relativity. In their Tibetan garb, owing to the mono-syllabic cutting precision of this wonderful language, the aphorisms become, if possible, still more eloquent than in the original, and are, up to the present day, studied in the monastic schools, and repeated by the monks with rapturous admiration. Something like terror is inspired by this insisting and obstinate denial of all even the most revered and cherished notions of the Hinayanist.

18. He extols the principle of relativity, and destroys through it every plurality, only in order to clear up the ground and establish on it the unique, undefinable (anirvacaniya) essence of being, the One-without-a-Second. According to the principle of monistic philosophy, consistently applied, all other entities have only a second hand, contingent reality; they are borrowed cash.

19. Nagarjuna treats the same thing under four or five different headings, his object being to show that whatever be the verbal designation from whatever side the problem of the absolute be tackled, the result is the same. If the phenomenal world is not real, neither can it have a real end. To suppose that the phenomenal world really existed before Nirvana in order to be changed so as not to exist after Nirvana is something real in which consciousness and life are extinct forever, or if we, with the Sautrantika, admit that it is the simple cessation of the world process, in both cases something real is assumed to exist before Nirvana and to disappear after words. This makes Nirvana not only relative, but a produce of causes. In full accordance with the idea of a monistic universe it is now asserted that there is not a shade of difference between the Absolute and the Phenomenal, between nirvana and samsara. The universe viewed as a whole is the Absolute, viewed as a process it is the Phenomenal. Nagarjuna declares "having regard to causes or conditions (constituting all phenomena, we call this world) a phenomenal world. This same world, when causes and conditions are disregarded (i.e. the world as a whole, subspecie aeternitatis) is called the Absolute.

20. In a very interesting book Prof. M. Anesaki, "Buddhist Art in its relation to Buddhist Ideals" shows how the perfection of that Japanese art which has evoked the admiration of the world is due to the influence of Mahayana ideals; to this genuine feeling of communion with the eternal, all-pervading principle of life, the Dharmakaya, realised by the artist in mystic intuition in every flower, every plant and every living creature, he was painting.

21. Just as the Absolute of Early Buddhism could not escape from the fate of being declared relative, just so was relativity itself relative, it clearly depended upon its opposite the non-relative, and without this contrast it was likely to lose every meaning. Nagarjuna did not shriek before this danger and faced it with the same audacious spirit as he was wont to do.

22. "If something non-relative" says Nagarjuna, "did really exist, we would then likewise admit the existence of the relative, but there is absolutely nothing non-relative, how then can we admit the existence of the relative (or truth of relativity)". "relativity" explains Candrakirti, "is here the common characteristic of all the elements of existence. That is our view. But since there is no element which would be non-relative, relativity itself, for want of those objects with which it could be contrasted, (becomes as inane as a mirage) as a garland of flowers in the sky". Does this mean that relativity, should be rejected? No, "because the Buddhas have taught that to realise the relativity of all artificial conceptions is the only way to get rid of them. But if people then begin to cling to this very concept of relativity, they must be called irreclaimable". "It is" explains Candrakirti, "as if somebody said, I have nothing to sell you, " and would receive the answer, All right, just sell me this your absence of goods for sale".

23. We read in the Ratnakuta, "I declare that those are rotten, and many times rotten who, having conceived relativity, cling to it (as a new theory)... It is much better to cling to the false idea of a really existing personality (pudgala) notwithstanding it is a blunder of Himalayan dimensions, than to cling to this doctrine of relativity which (in this case would be) a doctrine of the void... It is as if the doctor administered a powerful remedy which would remove all the ailments of the patient, but could not afterwards be expelled from the abdomen. Do you think that the patient would be really cured? No, he would suffer even much more than he did before!" The characterisation of reality as relativity is resorted to in extremis for want of any other expedient.

24. Sense data, consciousness, feeling, volition were declared by the Sautrantikas ultimate realities. But Nagarjuna did not spare them. They became all relative and nominal and relativity itself was but a nominal "middle path" of a reaching reality.

25. This, as we have seen, is the position of Mahayana versus Hinayana. It has been paralleled in Greece by the position Parmenides versus Heraclitus. The step was repeated in

modern German Philosophy. Professor H. Jacobi has already suggested a comparison between Zeno of Eleia and Nagarjuna. We may add that the similarity was not limited to their dialectics. Zeno, as is now known, devised the celebrated "sophisms" in order to prove the impossibility of motion, and in support of Parmenides's conception of the world as one motionless whole. Very remarkable are then the coincidences between Nagarjuna's negativism and the condemnation of Mr. Bradley of almost every conception of the every day world. Things and qualities, relations, space and time, change, causation, motion, the Self. From the Indian standpoint Bradley can be characterised as a genuine Madhyamika.

26. We may perhaps find a still greater family likeness between the dialectical method of Hegel and Nagarjuna's dialectics. Hegel in his *Phänomenologie des Geistes* challenges common sense to point out some object which is certainly known for what, in our experience, it is, and solves the question by stating that all we really know of the object is its "thisness" all its remaining content is relation. This is the exact meaning of the *Tathata*, or of "suchness" of the Mahayanist, and Relativity, as we have seen, is the exact meaning of the term *Sunyata*. We further see the full application of the method which maintains that we can truly define an object only by taking explicit account of other objects, with whom it is contrasted, that debarring this contrast the object becomes "devoid" of any content, and that both the opposites coalesce in some higher unity which embraces both. The facts are knowable only as inter-related, and the universal law of relativity is all that is properly meant by reality. Both philosophers assure us that Negativity is the Soul of the Universe. "Negativität ist die Seele der Welt" Reducing the world of fact to a realm of universal relativity this implies that every thing cognisable is false, transient, and illusory, but that the constitution of the real world depends upon this very fact. Even sensations and sense data (*rupa*) which first appeared as ultimate realities, we then gradually discover to stand in relations without which they prove to be meaningless.

27. The chief divergence between him (Nagarjuna) and his European colleagues in Monism is that he did not believe in logic, at least for the ultimate aim of cognising what reality in itself is. Hegel and Bradley seem to believe in the efficiency of their logic. It did not occur to them that if applied to their own results their logic would sublate itself. Nagarjuna was fully aware of this fact. Therefore abandoning logic altogether he betook himself to direct mystic intuition of the Absolute, the One-without-a-second.

28. "Is it possible", asks Vatsyanaya, "that an enlightened man should favour a final release in which there is neither bliss nor consciousness"? And he answers by another question "Is it possible that an enlightened man should not favour the idea of a final release when all turmoil of life is stopped for ever and were there is no consciousness about it?" "This release", he says, "is tranquility where everything is given up, everything has ceased to exist, and therefore a great deal of depression, horrors and sin are extinct. Jayanta exclaims likewise, "is it possible that reasonable men should make efforts in order to reduce themselves to a stone-like (inanimate) condition?" and gives the same reply

29. The analysis of existence into its elements, as has been stated above, is undertaken in order to determine the means by which all the forces of life must gradually, one after the other be brought to a standstill.

30. Illusion is neutralized by philosophic insight, but the decisive and final step which stops empirical life for ever and transfers the individual into the Absolute is achieved by Yoga, i.e., by that mystical power which is produced by absorption in intense concentrated meditation. These conceptions represent a characteristic Indian habit of thought.

31. The Nyaya and Vaisesika were at an early date engaged in a controversy with the Vedantins about the condition of all life, just as a cession of fire when all fuel is exhausted. What is this eternal bliss and what is this eternal consciousness, they ask, which constitutes the essence of the eternal spiritual principle according to the Vedantins? Since all objects of knowledge have entirely disappeared for ever in Nirvana, it is a joy without something to be enjoyed, and it is knowledge without knowing anything. Such feeling and such knowledge, even if they existed would be as good as they never existed at all. "But then" asks an objector, "your Soul would be as lifeless as a stone?" The Vaisesika concedes the argument, although he seems to prefer as a sort of image mediatrix, the comparison with space. A question is next asked which gives expression to that feeling of estrangement which is so strong when we think of annihilation as an ultimate goal. "No wise men will ever strive to attain final Deliverance if, after all consciousness and life have been annihilated, it becomes similar to a piece of rock, if it is undistinguishable from a stone, if it is inanimate." But, says the author, wise men do not exert themselves for bliss alone. Experience shows that they also exert themselves to escape pain, like when they e.g. avoid being stung by thorns. Phenomenal life being here comparable to

32. The Nirvana of the old Nyaya-Vaisesika school is thus lifeless and similar to the Nirvana of the Vaibhasika-Buddhists. On the other hand the Nirvana of the Mahayanists, to which the Sautrantikas adhered, has the same pantheistic character as the Nirvana of the Vedantists.

33. Nirvana, first of all, is not a kind of Entity, It would then have decay and death. There altogether is no Entity, which is not subject to decay and death. If Nirvana is Entity, It is produced by causes, Nowhere and none the entity exists which would not be produced by causes.

34. How can Nirvana represent (The place) of Entity and of non-entity together, As light and darkness (in one spot) They cannot simultaneously be present. If it were clear, indeed, What an Entity means, and what a non-entity, we could then understand the doctrine About Nirvana being neither Entity nor non-entity. There is no difference at all Between Nirvana and Samsara, There is no difference at all Between Samsara and Nirvana.

35. The bliss consists in the cessation of all thought, In the quiescence of Plurality. No (separate) Reality was preached at all. Nowhere and none by Buddha!

("Madhyamika Sastra")

"THE CLEAR WORDS." A COMMENT UPON NAGARJUNA'S TREATISE

ON REALITY BY CANDRAKIRTI. (Head of Nalanda University 5th century)  
 Chandrakirti was called 'master of masters'

1. In order to attain the (supreme) knowledge of a Buddha the first step to be taken is an initial vow (of devoting oneself to the final deliverance of all living creatures, this vow) harmonising with a monistic view (of the Universe) and inspired by a feeling of Great Commiseration.
2. It is also called (Nirvana) the Quiescence (or equalisation) of all plurality, because when it is critically realised there is for the philosopher absolutely no differentiation of existence to which our words and (concepts) could be applied.
3. Thoughts and feelings do not arise in this (undifferentiated whole) there is no subject and no object of knowledge, there is (consequently) no turmoil like birth, old age and death, there is (eternal) bliss.
4. That genuine conviction very much spread, even in our day among the pandits of India who have studied the various systems of their country, that Hinayana is superior to all other systems by the fact of reaching the limit of all philosophic construction. The realists of Nyaya-Vaisesika and Mimamsa, the dualism of the Sanyas, the radical pluralism of Hinayana Buddhism all were engaged in constructing a skeleton of the Universe out of a limited number of ultimate data and have

then stopped before them refusing to to deeper into them and to reduce them to their still deeper root. Should they have embarked on a further analysis of those ultimate principles at which they had arrived they would have been inevitably landed in monism. Only in monism does philosophic analysis reach its very real limit.

5. Di-naga has established the rule that a discussion must start from facts the reality of which is admitted by both parties. For the Madhyamika as a monist all individual facts have no reality. Transcendental logic is thus docketed. But Bhavaviveka deems it possible to establish a kind of logic on the basis of facts the reality of which is admitted by one party alone, viz. by the opponent. Candrakirti, on the contrary requires that the facts should be recognised by the disputant. He thus cannot produce any direct proof.

6. Denial of causality through a separate substance: Neither do entities arise out of something different from them, just because (from the monistic point of view) the different does not exist. This point will be elicited later on, where it will be expressed that "(what belongs to the things themselves) their own essence, does not belong to their causes and (conditions)"

7. Among all considerations which tend to undermine our usual conceptions of causation this one is considered by the Tibetans to be the strongest, they say it will is as solid as

8. No Pluralistic universe without causation: But neither can (the separate entities of this world) arise without a cause. The incongruities which would follow on such an assumption will be pointed out later on, where it will be said, "If there be no causation, (All difference) will vanish between a cause and its effect. (In our Introduction to the Madhyamika System) we have also indicated the following incongruity, "Nothing at all could we perceive in a universe devoid of causes, It would be like the colour and the scent of a lotus growing in the sky. The Master Buddhapalita comments. Entities (He says) neither can arise without a cause, since everything would then be possible at any time, and in any place."

Causality through the will of God. (5.) (it may be supposed that this critique of the usual notion of causality is intended) in order to introduce God or similar (transcendental supreme causes). But this is also impossible, because God must be included in one of the alternatives discussed, according to the view ideas we entertain (about his essence). He is either immanent in the world, or transcends it, or he is both (simultaneously immanent and transcendent.)

Thus (it is established that) there is no causality (in the ultimate sense). The Dependent Origination (or Relativity) with its (eight) characteristics of no real origination etc. is thus established.

10. Buddha has taught a principle of Dependent Origination which is not incompatible with the disappearing (of some things) and the appearing of others). How can you (assert) that it does not interfere with (your principle of Relativity)? It is just for this reason, because (Scripture) mentions a principle of Dependent Origination meaning that some elements disappear (when others appear), it is for this very reason that our Master (Nagarjuna) has composed this Treatise on Relativity in order to show the difference between the real and the conventional meaning of the Scriptures. All the above utterances which mention a principle of Dependent Origination along with (real) causation do not refer to the pure essence of the object (which reveals itself) when the darkness of our ignorance (in philosophy) is dispelled. On the contrary it refers to that condition of the world which reveals itself to the mental eye whose vision is vitiated by the darkness of illusion. There are other utterances of Buddha which, on the contrary, hit the absolute reality, --1. The paramount Reality, brethren, is Nirvana, it is not a clandestine Reality. All the combined forces (of phenomenal life) are illusion". 2. There is here (in this world) neither Reality, nor absence of illusion. It is surreptitious Reality, it is cancelled Reality, it is a lie, a childish babble an illusion". Further --3 (All) matter is a piece of foam, (all) feeling is a bubble. A mirage all ideas are, a (hollow) plumbain trunk the forces, The sunlike (Buddha) has declared (All) consciousness is but illusion. 4. Attentive, mindful day and night, The recluse full of courage, By contemplating (separate) elements, Should penetrate into Quiescence, The bliss where all the energies repose. 5 Because all elements (that are active in the process of life) contain nothing real, (Plurality is an illusion)

11. For the sake of those who, having no thorough knowledge of the intention contained in the (different) utterances of Buddha fall into doubt whether (a particular expression) refers to the (absolute) truth or whether it does (depart from it) with a special intention; and for the sake of those who, owing to their slow wits, mistake a metaphorical expression for the real intention; for the sake of both these (classes of men) needing instruction, is this treatise composed, in order to dispel doubt and misconception.

12. This world has neither a beginning nor an end, We do not see its first extremity, The Great Ascetic has declared It has no first, it has no last.

13. What are the scriptural texts which have a conventional meaning, and what are those which have a direct meaning? Those discourses which have been delivered in order to teach the Path of Salvation are metaphorically expressed. Those discourses which are delivered in order to teach the Final Result are expressed with precision. Wheresoever you find a text specifying the entrance into that kind of Final Deliverance which is Relativity, where there is no separate object, no profound meditation, no volition, no birth no causation, no existence, no Ego, no living creature, no individual Soul, no personality and no Lord--they are all called texts having direct meaning.

14. Now, the following objection (will eventually be made). If the Master has composed this treatise in order to prove that there is no real causation and that the plurality of the elements of life is a mere illusion, then considering that what is an illusion does not really exist, it will follow that wicked actions do not exist, and if they do not exist, neither do miserable lives exist, nor are virtuous actions possible, and without them no happy life. Without the happy and unhappy lives there will be no phenomenal world, and thus all endeavours (towards a better life) will be absolutely fruitless. We answer. We teach the illusion of existence as an antidote against the obstinate belief of common mankind in the reality of this world, (we teach its relative truth). But for the Saints (there is no need for that). They have reached the goal. They apprehend (no plurality), nothing that (could be) illusion or non-illusion. And when a man has thoroughly realised the (pluralistic) illusion of all (separate) entities, there is for him no Moral Law. How can there be any virtuous actions for him, or any phenomenal life? The question whether an entity exists or does not exist will never occur to him. Accordingly Buddha has declared in the "Ratnakuta Discourse" "O Kasyapa ! if we search for consciousness we do not find it. What is not to be found, is not to be perceived. What is not to be perceived is neither past, nor future, nor present. What is neither past nor future, nor present, has no separate reality. What has no reality has no causation. What is uncaused cannot disappear. But an ordinary man follows wrong views. He does not realise the illusive character of separate elements. He obstinately thinks that the contingent entities have a reality of their own. Swayed by this inveterate belief in the reality of separate things, he takes action, and as a consequence of this he migrates through this phenomenal world. As long as he takes his stand on such confusion he is not fit to attain Nirvana."



But although the reality of (these separate) entities is an illusion, they nevertheless can produce either moral defilement or purification, just as the magical apparition of a beauty (inspires passion in those) who have not realised her nature, and just as a vision evoked by the Buddha (is a cause of moral purification for those) who have practised the roots of virtue.

15. We find in the Ratnakutasutra the following (story) "At the time there were five hundred monks who did not understand the preaching of the Buddha. They did not go to sleep into it. They had no fervour for it. They then stood up from their seats and went away. The Buddha on this occasion produced a magical vision of two recluses on the path by which the monks were receding. The five hundred monks then reached the place where the two apparitional recluses were standing. Having met them they spoke unto them "Where are both the Reverend Fathers going?". The magical monks answered "We are retiring to the woods. There we will live enjoying the delightful feeling of trance. We cannot penetrate the doctrine taught by the Buddha, we cannot go deep into it. We feel no devotion, we fear it, we are trembling before it". Then the five hundred monks spoke. "Neither we can penetrate into the doctrine taught by the Buddha, nor can we go deep into it, nor are we devoted to it. We fear, we tremble we have got quite in a tremble. Therefore we too will go to the woods and live there enjoying the delightful feeling of trance." The magical monks spoke "Therefore, O Reverends, we shall be united, we shall not quarrel. Above all duties for the monk, not to quarrel is the paramount!" "Whom do the Reverends think to get rid of"? They answered "We think to get rid of covetousness, of hatred and of infatuation". The two magical monks spoke "But are the Reverends (really) possessed of those covetousness, hatred and infatuation which they want to forsake?" They answered "They are not to be perceived, neither in us internally, nor in the things externally, nor in the space between both. Nor can they indeed arise without having been imagined". The magical monks spoke "Therefore O Reverends, do not imagine them, do not fancy them. And if the Reverends will not imagine, will not fancy them, they will neither love nor dislove. The man who neither loves nor disloves, is called dispassionate. Merit, O Reverends, neither migrates, nor finally disappears. Trance, Wisdom, Deliverance, the intellectual awakening (of the first glimpse) of Nirvana--they do not migrate, nor do they disappear, they are the elements, O Reverends, through which Nirvana is suggested. But (in themselves) O Reverends, these elements are so relative, they have no essence. You must forget, O Reverends even the idea of a

(separate) Final Nirvana! Do not produce conceptions about what is only a conception, do not conceive an idea about what is only an idea! For him who very much thinks about an idea as an idea, this idea becomes a prison. O Reverends, you must enter that mystic condition where all concepts and feelings are extinct! We tell you that a recluse who is merged in such a trance (has reached the climax) after which no further progress is possible" After that these five hundred recluses have got their minds delivered (from all bonds, even from) dispassionate bonds. Having got their minds thus enlightened they approached the place where the Buddha was dwelling. After having approached they saluted the feet of the Lord in touching the ground with their heads and sat aside". "The Reverend Subhuti then spoke to the recluses thus "O Brethren, where did you go, wherefrom are you coming?" They answered, O Reverend, Subhuti, the system taught by the Lord does not allow for moving to some place nor for coming from some other place". Subhuti spoke "Who is your teacher? They answered "That one who never was born and never will disappear? He asked "In what (spirit) has philosophy been taught to you? They answered "The goal was neither Bondage nor was it Deliverence". He asked "Who has drilled you?" They answered. "That one who neither has a body nor a mind." He asked "What is the method of your preparation? They answered "Neither that of foregoing ignorance nor that of acquiring knowledge". He asked "Whose disciples are you? They answered "Of that one who has not reached Nirvana, who has not attained at the Supreme enlightenment. He asked. "Who are your fellow disciples" They answered "Those who never appear in the three planes of existence He asked. "O Brethren, how long will it take you to reach Supreme Nirvana? They answered: We will have reached it when (all) magical bodies created by Buddha vanish." He asked "How have you reached the goal? They answered. "By analysing the idea of self and the idea of Mine". He asked "How have you got rid of passions?". They answered. "By the utter annihilation of all the elements of life" He asked "How have you challenged the Temptator? They answered "By disregarding the Temptator who is inherent in the elements of our individuality". He asked "How have you been communicating with your Teacher? They answered "Neither bodily, nor vocally, nor mentally." He asked "How have you discharged your charity obligations? They answered "By taking nothing, by receiving nothing." He asked "How have you escaped rebirth?. They answered "By (evading) both annihilation and eternity." He asked "How have you reached the goal of charity? They answered "By being absolutely averse to every property.

He asked "What are you going in for?" They answered "We are going in for the same aims as (all) apparitional existences created by Buddhas.

16. Again, O Manjusri, what we call illusion why is it so called Illusion, O Manjusri, is (a condition) of complete error in regard to all elements of existence. The axiom of this Dharani is that all elements are like the hells" When asked "How is it O Buddha, that this is the axiom? He answered, "The Hells O Manjusri, are produced by imagination. Fools and simple people are cheated by error and illusion." He asks "Wherefrom O Blessed One, do the hells descend?" Buddha answers "From the space do the hells descend. "DO you think, O Manjusri, that the hells are produced by our imagination or do they exist as a separate reality? He answers, "The (transmigration of our Soul into) the hells into animals and into ghosts is fancied exclusively by the imagination of fools and simple people. By error and imputation they imagine that they suffer, that they live a life of misery in these three inferior planes of existence.

17. I am suffering the tortures of the hell, and you ask me to tell you who has made me so suffer. Then these friends, acquaintances and relatives will address the man in the following way "Be not afraid O man, you were asleep, you have not left the house" He will then regain memory (and think), "Yes, I have been asleep, this is all wrong, it is my imagination. And he will recover again his good spiritus.

18. It is just according to this (relativity of the phenomenal world) that the divine Buddhas have preached their doctrine to the living creatures who are imbued with the fourfold illusion (of the world's reality) "There is here (in this world they teach) neither man nor woman; no living creature, no Soul no Spirit, no Personality! All this plurality of the ultimate elements of existence is an illusion. They do not exist. They are misleading, they are like a trick, they are like a dream, they are like magic, they are like the reflection of the moon in water etc. Having received this instruction of the Buddha the (living creature) perceive the plurality of elements without their illusive character, without considering them as separate existences, without this covering (of plurality). They pass away with their mind merged in Space. After having passed away they will be completely merged in the Final Reality of Nirvana.

19. The simple man constructs them in imagination. The foolish stick to these constructed conceptions. Whether we stick to them or do not stick to them, they are not real. These are our conceptions are like fata morgana.

This is proved that these (separate) entities (of the phenomenal world) have no real (independent) existence of their own.

20. The 12 numbered causal series refers to the phenomenal world

To this (the Hinayanist) objects. If there is (altogether no causation) if things arise neither out of themselves, nor out of something extraneous, nor out of both these sources nor at random, (how is the causal series preached by the Buddha to be understood) how is it that he has declared that as long as illusion (has not been extinct by knowledge and meditation) prenatal forces (will always produce new lives)? We answer. This is the phenomenal (point of view), it is not (absolute) reality.

21. The theory of separate elements (implying the denial of a personal identity) means that "this exists so far as that exists", "if this has appeared that will appear" e.g. prenatal forces exist so far illusion (and desire have not been stopped a new life is produced so far there are prenatal forces which produce it.

22. A vehement protest is raised by some (philosophers against this condemnation of logic) "You maintain" they say, "that (separate) entities are not caused (in the absolute sense) Now, is this assertion founded on argument or is it not founded on argument?"

23. Madhyamika. We answer. If our system did allow assertive judgments (implying the transcendental reality of a substratum the question would then arise whether these judgments are founded on sound method or not. However there is no place for them in a system of Universal relativity).

24. It would be like the length and shortness (of an unexisting thing) the horn of a donkey. Therefore since we do not make any such assertion, (where are the things) for the sake of whose reality we should so much imagine the existence of the sources of right knowledge? And how could we (establish) their number, their essence and their respective objects? And how could we (establish) decide whether they originate out of themselves, out of non-self, out of both or without a cause? It is not our business to answer all these questions.

The Logician. You thus (insist that you) make no assertion whatsoever. But we hear from you a proposition which looks like a definite assertion, viz. that entities arise neither out of themselves, nor out of something different, nor out of both, nor at random. How is that (to be explained)? The Madhyamika. We answer. This our statement appears decisive to simple people who (try) to understand it according to arguments familiar to them but not to the

saints (who can intuit absolute reality). The Logician. Do you really mean to say that these Saints (believe in) no argument?. The Madhyamika. Who (can) say whether they have or not (any arguments)? (About) the Absolute the Saints remain silent! How is then a conversation (with them on this subject) possible? (How can we then decide) whether there are arguments or not?

The Logician. If the Saints do not enlarge upon arguments, how do they (manage) to bring home to simple folk the idea of an absolute?

The Madhyamika. When the Saints are engaged in a conversation with simple folk, they do not really exhibit their own arguments. They take the arguments which are just the arguments that appeal to simple men, they (provisionally) admit them as a (convenient method) for the instruction of others, and thus give instruction to common people by just those (methods which simple men can understand).

Just so it is that men influenced by sensuality invert (the real condition of things.) The real impurity in the body (of a female) they overlook. They imagine a non-existing beauty of its forms and are tormented by it. In order to liberate them from their passion, a person magically created by Buddha or a God may depict to them the impurities of the body which therefore were concealed from them under the idea of its beauty. This body, (they will say) is covered by hair and contains other (impurities in the intestines). These men will then get rid of their conviction that it was a beauty and attain impassibility.

16. If the Buddhist really intends to remain on empirical ground, his endeavour is quite useless, he has nothing better to do than to accept the logic of the Realists. This the Madhyamika has done. He accepts the categories of existence and the modes of cognizing them (the 4 Pramanas) of the Naiyayikas as well as the theory that our sense faculties (sannikarsa) can apprehend the universals as well as the particular things. He accepts all this with the proviso that it is empirical cognition which has nothing to do with the cognition of the Absolute, and which, from the transcendental stand-point, is an illusion (samvrti) since it is relative and not absolute.

17. It is said in the "Questions of Ratnacuda" -- Considering consciousness he (the Bodhisattva) investigates the stream of thought and asks wherefrom does it come. The following occurs to him. Consciousness arises, if there is an (immanent) object. Does that mean that consciousness is one thing and the object another, or that they are identical? In the first

case we shall have a double consciousness. But if they are identical, how is then consciousness to be cognised through consciousness? Consciousness cannot apprehend its own self. The trenchant of a sword cannot cut its own trenchant. The tip of a finger cannot touch that very tip. Similarly this consciousness cannot be conscious of its own self.

"Thus it is that when (a Saint) is thoroughly attentive (when he is engaged in the spiritual exercise of the Mahayanistic application of the mindfulness towards his own consciousness) then, it appears to him as undefinable, it neither has an end nor a beginning. It is not changeless, it is not causeless, it does not conflict with the interdependence (of the elements), but it is neither identical, nor non-identical, neither with itself, nor with others. He then cognizes this stream of thought, non-manifested thought imperceptible thought thought as a thing in itself. He intuits this (unspeakable thought) as "Thisness" (the unique Reality of the Universe) he does not suppress it. "Such is the analysis of thought which he realizes and intuits. This O noble son, is the Bodhisattva's exercise of application of mindfulness consisting in the consideration of what in our consciousness represents its (essence). 18. This is the third smṛty-upaśthāna exercise. That the Mahayanistic exercise is meant is clear, because it results in identifying one's own consciousness with tathātā-sūnyatā.

19. Madhyamika. You have quite misunderstood the Scriptural teaching about the (separate momentary elements of existence). Neither do (these separate elements really) exist.

20. Your example is taken from common conversation, (it refers only to what holds good in a conversation) in which there is no philosophic investigation of reality and the usual categories are accepted as real without scrutiny. (Quite different is the case when the relation of substance and its appearances is philosophically considered) The notion of a substance indeed, when critically examined, contains nothing real over and above the corresponding sense-data. Nevertheless the conventional thinking of common life (assumes) it to exist. It imputes it to the (underlying reality) of the groups (of sense data and mental phenomena).

21. It is for me to ask you, what is the use of (your) sophistry? You only explain (the origin) of some (perverse) expressions current in common life! As to phenomenal reality, leave it alone, albeit its existence and shape is founded on mere confusion! It nevertheless is useful for accumulating those fundamental virtues which bring final deliverance to those

who strive after it. (It has some value only) as long as the philosophic comprehension of the absolute reality is not attained.

22. This is the Madhyamika method of saving the moral law under phenomenalism. The phenomenal world is not real, but useful, since by accumulating merit and knowledge (both are inseparable) in it, we cognize its unreality.

23. I take my stand on our usual (unsophisticated conceptions) and then I set forth a series of arguments of which every one is intended to destroy some particular usual conception of mankind. By this method, I thoroughly undermine the usual views. It is only you that I like a venerable authority, am keeping back from neglecting the rules of usual decent behaviour (i.e. of logic) but I do not (undermine these rules i.e. I do not deny) their empirical reality.

24. You maintain that speech is not a source of knowledge and that the meaning of our words is purely negative, you do not admit that analysis of our speech which implies (the reality) of actions, factors and their connection. This indeed is a very great disaster! (When you speak) you make use of these very words which express actions, factors and their connection, but you yourself do not admit the reality of their meaning, of these actions, but these agents etc. alas! your attitude is influenced by mere desires.

25. The Madhyamika here hints at this theory and sets forth the argument that if speech could express nothing real, nothing positive, no actions, agents etc. then it would be impossible for people to enter into conversation.

26. The logic of the Naiyayikas can be accepted wholesale for the phenomenal aspect of the world, and for the Absolute no logic at all is needed. The school of Dignaga, as well as the Hinayanists, can maintain that they also admit a double aspect of life one on the surface and one ultimate or concealed, but C. is persuaded that his vindication of an empirical reality has a greater force. The Madhyamikas are the inventors of the doctrine of a double truth.

27. Neither non-entity nor entity, can have a cause.

28. Non-entity i.e. non-existing thing, how could it have a cause?.

29. Indeed Entity is not produced because it exists. Neither is non-entity since it does not exist.

30. So it is that, since there is no production of effects (from the Monist's point of view), neither are there any creative causes.

31. What are the elements of existence which are here in (the Hinayanaist's system) characterized as possessors of an

objective counterpart? Consciousness, (i.e. pure indefinite sensation) and definite mental phenomena. Such are the words of Scripture. When consciousness (is awakened), or definite mental phenomena produced, they are intent upon some object (which transcends them) whether it be a patch of colour or some other object corresponding (to the sensation). These are then called the objective conditions (of those mental elements).

(It is now asked), is this objective condition imagined (for sensation) already existing or for sensation not yet produced? In the first case the objective condition becomes useless, Indeed the objective condition is assumed in order to account for the production of this element (sensation). But this element then really exists before the objective (cause has begun to operate). Indeed in this case the element (consciousness) would be established as existing by itself, separately from their objective counterparts. Then it would simply be your fancy to call them possessors of an objective counterpart. They would have altogether no (real) relation to objects.

Now (let us examine the other alternative). We then imagine that a sensation not yet existing has already an object. This is also impossible. Because an element which has been entered into the system of elements separately from its objective counterpart is in any case, an existing element. But (to imagine) an unexisting element combining with an object (is quite impossible).

32. Now if it begins by having no objective counterpart, how can it get one afterwards? This is the reason expressed in the form of a question. The meaning is the following one. If an element cannot exist without being intent upon an object, if it is not real, wherefrom will then the object appear? If the object-maker is absent, neither can the object exist. But then how are we to understand (the Scripture) evidence that mind and mental phenomena must have an object? The question is trival! (Yes they have an object) if the rule is considered (from the empirical standpoint) of contingent reality, not (from the transcendental standpoint) of absolute reality.

33. Accordingly it is stated in the Arya-Ratnakara-sutra Where the adept of Relativity himself is lost, What (vanishes) like a bird's flight in the air, What independently nowhere exists, Will never be a cause producing something.

34. Just as a mountain can be never shaken, so motionless are all the elements of nature, They never go and never come! Thus should we understand these elements, Revealed by the

Victorious Bhdha.



35. EXAMINATION OF NIRVANA:

The Hinayanistic Nirvana reject On this (subject Nagarjuna) says, If everything is relative; No (real) origination; no (real) annihilation, How is Nirvana then conceived? Through what deliverance, through what annihilation? Through what Quiescence.

36. If the defiling elements, or all the elements in general are independent entities, existing in themselves, since it is impossible for them to be deprived of their own reality, how can they be annihilated, in order that through this annihilation Nirvana should be reached? Therefore Nirvana is equally impossible from the standpoint of the Realists. But the Relativists do not admit a Nirvana consisting in annihilation.

37. If, to be sure, the Relativists admit neither a Nirvana consisting in the extinction of illusion and desire, nor a Nirvana consisting in the extinction of all elements of life, what is then their idea of Nirvana? (The following aphorism) gives the answer, "What neither is released, nor is it ever reached, what neither is annihilation, nor is it eternality, what never disappears, nor has it been created, This is Nirvana (World's Unity, the Unexpressible.) That (undefinable essence) which can neither be extinguished, as e.g. a desire, nor can it be annihilated, as e.g. all the (active) elements of our life, nor is it everlasting, as a non-relative (absolute principle), which cannot really disappear, nor can it be created, (that something) which consists in the Quiescence of all Plurality, that is Nirvana.

Now, if the Universe is really such (a Unity) if it is no Plurality, how is it then that our imagination has built up defilers (i.e. an illusion of personal identity and desires) through a suppression of which Nirvana is supposed to be attained? Or how is it that our imagination has built up separate elements through the annihilation of which Nirvana reveals itself? As long as these constructions of our imagination exist, Nirvana cannot be reached, since it is reached just through a suppression of all Plurality.

38. For a (real entity) which exists as an independent entity can never be converted into a non-entity. Therefore those who are really desirous to attain Nirvana must first of all get rid (of this imagined Plurality). Indeed (Nagarjuna himself) will state (that there is no line of demarcation, with the Phenomenal world on this side and the Absolute on the other).

39. Thus it should be realized that nothing is really suppressed in Nirvana, and nothing really annihilated. Nirvana consists merely in the suppression of absolutely all the (false) constructions of our imagination. This has been stated by

the Buddha himself (in the following words). Real ultimate elements can never be annihilated. The things that in this world do not exist, they never did at all exist. Those who imagine existence along with non-existence, will never realise phenomenal (Pluralities') Quiescence. The meaning of this stanza is the following one. In the absolute, i.e. in that principle which is final Nirvana, without any residue (or phenomenal life altogether), all elements of existence have vanished, because (all of them), whether they be called defilers, or the creative power of life, or individual existences, or groups of elements, they have all totally vanished. This all systems of philosophy admit, (i.e. that the Absolute is a negation of the Phenomenal).

40. Now, these elements which do not exist there in the Absolute, they really do not exist at all; they are like that kind of terror which is experienced when, in the dark, a rope is mistaken for a snake and which dissipates as soon as a light (is brought in). These elements (of our life) called illusion and desire, their creative force and the (consequent) individual lives, have no real existence in the absolute sense, even at any time in the phenomenal condition of life. Indeed, the rope which in the dark has been mistaken for the serpent, is not really in itself a serpent, since it is not apprehended by sight and touch, whether in the light or in the darkness, (as a real serpent would necessarily be).

How is it then that it is called phenomenal reality? We answer. Obsessed by the unreal devil of their "Ego" and their "Mine" the obtuse men and common worldlings imagine that they really perceive separate entities which in reality do not exist, just as the opthalmic sees before himself hair, flies and other objects which never did exist.

41. A man, suspecting he has taken poison, faints even when there is no poison in his stomach. Swayed by (the care) of Ego and of "Mine", eternally he comes and dies, without real knowledge, 'bout this Ego.

42. The essence of Nirvana consists merely in the extinction of all constructions of our productive imagination. Accordingly we find it stated in the Ratnavalai, Nor is Nirvana non-existence, How can such an idea come to you? We call Nirvana the cessation of every thought of non-existence and existence.

**NIRVANA NOT AN ENTITY.** The following aphorisms are directed against those who not being able to realize that Nirvana is simply the limit of all constructions (of our productive imagination) continue to imagine a kind of Nirvana which either represents reality or non-reality or both or neither.

Nirvana, first of all, is not a kind of Entity, It would then have decay and death. There altogether is no Entity which is not subject to decay and death.

43. Our master (Nagarjuna) now examines (the consequences of the theory) which determines Nirvana as a kind of existence. Nirvana is not a positive thing (he says). Why? Since it would follow that it must possess the characteristics of decay and death, because every existence is invariably connected with decay and death. He means, it would not then be Nirvana (the Absolute), since like our life it would be subject to decay and death.

44 If something is not settled as an entity, neither can it be settled as a non-entity. When people call a non-entity is nothing but a change in Entity.

Thus the son of a barren woman is not (really) a non-entity (a negation as something real) It has indeed been declared that The empty space, the horns of asses, the sons of barren woman Are spoken of as non-entities. The same refers to all imagined Entities.

But it should be understood as a mere denial of the possibility to imagine them as real, not as conceiving them as a negation, because positive (counterparts to which they could be related) do not exist. The "son of a barren woman" are mere words. They do not correspond to any reality which could be cognised, which could either be an Entity or a non-entity. How can a thing whose concrete reality has never been experienced be imagined either as existing or as not existing. Therefore it should be known that the son of a barren woman is not a real negation. Thus it is settled, there can be no non-entity without a positive counterpart.

45. The Buddha has declared That Entity and non-entity should both be rejected. Neither as entity nor as a nonentity Nirvana therefore is conceived.

On this point it is stated in Scripture, "O brethren, those who seek an escape out of this (phenomenal) existence in (a kind of new) existence or in annihilation they have no true knowledge" Both should be rejected, the craving for (eternal) life and the craving for (eternal) death. But this Nirvana (is the only thing) which the Buddha has characterized as the

thing not to be rejected. On the contrary, (he has declared it to be the only thing) desirable. But if Nirvana would have been (eternal) existence or (eternal) death, it also would have been rejectable.

46. If Nirvana would have the double character of an entity and a non-entity it would be then dependent, it would be relative

to the totality of its causes and conditions, it would not be the Absolute. Why? Because both these entities and non-entities are conditioned.

47. How can Nirvana represent (the place) of Entity and non-entity together? As light and darkness (in one spot) They cannot simultaneously be present.

Since Entity and non-entity are mutually incompatible, they cannot possibly exist together in one place, in Nirvana. 48. If it is imagined that this Nirvana neither has the essence of a non-entity nor has it (the essence of an entity, where is the man to understand this)?. Who indeed can understand, who can proclaim the doctrine that Nirvana represent such a double negation.?

(But if there is nobody to understand this here, in this world) perhaps there, in Nirvana, someone exists who is capable to realise it? Or is this also impossible? If you admit it, you will be also obliged to admit, the existence of an (eternal Soul in Nirvana. But this you do not admit, since the existence of a Soul (or consciousness) without any substratum, (independent from causal laws) you do not admit.

But if there is nobody (in the Nirvana-world, if Nirvana is altogether impersonal) by whom will it then be realised that there is really a Nirvana of such description? If it is answered that those who remain in the phenomenal world shall cognize it, we will ask, shall they cognize it empirically or metaphysically. If you imagine that they will cognize Nirvana empirically, this is impossible. Why? Because empirical consciousness apprehends (separate) objects. (But Nirvana is the whole). There are no separate objects in Nirvana. Therefore first of all, it cannot be cognized by empirical consciousness. But neither can it be cognized by transcendental knowledge. Why? Because transcendental knowledge should be a knowledge of universal Relativity. This is (the absolute knowledge) which is essentially (eternal), beginningless. How can this knowledge which is itself undefinable grasp (the definite judgement) "Nirvana is negation of both Entity and non-entity" Indeed the essence of absolute knowledge is such that it escapes every formulation.

Therefore (the doctrine that) Nirvana is neither a non-Entity nor an Entity (at once) can be realised by no one. No one can realise it, no one can grasp it, no one can proclaim it, consequently it is (logically) impossible.?

49. There is no difference at all between the Phenomenal world and the absolute. On analysis they reveal themselves as being just the same in their essence. For this very reason we can now understand the words of the Buddha when he spoke "O Brethren this phenomenal world

(world) consisting of birth, decay and death has no under limit". This is just because there is no difference between the Phenomenal and the Absolute. Indeed, What makes the limit of Nirvana, is also then the limit of Samsara. Between the two we cannot find the slightest shade of difference. The phenomenal world being (in its real essence) nothing but the Absolute it is impossible to imagine neither its beginning, nor its end.

50; (Insoluble are antinomic) views regarding the existence beyond Nirvana, Regarding the extinction of this world, Regarding its beginning.

All the theories (about these questions) are inconsistent (antinomies) Since the phenomenal world and the absolute, are naturally merged quiescent (in the unity of the whole).

51. How are the antinomies to be solved? If any one of these attributes (by which the world is characterized as finite, infinite etc.) possessed absolute reality in itself, we would then understand what its affirmation or negation means. But since we have established that there is no difference between the phenomenal world (as constructed according to those ideas) and the Absolute (underlying it), therefore (no one of these attributes has ultimate reality, indeed--)

Since everything is relative, (we do not know) what is finite and what is infinite, What means finite and infinite at once, What means negation of both issues. What is identity, and what is difference, What is eternity, what non-eternity, What means eternity and non-eternity together, What means negation of both issues?.

52. These fourteen points which (by the Buddha) were declared insoluble, will never be solved, because (we do not know) what reality in itself is. But those who imagine (some kind) of absolute reality and, by either excluding or asserting it, establish these (dogmatical) theories, they are influenced by a preconceived bias. It prevents them from entering the right path, leading to the city of Nirvana, and binds them to the turmoil of phenomenal existence.

CONCLUSION. (53) An objection is raised. If this is so (will it not be possible to maintain that) Nirvana has been denied by the Buddha?. Will not his doctrine be absolutely useless.

54 We answer: This criticism would be right, if there were any absolutely real doctrine, or if there were any (absolutely real) beings which would attend to this law, or if there were any absolutely real teacher, a divine Buddha. But (since in a monistic universe that does not exist, we are not hit by your accusation). But bliss consists in the cessation of all thought.

15  
In the quiescence of Plurality. To nobody and nowhere no doctrine (about separate elements) By Buddha ever has been preached!

55. We must point out a remarkable analogy between Indian and European philosophy with respect to the doctrine of antinomies and their solution. Kant thought that "these questions naturally suggest themselves to the human mind and he inevitably must encounter them." and the explanation he sought in the fact that the objects of the phenomenal world are not "selfsubsistent things". c.p. Critique of Pure Reason (transl. by Max Muller.)

56. In this case how can the reproach made above affect us! Our view is that Nirvana represents Quiescence, i.e. the non-applicability of all the variety of names and (non-existence of) particular objects. This very quiescence, so far as it is the natural (genuine) quiescence (of the world) is called bliss. The quiescence of Plurality is also a bliss because of the cessation of speech or because of the cessation of thought, It is also a bliss because by putting an end to all defiling agencies, all individual existences are stopped. It is also a bliss because, by quenching all defiling forces, all instinct (and habits of thought) have been extirpated without residue. It is also a bliss because, since all the objects of knowledge have died away, knowledge itself has also died.

57. The Buddha did not pronounce even one syllable. He has not spoken, nor does he speak, nor will he speak. But since all living creatures beings according to the intensity of their religious fervour appear as different characters with different aims, they imagine the Buddha proferring on different occasions of a variety of discourses. On separate occasions it occurs to them "this Buddha teaches us about such a topic" "We listen to his teaching about this topic". But the (real) Buddha is never engaged in thought-construction, in thought-division. O Santamati, the Buddha is averse to all plurality which is produced by our habits of thought (that Plurality which is the cause) of an entanglement of thought constructions and of the dismemberment (of the world's unity).

58. Those who imagine that something can appear and disappear for them, O Blessed one, the (real) Buddha has not (yet) appeared! Those, O Blessed one, who seek a realistic (definite) Nirvana they never will escape out of the world migrations! For what reason? Because, O Blessed one, Nirvana is the merger of all particular signs, the quiescence of every motion and commotion. Ignorant indeed, O Blessed One, are all those men who having become recluses in the name of a doctrine and discipline by them imagined, are seeking for a

realistic Nirvana and have thus fallen down into a false doctrine which is not Buddhist. (They think to win Nirvana is the same) as to get oil out of oil-seeds or butter out of milk! I declare O Blessed One, that those who seek Nirvana in the fact that separate elements of life will be absolutely extinct. (I declare) that they are not better than the most self-conceited gentiles. (Continued at page 129A and 129B)

GARHWAD'S ORIENTAL SERIES.

MAHAYANAVIMSAKA OF NAGARJUNA, edited by N. BHATTACHARYA.

The author tells us some of the general conceptions of the Madhyamikas which can be regarded as common to Yogacara system. Next, he advises one to realise Buddhahood, so that one may help the people suffering from the false notions of things. Then he says that through the knowledge of Pratityasamutpada one can see the transcendental truth (bhutartha) and by it can understand that the world is sunya. To the wise, he continues there is no samsara, just as the object of dream has no existence to one in the waking state. Next he teaches us that there is nothing but mind (cittamatra) and such notions as of the bad and evil Karman, their consequences, etc. are only owing to that mind, and when the mind is completely suppressed there is none of them. The things have no independent existence yet one imagines them variously and then falls into the ocean of samsara, and cannot come out of it without resort to the Mahayana.

These are mere statements without any arguments or discussion, and thus the subject is not treated here thoroughly. The one thing that may be specially noted here is the advocacy by the author of the idealistic views in the treatise. Mr. Yamaguchi has noticed this in his Prefatory Notes (The Eastern Buddhist,) and found out even from Nagarjuna's own work, Yuktisastika, that the main idealistic thought is adopted there by the author himself. Idealistic views are expounded in various canonical works and the Madhyamikas explain the fact saying that they are meant only to lead the disciples who are not keenly intelligent to the highest truth. See Madhyamakavrtti, Nagarjuna.

One, may, therefore, say that the Mahayanvimsaka represents the views of both the Vijnana and sunya-vadas, and as such it does not belong to a particular school of the Mahayana.

It is simply a book of the Mahayana as shows its title. The summary of the text.

Having indicated in the first karika in which he has paid his homage to the Buddha that the truth he is going to propound can hardly be expressed by words the author says that in the transcendental truth there is neither appearance nor disappearance.

The Buddha and the beings are of the same nature and they are just like the sky which has no real existence. There is no origination on either side of the world. A compound thing comes into existence through its cause and conditions, and therefore in its essence it is nothing by Sunya. This is what comes into the range of an omniscient one. In regard to their own nature all things are just like a shadow. Worldlings imagine an atman when in fact there is no atman. They also imagine pain and pleasure, and such other things, but in reality, they are non-existent. It is on account of this false imagination that people suffer from Klesas (evil passions), as a forest is burnt by fire. As a painter is frightened having seen a picture of a Yaksha drawn by himself, so it is owing to his false notions that a man is frightened in the samsara. As a stupid person moving himself is drowned in mud, so are drowned the beings in the mire of false discrimination and cannot come out of it. Seeing that these men are helpless one should try to become a Buddha, so that one can help them. The world is Sunya to him who realized the transcendental truth having known Pratityasamutpada. The Samsara and nirvana are mere appearance; in fact, they have no existence; the truth is that things are quiescent from the very beginning (adisanta) clean, changeless and pure. All this is nothing but mind (chitta) and just like Maya. When the wheel of this mind (chitta-chakra) is destroyed all things disappear; therefore they are anatman (i.e. without any definite nature). The things have no nature whatever, yet the people take them to be eternal, think them to be atman, and consider that happiness may be derived from them. And thus they are covered with the darkness of ignorance and attachment and fall into the ocean of samsara. And without the 'great conveyance' (Mahayana) no body can reach the other side of that ocean.

#### TRANSLATION.

1. I make my obeisance to the Buddha who is wise, free from all attachment, and whose powers are beyond conception, and who has kindly taught the truth which cannot be expressed by words.
2. In the transcendental truth there is no origination (utpada) and in fact, there is no destruction (nirodha). The Buddha is like the sky (which has neither origination nor cessation) and the beings are like him, and therefore they are of the same condition nature.
3. There is no birth either on this or the other side (of the world). A compound thing (samskrita) originates from its conditions. Therefore it is sunya by its nature. This fact comes into the range of knowledge of an omniscient one.



(Continued from page 129)

1. It is part of the system, it is also a deep belief in all Buddhist countries, that the noble and sublime faculties will finally, in the long run, triumph. The defiling faculties (klesa) are divided into two classes, so far as one class can be remedied by insight, so to say, by reason, and the other by concentrated attention only. The first is called drsti-heya, the other bhavana-heya. It is of course a natural and even a trivial, fact that some of our shortcomings and vices can be eradicated by knowledge and others by concentrated attention alone. But the faculty of concentration, if fully developed, has a greater force. It then becomes a mystic power.

2. A series of mystic worlds. They correspond exactly to the degrees of trance which are gradually reached, or supposed to be reached, by the mystic. The purely spiritual realms (arupa-dhatu) are four. Their denizens are merged in contemplation (samapatti) of some unique idea, either the idea of the infinity of space, or the infinity of thought, or of the void, or in a dreamy semi-conscious state. Their condition is nearly catalepsy, a state where consciousness is quite arrested.

(3) In Hinayana the process of illumination is described as a double moment of feeling and a moment of knowledge. The feeling is satisfaction (ksanti-ruci), after which in the next following moment comes intuition, the vision of the elements of existence (dharma-jnana). The intuition refers at first to the surrounding gross world, and then, as is always the case, it is transferred to the imagined worlds of trance (anvaya-jnana). Thus in sixteen consecutive moments the intuition of the future Saint has run through the whole universe, its real and imaginary worlds, and has viewed them in the light of the four stages of their evolution towards quiescence.

(4) In the system of Dignaga the old Abhidharma is forsaken altogether and replaced by logic and epistemology. Dignaga started with the reform of the Brahmanical logic (nyaya) and adapted it to Buddhist ideas. His analysis of cognition resulted in the conception of an extreme concrete and individual (svalksana), the root, or, so to say, the differential of cognition, a point-instant (ksana) in which existence and cognition, object and subject, coalesce. The conception of this idealistic school regarding Nirvana may be gathered from the closing words of Dharmakirti in his "Examination of Solipsism." (Santananantarashddhi, edited by Th. Stcherbatsky in the B.B. and translated into Russian). The question is asked how is the omniscience of Buddhas to be understood, of the Buddhas which are the personification of pure consciousness undifferentiated into

subject and object, and it is answered that the penetration of the Buddhas into every existing object is something inconceivable; it is in every respect beyond what we may express in speech or cognize in concepts."

The Madhyamikas: This system of philosophy and dialectics is the foundation of the Mahayana religion. Although other systems--the realism of the Sarvastivadins and the idealism of the Yogacaras--are also studied in the monastic schools of the countries where this religion flourishes, nevertheless, the Madhyamika system is generally regarded as the true background of the religious feelings of its votaries.

(5) Prof. B. Keith's exposition contains what, in my opinion, is the right view, viz. that Nagarjuna's real object was to show that the intellect "condemns itself as inadequate just as it finds hopeless antinomies in the world of experience." As Prof. B. Keith very well knows, Nagarjuna is not the only philosopher who adhered to such a line of arguing, very celebrated men have done that. Why then should Nagarjuna's main conception be "difficult and obscure?" He also hits the right mark when he points to a primitive, non-differentiated reality, identified with Buddha's Cosmical Body (dharmakaya) as the central conception of Mahayana.

(6) The transitional school of the Sautrantikas coalesced in the 7 century A.D. with the idealistic school of the Mahayana and produced India's greatest philosophers Dignaga and Dharmakirti. With regard to Nirvana it assumed the existence of a pure spiritual principle, in which object and subject coalesced, and, along with it, a force of transcendental illusion (vasana) producing the phenomenal world.

(7) In the Santanantara-siddhi, Dharmakirti denies the capacity of the yogi to perceive the ultimately real.

(8) The following is stated in the Vinaya. "An engineer might construct a mechanical doll (with the form of) a beautiful young woman. It was not a real woman, (but the workmanship was so perfect) that it appeared as a real beauty, and an artist painter (really) fell in love with it. Just so is it that phenomena, although having no separate reality of their own, are nevertheless efficient producers either of moral pollution or moral purification for simple people."

(9) That there is thus no substance in solid bodies over and above the quality (or sense-datum) of resistance is proved by philosophical criticism. (It is true) that a quality (cannot be imagined) without the support of some substance, but this is just (what we call) "the surface" (or phenomenal reality). (Substance and quality are correlative terms), our Master (Nagarjuna) has established their reality (in that sense), i.e. as a reality of mutual correlation, (none of them is real separately).

(9 contd). The Madhyamika (continues). This point is of capital importance, it must necessarily be conceded. If it is not conceded, (viz. if it is not admitted that phenomenal means relative), it will prove impossible to separate the phenomenal from what is logically consistent (and therefore real); and then everything will be absolute reality, (since there will be no difference); there will be no phenomenal reality at all.

(10) We will prove (in our fourth chapter) that colour, feeling and other (fundamental sense-data) are likewise (relational constructions and) are impossible (by themselves). Does it mean that we must deny their phenomenal reality of e.g. a (separate) body in the statue?

(11) Perceived are directly the sense data, e.g. a patch of dark colour etc. They make up the physical object, the jar. Sense perception, as a source of knowledge, distinguishes (only that). (But the cognition of the physical object which is a mental construction resulting from sense-perception) is likewise called sense-perception by a metaphor. Such metaphors we find in Scripture, e.g. when it is stated that "the advent of Buddhas is a weal", (instead of stating that it produces weal). We impute to the cause what really belongs to the effect. Just so, by a (converse) metaphor, from the cause to the effect, we say that (the physical object), the jar, is perceived, while only its causes, the sense data, are really perceived. Just because there is no jar over and above the corresponding sense-data, it is convenient to maintain that its perceptibility is a metaphor.

(12) There is however (another explanation of what perception really means). The word perception simply means a thing which is not beyond the range of our senses, (it does not mean its cognition through our senses). An object which is present and faces us is thus called a perception. Jars, patches of blue colour and similar physical objects are called perceptions when they are not beyond the range of sight. A perception thus means an object which has been approached by our senses. The corresponding definite cognition is (also) called perception (by a metaphor), because it is the cause which makes the object evident, just as we speak of a "straw fire" or "husk fire" (metaphorically, instead of saying fire producing burning straw or burning husk.)

(13) Kalpanapodha is the celebrated definition of Dignaga discussed almost in every Indian philosophical work. It makes a difference between the first moment in every perception it is then pure sensation, it is passive, involving absolutely no thought-construction. But the next step, which is also perception represents the construction of an image by synthetic thought (vikalpna anugamyate). The distinction has a great importance



4. All things by nature are regarded as reflections. They are pure and naturally quiescent, devoid of any duality, equal and remain always and in all circumstances in the same way.

5. In fact, worldings attribute Atman to what is not Atman, and in the same way they imagine happiness, misery, indifference, passions and liberation.

6-7. Birth in the six realms of existence in the world - highest happiness in the heaven, great pain in the hell - these do not come within the perview of truth (i.e. cannot be accepted as true); nor do the notions that unmeritorious actions lead to the extreme misery, old age, disease, and death and meritorious actions surely bring about good results.

8. As a painter is frightened by the terrible figure of a Yaksha which he himself has drawn, so is a fool frightened in the world (by his own false notions).

9. Even as a fool going himself to a quagmire is drowned there in, so are beings drowned in the quagmire of false notions and are unable to come out thereof.

10. The feeling of misery is experienced by imagining a thing where in fact it has no existence. Beings are tortured by the poison of false notions regarding the object and its knowledge.

11. Seeing these helpless beings with a compassionate heart one should perform the practices of the highest knowledge (bodhicarya) for the benefit of them.

12. Having acquired requisites thereby and getting unsurpassable bodhi one should become a Buddha, the friend of the world being freed from the bondage of false notions.

13. He who realizes the transcendental truth knowing the Prati tyasamutpada (or the manifestation of entities depending on their causes and conditions, knows the world to be sunya and devoid of beginning, middle or end.

14. The samsara and nirvana are mere appearances; the truth is stainless, changeless, and quiescent from the beginning and illumined.

15. The object of knowledge in dream is not seen when one awakes. Similarly the world disappears to him who is awakened from the darkness of ignorance. (The creation of illusion is nothing but illusion. When everything is compound there is nothing which can be regarded as a real thing. Such is the nature of all things)

16. One having origination (jati) does not originate himself. Origination is a false conception of the people. Such conceptions and (conceived) beings, these two are not reasonable.

17. All this is nothing but mind (citta) and exists just like an illusion. Hence originate good and evil actions and from them good and evil birth.

18. When the wheel of the mind is suppressed, all things are suppressed. Therefore all things are devoid of Atman (independent nature) and consequently they are pure.
19. It is due to thinking the things which have no independent nature as ~~the~~ eternal, atman, and pleasant that this ocean of existence (bhava) appears to one who is enveloped by the darkness of attachment and ignorance.
20. We can reach the other side of the great ocean of samsara which is full of water of false notions without getting into the great vehicle (i.e. Mahayana)?

How can these false notions arise in a man who thoroughly knows this world, which has originated from ignorance?

Here ends the Mahayanavimsaka of Acarya Nagarjuna.

GAEKWAD'S ORIENTAL SERIES. Advayavajra's Samgraha.

1. Advayavajra himself says that he hated diffuseness and was a lover of brevity, and in making his works brief he has made them enigmatical, and brevity has often degenerated into obscurity.
2. Sunyata is regarded as the highest knowledge. Sunyata does not exactly mean Void; it means the absolute or the transcendental. The work says that the world is the same as Sunyata and Karuna.
3. The gist of the teaching of this short work is that Dharma has no beginning, no creation. It distinguishes the theories of Yogachara from those of the Madhyamika and says that the Madhyamika is superior because it formulates that either existence, or non-existence, or a combination of the two or a negation of the two cannot be predicated to Sunya.
4. Bodhi-sattva Asva-ghosa was the Guru of Kaniska, the Yueh-Chi Emperor, whose territories extended from the Vindhya to Al-tai, and who flourished at the end of the first century A.D. and was perhaps the founder of the Saka Era which started from 78 A.D.
5. Asva-ghosa in his Buddha-carita says that Buddha after his great renunciation went to two well-known scholars of the time for instruction, one Arada-kalama and the other Uddaka, son of Rama; both of them taught him the Sankhya system of Kapila with eight prakritis and sixteen Vikaras and purusa. They taught him of the advance of the human soul from the lowest sentient beings through Kama-dhatu, and Rupa-dhatu to Arupa-dhatu, that is, through the world of desires and the world of forms to the WORLD OF NO FORM, THAT IS, OF LIGHT.
6. The theory of Dharma-kaya in both its aspects. (1) The aspect of the Absolute, universal, unchanging and unchangeable; (2.) the aspect of samsara i.e. the aspect of phenomenality, changeableness, momentariness and birth and death.

7. The Mangalacarana runs thus:- The work examines the point of view of the idealistic philosophy the senses and the objects of the sense, and proves that neither the senses nor the objects exist. By the word existence is meant pure existence, or real existence not practical existence. It says that there are two aspects of truth, Paramartha Satya and Samvrta Satya, and the Mahayana school shows by gradual steps that the Samvrta Satya merges into Paramartha Satya. In Vedantic language this would be the merging of the Vyavaharika Satya into the Supreme Brahma. The Madhyamaka shows this line of argument to the best advantage, but the best means of studying the nature of these two truths is to be found in the ninth chapter of the Bodhicaryavatara by Santideva. This chapter is called Prajna-paramita or Knowledge par excellence. But what is this Prajna? Examine it under the four heads, and it is a thing which has neither existence, nor non-existence, nor a combination, nor a negation of the two. And this is what is called Sunya. Some people think that Sunya is negation of existence, but no! it is the Absolute which transcends human faculties and embraces the whole universe. It is neither created nor can it be destroyed, it is the totality of our knowledge, this is Prajna, it is Sunyata. This is one phase of Prajna. Of the other phase we will speak later on.

Shortly after Nagarjuna there arose a new school of thought amongst the Maha-yanists who were not satisfied with the Sunya-vada. They thought that Sunya-vada cannot be the highest aim of human aspirations. They wanted consciousness along with it.

8. This was the Prajna-paramita which the Yogacaras took up as their standard work. The new school examined the world according to three aspects of knowledge. These three aspects are Parikalpita, Para-tantra and Parinispanna. The first is for the ordinary man who looks upon the world from the ego-centric point of view, Para-tantra knowledge depends upon others that is, in relation to others, or in other words upon relativity. But when relativity is banished and the absolute immerses and absorbs our own intellect, then it is called Parinispanna or finished knowledge.

9. Sautrantikas base their philosophy on the Sutranta literature of the Buddhists. They do not believe in the external world but think that it is simply a projection of the internal world which we wrongly think to be external. (3) Yogacaras do not believe even in the existence of the internal world. They think that the only truth available is one single idea. We are sure of a single idea, the present idea neither of the past nor of the future. How can there be identity if a past thing is not compared with the present

How can one pronounce that this is the same as that. Therefore this school thinks there is a chain of ideas. The ideas may be momentary but the chain is not. This chain is called the Alaya-vijnana and to the idealist this serve all the purpose of an ego or Atma. (4) Last of all comes the Madhyamakas, who do not believe even in the ideas and the Alaya-Vijnana; they are Sunya-vadins, pure and simple. But Sunya as I have already said is neither void nor a negation of existence, but the Absolute one. They call it Sunya because the human language has no word to express the idea of the Absolute, which is beyond the comprehension of Man and language concerns itself with those things which man can and does comprehend.

10. Sankara in his Phasya accepts them in this order. He, however, speaks of Sunya-vada as the raving of a mad man. The Buddhists however take it in a more serious light and charge Sankara with stealing the idea, Sunya, from them and giving it a new name, Brahma.

11. It thinks that there cannot be atoms because atoms will then have six sides and will be no atom. So there is no external object. Mind alone remains. There is no subject and no object, what appears is the form of the mind. If the mind assumes the colour blue, etc. what is the good of the external object; and if the mind does not assume the colour blue etc. what is the good of acknowledging the external object? The sense-organs and their objects are naturally not outside the mind. The mind itself is perceived in the perception of form, etc. This is the doctrine of those followers of Yogacara who believe in knowledge which is endowed with a form. But there are other followers who do not believe in that sort of knowledge. They say that knowledge has no form, it is felt within. The object of senses are not external as fools think. The mind on which Avidya plays produces the illusion of these external objects. The meditation of this class of Yogacara is the realisation of the unitary principle in variegated form from which all phenomena is excluded, wherever the mind goes the object goes there because where else shall it go as the mind goes pervades everything.

The meditation of the other followers of Yogacara is the realisation of the mind without illusion, without diversity, transcendental, unitary and pure. So it is said: the form of the Vijnana is transparent without form and without spot. One who is not a buddha will not be able to comprehend this. This is only Vijnana; it is perceived as Vijnana. If knowledge without a reference to object is not to be conceived



it remains only as knowledge. It cannot be perceived as an object of sense. The impurity of the meditation of the Sakara school is Sankara's Brahma-vada which is Paramartha, real, eternal and embodied knowledge. Sankara believed the world to be real existence, eternal, not different from Brahma which is the same as the mind. It is said whatever is seen, Brahma, therefore the mind does not go anywhere else, it remains in Brahma.

12. The extreme Mahayanists are the Madhyamakas. There are two schools, one is called Mayopamadvaya-vada and the other is called Sarva-dharma-pratisthana-vada. The first examines every thing under four heads, existence, non-existence, a combination of the two and a negation of the two. That which is external to these four is truth. The meaning is, it is not existence because there is contradiction, it is not non-existence because there is illusive form. On account of a combination of these two contradictory arguments it is not a combination of the two. It is not a negation of the two because that cannot be comprehended. The meditation of this school is non-duality which may be compared to illusion. The impurity of its meditation is the addition of the idea of annihilation. This theory is the fulfilment of the six Paramitas on the principle of Mayopamadvaya "non-duality comparable to magic."

The deliberation of the other school which believes in all phenomena to be not established is as follows: The world is not permanent, nor is it subject to destruction nor is it a combination of the two nor is it a negation of the two. When nothing is established that is truth. There can be no such theory that the mind does not know itself. According to the Madhyamakas there can be no attribution (Aropa), so there can be no negation of the opposite (Aphha) and no injunction (Vidhi). So when everything is attributed that cannot truly exist, the knowledge which is spontaneous is said to be transcendental. That which is to be declared transcendental by hard thought cannot be called transcendental. He who understands the world to be undreated, his knowledge is purified by Bodhi. To him the world appears real spontaneously.

It is said: when the truth flashes itself spontaneously free from all attribution by means of word such as Sunyata we simply emphasise that there can be no attribution. The meditation of this school is the realisation without paying the least attention to the object that comes for examination, and to which nothing can be attributed. The impurity of its meditation is the state of stupefaction in which all objects are non-existent. In this theory the realisation of the six Paramitas without any attribution is enjoined.

Introduction to Cultural Heritage of India by Sir S. RADHAKRISHNAN.

There are three terms in constant use in the Indian religious vocabulary, which bring out different aspects of the Supreme: Brahman, Atman and Isvara. These words are used with little appreciation of the distinctions implied by them. Brahman is the immense, the vast, the ultimate, permeating the universe and yet eluding any conceptual definition. We experience its living reality, its otherness, its unconditionedness by all that is of this world. To the logical mind its character is not clear and yet its reality is apprehended as something which contrasts with the time series. We have direct relationship with it. Brahman is the name given to that substantial and eternal being. It is the object of our metaphysical quest. It is the transcendent and abiding reality which is far beyond the world of succession though it gives meaning to the process and supports it all through. Since it is apprehended by us it is clear that we have in us a quality which apprehends it. It is we that possess the ineffable consciousness of the eternal. The soul it is that becomes aware of Brahman. The Absolute is spirit. Though unspeakable in its transcendence, the Supreme is yet the most inward part of our being. Though Brahman in one sense entirely transcends us, in another sense it is intimately present in us. The eternal being, Brahman, is spirit, Atman. That which we indicate with awe as the Absolute, is also our own transcendental essence. It is the ground of our being, that in which our reality consists. In some rare moments of our spiritual life, the soul becomes aware of the Divine. A strange awe and delight invade the life of the soul and it becomes convinced of the absoluteness of the Divine, which inspires and moulds every detail of our life. To bring out that God is both transcendent and immanent, that he is a presence as well as a purpose, the conception of Isvara is used. It affirms the ever-present pressure of God on the here and now. He is the lord and giver of life, in this world and yet distinct from it, penetrating all, yet, yet other than all.

1. Teachings of the Prajnopayaviniscayasiddhi. Anangavajra's work is characterized by the boldness and the astonishing nature of the teachings. The author defines Bhava or Existence which originates from false reflections and the reflections of the worldly phenomena as real. This gives rise to manifold sufferings and to a large number of actions and their results. From them originates birth and death and a variety of such sufferings. So long the people of the universe consider its outward manifestations as real due to ignorance will neither do good to themselves nor to the people at large. It is for that reason the followers of Buddhism, who are bent upon emancipating the three worlds, should abandon their reflection of reality. Once reality is abandoned one should not go to the other extreme, and think everything as unreal. Granting that there is difference between the two, in the cognition there exists no such difference. It is better to take the world as real, rather than to reflect everything as unreal, because a lamp which is burning can go out but how can it be extinguished (Nirvana) when it is not burning? The reflection of reality should be abandoned, because it is like magic, so also that of unreality because it is non-existent. When the conception of unreality is abandoned, it gives rise to a state which is neither the samsara nor the Nirvana. The realization of the voidness (Sunata) of all phenomena, after careful discrimination between knowledge and the object of knowledge, is which is known as the highest knowledge or the knowledge of Prajna. The compassion is of the nature of affection (raga) as it removes the sufferings (ranjati) which spring up from numberless causes. This compassion is called Upaya or means because it always like a boat leads him towards the goal. The commingling of the two--prajna and Upaya-- is like the commingling of water and milk where the duality is merged into one without distinction and is called Prajnopaya. This, the author goes on to say is the creative principle of the universe and everything emerges and develops from this principle. This Prajnopaya is called Mahasukha because it gives eternal happiness, and is known as Samantabhadra as it is wholly auspicious.

The second chapter opens with the remark that the truth cannot be defined because it is dependent more or less on self-realisation, and therefore, the previous teachers have not attempted a definition in the numerous Sutrantas or works on mantras and practices. The truth can only be obtained from a qualified preceptor and without him, however much one may try one cannot get it. Thus he fails to obtain success as the field, though well-tilled cannot grow if the seed is wanting

It is, therefore, very necessary that a preceptor well-versed in the Tantric lore should be served and worshipped with all devotion so that the truth may be obtained eventually and the perfection may be gained. As the Suryakanta (Sun-Crystal) jewel burns when it comes in contact with the rays of the Sun, so also the Citta (mind) jewel of the disciple suddenly bursts into flames when it comes in contact with the preceptor who after having attained the truth radiates strong rays of knowledge.

2. The author dilates on the meditation of Prajnopaya. This consists in the meditation on something which is neither Sunya nor its opposite, nor a negation of the two. By the acceptance of Sunya or Asunya numerous false constructions arise, and in their abandonment, the determination comes in; therefore, both these should be given up. In the attempt to abandon both also the cognition of self becomes predominant. Therefore both should be given up. One should think himself as unchanging, absolute, aimless, stainless and without a beginning or an end like the sky. The compassionate Bodhisattva should not neglect the beings nor should he think whether they exist or not. Prajna is so called because it does not admit of transformation and Krpa is so called because it strives to do good to all beings like the Cintamani jewel. The Prajna is absolute Krpa or compassion is absolute; they both commingle together in cognition. When this commingling takes place there is neither the knower nor the knowledge nor the object of knowledge, and that is exactly what is called the highest knowledge. There is neither any doer, nor enjoyer and because it is free from the knowledge of either the doer or the enjoyer it is called the knowledge of the great truth. In this there is no receiver no giver, no object to be given nor to be taken. Those who have realized this great truth acquire innumerable attainments even while doing ordinary things, such as, seeing, hearing, talking laughing and eating or when their attention is otherwise diverted. This is called non-duality, the Bodhi mind, thunderbolt, or Vajrasattva, or the enlightened one, or the enlightenment. This is called the Prajna-paramita, the embodiment of all the Paramitas, or Samata or equality or the best object of meditation for all classes of the Buddhas. In this the world with its movable and immovable objects take its origin and from this spring forth the innumerable Bodhisattvas, Sambuddhas and the Sravakas. The ascetic should meditate on this, leaving aside the constructions of reality and non-reality, and whoever is able to cast off reality and non-reality attains countless qualities which are excellent and conduce to enlightenment. perfection quickly.

3. The excellent Nirvana is another condition of the mind which is bright with purity, is free from false constructions and the dirt of attachment, etc. which does not know and cannot be known.

4. The author further on points out that through enjoyment alone the ascetic can attain perfection in one life provided that his mind is directed towards the Bodhi, and if he is able rightly to perceive the inner nature of the outward phenomena of the world as void, and if he makes ceaseless efforts to relieve the distress of all beings. If the world is realized as nothing but a dream or an set up by magic and if the mind is free from false reflections, is pure by nature, then it is faced with no obstruction for obtaining the Bodhi. The author concludes by saying that those who look upon profit and loss, honour and insult, misery and happiness, blame and praise with the same eye, who are free from all false constructions and who are always compassionate towards the worldly beings, and are the followers of the vehicle of Ca'ya, obtain the Bodhi quite easily without any difficulty.

5. TEACHINGS OF THE JNANASIDDHI, of INDRABHUTI.

5. The attainment of the knowledge of Prajnopaya is essential for emancipation and when the ascetic is initiated into the mysteries of Vajrayana, he is able to obtain salvation and this again is possible only through the kind offices of the Guru. Vajrasattva the holder of the thunderbolt has said that no sin is committed by the act of commingling the Prajnaya with Upaya. The ascetic has no food forbidden to him and no drink prohibited and no woman not enjoyable. He may indulge in all kinds of vices and sins, such as killing of animals, stealing other's properties, enjoying the company of women and telling lies. The author then gives a sermon with the words that by those identical actions which make ordinary men rot in hell for a hundred crores of cycles, the Yogi is liberated. The ascetic who is joined with the great Upaya and is working for the uplift of the world, has no action, howsoever nasty, which cannot be done by him.

Further on, the author says that the knowledge of the Pathagathas is what is known as Vajrayana and one who is initiated in its mysteries is said to be invested with Vajrajnana or the Thunderbolt knowledge. This knowledge the author continues in his characteristic simple style is not burnt by fire, or inundated by water, or pierced by the sharpest instruments.

It is unsupported ~~by~~ like space, it pervades the universe and is devoid of all characteristics and is called the highest

Truth. It is known as Mahamudra (great woman), Samantabhadra (thoroughly auspicious), and the Dharmakaya, the spiritual body.

It is known as Adarsa knowledge; because as the reflection is surely seen on a mirror, even so the Dharmakaya is seen in the mirror of cognition. It is called Samata knowledge because this is the cognition of the Tathagatas with its characteristic sameness both to themselves and to all other beings. It is also Pratyaveksana knowledge because it is pure in origin is without a beginning, resplendent by nature, and pervades the universe. It is known as Krtyanusthana knowledge, because the duties of the Buddha have to be performed at all places and in all times and because the duties are incumbent on all the Buddhas.

It is also known as the Sambhogakaya because the Buddhas enjoy the identical actions as all other human beings and have the same desires as others. The ascetic who obtains this knowledge should behave like Vajrasattva and consider himself as the Deity in all his doings, such as standing sleeping sitting etc. He can live a life of a Vrati or shaven headed ascetic (mundita or a householder, or a servant, or a king or a master of the servants, or whatever he may choose. He should only think himself as pervading everything, as the embodiment of all the Buddhas, as self-originated, with complete freedom of movements by thinking thus, he may obtain perfection in one life.

He should have no hatred towards any kind of woman, especially of the lower classes and of the untouchables, because the more such women are utilized for the purposes of secret practices, the speedier becomes the attainment of perfection. The author then proceeds to sound a note of warning to the aspirants of perfection by saying that by the muttering of mantras and meditations which are as numerous as the sands contained in the continent of Jambudvipa, no emancipation can be obtained, even if the ascetic is endowed with great spiritual powers. By following such and other rules started by ignorant men it is difficult to obtain even an entrance into the buddhist fold, how then is it possible to become a Vajrasattva? Therefore it should be remembered that the nature of the highest truth is such that it can be realized only by the ascetic himself. Those who are unable to understand this kind of truth after proper education and reason are full with the darkness of ignorance, and should be classed among the beginners, who can be trusted only with the lower forms of religious conduct.

Truth is known as Mahamata (great woman), Samantabhadra (thoroughly auspicious), and the Dharmakaya, the spiritual

1. I bow with devotion to Him Who is considered as multiple by those whose conception of Atman is blinded by the deep-rooted delusion that springs from their extreme nescience and from the consequent sense of universal duality; who, nevertheless, is the indivisible, changeless, eternal, all-pervading One, far beyond the scope of all word and thought, in Whom all the worlds rejoice.
2. Here (as elsewhere) the word Upanishad has but one meaning, namely, the knowledge of the Supreme Self (or Brahmanvidya); for, the literal interpretation of the word leads only to that. How, then, is this (interpretation)?
3. The prefix upa denotes proximity, namely in relation to the Self (pratyag atman): and the prefix ni qualifies the three-fold meaning of the verb sad.
4. Bringing this soul (Jivatman) into union with Brahman who is without a second, it dispels (or shatters) nescience (Avidya) and its consequences. Hence it (the Brahma-vidya) is termed upanishad.
5. Or, destroying our nescience which is the prime source of all misery, it makes us attain the indivisible Supreme in its aspect of the Inner Self (pratyag). Hence also, the term Upanishad.
6. Or else, knowledge (vidya) puts an end to the source of all worldliness by cutting off its very root. Hence too, the term Upanishad.
7. Because the text inculcates the knowledge referred to above (brahmanvidya), and does not differ, therefore, from the knowledge itself, the name Upanishad is applied to it, in the same way as the plough is spoken of as one's livelihood.
8. It (the text) is termed aranyaka, because it is (or, must be) recited in the forest (aranya). It is named (brahadaran-yaka) by reason of the great length of the text, as also of its deeply philosophical signification.
9. Thus, under the guise of an etymological explanation, suitable to the context, the commentator has indicated that the sole purpose of all upanishads is final liberation (mukti).
10. He alone is authorised to study the Vedantas, who has renounced all action (kriya) and who wishes to be free from birth and death (samsara), and, also to understand the unity of the Self (aikatmya).
11. To stimulate a desire for realising the supreme Self, the reciting of the Vedas (and other rites) are prescribed; but all of them must be renounced if Brahman is sought to be attained. This is supported by the use of ipsanti in the Vedic text (quoted above).

12. A true understanding of the nature of the Supreme Self alone can root out the ignorance of that Self, and such an understanding springs from the (spontaneous) awakening of the soul (atmabodhi). Nothing else is necessary for the dispulsion of darkness.
13. What is best (jnana) is one thing, and what is agreeable (karman) is another (i.e. the two are different) both of them affect the same individual with different results (mukti and sarge). Good (final liberation) will come to him who chooses the best, but he who chooses the agreeable will lose the fruit (heavenly happiness, etc. which are only temporary).
14. Having examined the nature of the life (in other worlds) that results from the performance of action the Brahmana (lit. one who has studied the Vedas) will begin to despair (by reason of the transitoriness of such life), thinking "How can that which is non-action mukti) be the effect of action (karman)?" And, to gain that knowledge, he must needs go, Samidh (fuel for the sacred fire) in hand, to a teacher who is well-versed in Vedas and ever bent on a contemplation of the Supreme (brahmanishtha.)
15. Is not liberation, like temporal bliss, a thing to be accomplished, being of the nature of something not attained? Not so; liberation is not even a thing to be accomplished for, it is not like temporal happiness.
16. Since the knowledge of the Self destroys the nescience of a person when the obstacles to his progress have spontaneously disappeared, it is therefore said, in figurative language (upacharat) that liberation is to be accomplished by such knowledge.
17. As a sick man is restored to health by medical treatment so also does one obtain liberation when his ignorance of the Self is destroyed by spiritual wisdom.
18. Scripture says "This was Brahman etc" and Brahman alone etc". So the student (who desires liberation), like one who is asleep, is merely to be awakened by Scriptural teaching, but not to be made to act, by it.
19. The objection that there can be no authorisation (adhikara) without something ordained to be done (kartavya), will be confuted later on, by saying that it (knowledge) may be prescribed for all.
20. "It may be said, 'In such Vedic passages as "Having realized him, etc" and "knowing Brahman etc." a reward (mukti) is prescribed for knowledge of Self (Atmabodha). Not so; they are mere explanatory remarks. (arthavada)



21. You say that liberation is the natural (or unmodified) condition of the soul (svarupa) and that this is the result of avoiding rites with special objects, etc., (kamyadivarjana-dibhyaah). 443

22. If it be said that liberation results from a knowledge of the unity of Self, it is vain, then, to argue that it depends on performance of rites. That knowledge is a direct means to attain it, is seen from passages like 'tam etam, etc'.

23. It has been shown that rites which, in the manner aforesaid purify the doer, are also helps towards a knowledge of the Unity of Self.

24. Therefore he who knows the true signification of the Vedas, will learn the fruitlessness of rites, and, destroying his sins by penance, strive for a knowledge of the unity of Self.

25. He who is, by reason of action in former lives, free from all desire, is qualified at the very outset, and does not stand in need of further rites.

26. For, he who is free from worldly attachment and thirst for knowledge, longs only for accurate knowledge and for nothing else. Rites are needed when an object is to be accomplished, but are unnecessary when the end has been achieved.

27. It is not so; for, only he is directed (or authorised) to perform rites, who has not grasped the truth (tattva) and who is characterised by what is called not-self.

28. The existence of the Atman in its natural state (svarupa) is spoken of by the wise as liberation (nissreyasa); and the contact of the Atman with any other condition is the result of nescience (ajñana or avidya).

29. The Atman may itself be conscious of its impending condition of not-self. But it does not follow therefrom that, for liberation a liberated soul in its natural state, the character of doer, enjoyer, etc. rites and the enjoyment of their fruit, and the external organs of sense, can result from any other cause than ignorance of the self (pratyag).

30. It is thought that these things differentiate the undifferentiated soul by reason of nescience; for nothing in the world has been seen to be the attribute or condition (viseshanam svarupam va) of another except through ignorance, but it is seen to be so in every instance through ignorance. The unknowing man does not say 'the thief is staring at me' and attribute the qualities of a thief to the post, except in darkness.

31. The knowledge, derived from Vedantic study, of the real nature of the supreme self (pratyag) whose existence is proved by the Vedas etc. puts an end to all action (rites), by destroying the nescience that is its root; for, knowledge is

known only to remove ignorance, but knowledge does not prompt us to action. Hence the passage prescribing fruits cannot be said to be merely explanatory, though it is rightly so in the case of the parna wood, which is part of ritual.

32. Since performance of rites (pravritti) is an obstacle to, and, therefore, inconsistent with, liberation, the duty (adhi-kara) of the aspirant for liberation is to renounce all action. (nivritau sarvakarakamanam).

33. Having soon realised the divine changeless Self, which is without without the properties of doer etc. that are the result of nescience, unprompted to action, bestower of all the puru-sharthas, and knowable by self-intuition, and knowing that the desired fruit which is eternal and independent of all external means, is dependent on such knowledge, alone, how can an all-knowing individual turn his mind, even in jest, to the performance of ~~ix~~ rituals, with rewards of a different character, dependent on external means, where there are innumerable causes to prompt one to action?

34. Further, for one whose entire ignorance is exterminated by sound knowledge, it is impossible to pursue once more, as formerly, the path of non-knowledge (ritual etc) because there is nothing to prompt him to action.

35. Since a wise one who desires as reward a knowledge of Reality which is gathered from a correct understanding of the scriptures, never longs for the performance of rites which is an impediment to him, therefore the injunction of rituals, shunned by all aspirants to liberation, is only for the ignorant soul with the qualities of doer etc. which belong to the non-self.

36. How can any change affect the soul (pratyag) that is neither corporeal nor incorporeal?. Enjoyment is nothing ~~less~~ else than becoming conscious, and the soul is always endowed with such consciousness.

37. It is not liable to change like wind and fire, because it has not, like them, previous non-existence, etc. In the case of fire etc. which are composed of parts and which have the character of effects, it is proper that there should be manifestation (and change), whenever their nature is attacked by such mighty causes as the adding of fuel or the churning of wood.

38. But, since the soul has no parts, and since it is self-existent, the two changes, namely, manifestation and disappearance, can never happen to it.

39. Manifestation, even if conceded, does not necessarily imply change in the thing to be manifested; and, so also, non-manifestation. This is common to all schools of reasoning.

40. Hence, the nature of doer, etc. as applied to the soul must be understood solely to result from the nescience of those who do not admit the possibility of liberation. It is not, therefore however the real truth.

41. The nature of doer etc. is not inherent in the soul, because we know by direct perception what the nature of the soul is. The proofs for the existence of matter cannot be applied in the case of the Supreme and omniscient Self, in the same way as a firebrand cannot set fire to fire itself.

42. The relation of seer and seen, which obtains with reference to the material world, can never be applied to the thing which is the seer itself and whose nature is pure enjoyment.

43. How can one thing (the self) be cognised by that method of knowledge by which we perceive the not-self, such as the enjoyed, the doer, etc., which are constituted by things entirely different (from the self)?.

44. So, too, let not desire, hatred, etc., be deemed to be the properties of the self; for, they are known to be the properties of the mind (manas), from the passage, 'desire is wish' (or volition)'.  
45. If the could be the cause of desire etc. how can the knowing soul inflict injury on itself as on an enemy?

Hence it is not right that the soul is their cause.

46. In the same way, if the supreme self (para) is their cause then, since the evil is not (necessarily) cured, the reward (i.e. liberation), like the remedy for disease etc. will not be permanent (ekantika)

47. How can the liberated soul (drisi), which has neither a body (karana) nor composition (samhati), get out of the evil? In the same way, if both be said to be the cause, there will be no permanent reward.

48. Since the will of the Supreme Self is unrestrainable, there will be no certainty of liberation. but there is no such fallacy if we suppose their source to be nescience which is without a cause; for, nescience is destroyed (on liberation) through the instrumentality of the Supreme Self (prasiadha)

49. The knowledge to be derived from authority of Vedantic utterances is the same nature as that which is admitted to be derived from proofs by which objects of sense etc. are perceived.

50. It is not so, for, all proofs continue to be proofs, only until the realisation of the Supreme Self since all proofs merge therein.

51. After that, no proofs will remain, since they are obliterated by the mere unity of Self, in the same way as the

injunction of hawk-sacrifice etc. is rendered nugatory by the injunction of non-killing.

52. Hence, ritual is ordained only for the person who has nescience, and not for the Brahmana who has uprooted every spring of action.

53. Therefore, from the reasoning heretofore advanced, it follows that the duty (adhikara) of the discriminating individual is to renounce all rites, but not, in the least, to perform rites.

54. As long as we speak of a doer, the stainless soul (vastu) cannot be realised; and, if the pure soul is realised, all talk of doer must likewise cease.

55. Like light and darkness, the two ideas of doer and non-doer, being opposed to each other, cannot exist in the same thing and at the same time.

56. The many cannot logically be one, nor the one, many; for knowledge is only of what is real. If it be otherwise, it will be false knowledge.

57. How it is contradictory, will be explained later on. The only object of knowledge (meyā) is the unity of Self, since that alone remains unknown.

58. Things that differ from each other are known by reasoning based on absence (abhavena pramanena). Hence your statement is contradictory.

59. Whether duality (samsriti) be supposed to be different from or identical with Brahman, it would follow that Brahman is not Brahman, or, in the same way, that knowledge is fruitless and Brahman is divisible.

60. It is a fatal fallacy if you say that Brahman is possessed of nescience; and, if it is not possessed of nescience, it follows that knowledge is fruitless.

61. It cannot be ignorantly contended that Brahman has nescience; for, Brahman, as actually seen, negatives all idea of nescience.

62. Since nescience is the result of experience, like the experience "I am Brahman" therefore, even nescience, when destroyed by knowledge derived from Scripture (mana), becomes of the nature of self.

63. As long as Brahman is not known, it cannot be learnt by perception (bodhat) that it has nescience. And, if it is accurately known, false knowledge (mrishadhih) will not remain unaffected (or undestroyed).

64. He who has nescience is not capable of discerning that nescience himself. Hence, considering the true nature of things, nescience is not perceived as such.

65. It is not proper that knowledge should extend to things

which have no actual existence vastunah anyatra); and 147  
nescience is not a thing that really exists, since it cannot  
stand the test of (accurate) knowledge (mana).

66. That nescience is no more than nescience (or false) is  
established by this one criterion alone, namely, that it cannot  
stand the test of (true) knowledge.

67. In your argument, numerous assumptions will have to  
be made, all of them being opposed to correct knowledge.  
But in my argument, only nescience has to be assumed, and  
that, too, is dependent on actual experience.

68. On the mere springing up of accurate knowledge derived  
from passages like 'That thou art,' etc., nescience and its  
effects will cease to have existed, to exist, or to come into  
existence.

69. Hence it is impossible to see, by any method of knowledge,  
that there is nescience in him (Brahman), or what is the  
nature of such nescience, or whence it is; for it is exclusive-  
ly the result of experience.

70. Direct perception, etc., exist only as dependent on self-  
experience. And, since such experience is its own proof, where  
is the necessity for proving the existence of Self?

71. And, since a thing is directly perceived not by itself but  
only on the strength of self-experience, the unity of Self  
spoken of in the Vedantas must be understood to be knowable  
by the Self alone.

72. In the same way, though duality be destroyed, one cannot  
without passages like 'that thou art', realise the One Soul  
owing to the illusion and ignorance existing with reference  
to the Supreme Self.

73. A firm knowledge of supreme Self springs only from  
passages like 'sad asii', which quench the thirst for knowledge  
and destroy ignorance of Self.

74. For, renunciation is the best of all means to liberation;  
that is knowable by him alone who renounces; and only he who  
renounces reaches the Supreme Self and the highest state.

75. And such knowledge merely removes nescience. As the idea  
of being a forester ceases to exist when the prince who has  
been bred up as a forester is reminded of his birth, in the  
same way does nescience with all its effects melt away when  
the nescient soul regains knowledge of the unity of Self  
from passages like 'That thou art'.

76. As the pot is transformed into clay, in the same way  
indeed does the modification of the Self (jiva) become the  
unmodified Self. And this is the result of understanding the  
truth. (tattvavabodha).

77. But the knowledge of the unity of Self, which destroys  
the nature of doer etc. that are essential for ritual, cannot

be auxiliary to ritual, since, it will not be objectless even if it is self-dependent.

78. It is not so. Not by the fulfilment of desire can such desire be destroyed even after hundreds of years. It will wax stronger by being adhered to, and its cessation can only be by knowing its evil.

79. Never does desire cease by the enjoyment of desires, but will increase more and more, as fire by the addition of fuel.

80. Therefore, since this expedient fails, one should give up all desire, and take to the understanding of the Self by which all misery will cease.

81. Therefore the means for the cessation of desire is the contemplation of arguments against it. The performance of such actions will only lead to the contrary i.e. to the continuance of desire.

82. It cannot be said that all manifested things are identical with Brahman, having regard to the quality of pure existence, for, that will destroy their very relation to one another. Hence the so-called distinction is purely external.

83. When all the desires that dwell in his heart are forsaken, then does the mortal become immortal, then does he realise Brahman.

84. But a knowledge of the real nature of the unity of the Self puts an end to the distinctions of caste etc. and hence not only do rites become unnecessary, but they even cease to be performed.

85. The very existence of an intellect and its functions presupposes an intelligence known as the Self which is different from the, which is self-established, and which they subserves.

86. As the earthen pot, no sooner than it comes into existence is filled with air in accordance with the inherent nature of the air and not by virtue of any activity in the pot itself, in the same manner are intellects pervaded by the Self (drisya)

87. Intellects identify themselves with pots, miseries, etc., by reason of the properties of substances and so on. But their identity with the intelligence which is the same as the causeless Self, is by virtue of their very nature.

88. Since the existence or non-existence of intellects and their functions depend on the Self which admits of no proof other than itself, it must therefore be understood that that Self is always self-established.

89. How can that which is pure consciousness stand in need of being established by anything else, while by that alone are established the knower, knowledge and the known which would otherwise be non-established?

90. What else but the removal of the ignorance regarding it can be accomplished by any proof, in the case of that which is established by its own glory and which is innermost of all things?
91. How can that be indiscernible which remains visible, even in the absence of knower, knowledge and the known, as the witness of that very absence?
92. When the meaning of a word is not gathered from hearing it for the first time, the reason for it is the want of learning on the part of the hearer, and not the inability of the word to convey any meaning.
93. Though the eye is the organ of sight, it cannot perceive a thing in the absence of light. The eye does not thereby lose its property, nor does that property for that reason belong to something else.
94. Thus, too, a person waking from sleep recognises the cessation of perception etc. by experience alone. There is, therefore, no cessation of experience in the internal.
95. Nor can the absence of perception during sleep be inferred from the perception which exists during waking; for, difference in time does not cause difference in knowledge.
96. Differences of time, condition etc., as well as perceiver perception, etc. are themselves the result of knowledge. How then can knowledge be modified by them?
97. While the three, perceiver, perception and the thing perceived, are subject to appearance and disappearance, knowledge, without cessation or commencement, shines supreme and alone.
98. The doer cannot by any means be proved by the conception of "I", since the doer is but an attribute during the action, and ceases to exist after its cessation.
99. This self has its flower of consciousness as much fully opened in deep sleep as in the dreaming and waking states. Likewise, it has its flower of knowledge closed during dreaming and waking as much as in deep sleep.
100. The self is the seer in virtue of its relation to the seen. It is not a seer by its own virtue. It is beyond the scope of thought and speech since it is amenable only to the inner vision.
101. Nescience, which exists without a beginning is seen to be destroyed in one moment by knowledge which has a beginning. Nor does this knowledge stand in need of recurrence.
102. This self, though of the above nature and though the witness of all knowledge etc., is unknown by self-experience prior to the birth of knowledge.
103. Therefore, from passages like "that thou art" and from none else, results the direct and unshakable knowledge of the One Self.
104. The attainment of all pleasures and the avoidance of all

ills are the natural aim of every creature.

105. This again is the established nature of the self, like consciousness, as is evident from passages like "then this which is fullness etc." from inference and from experience.

106. The performer of rituals whose intellect is blinded by ignorance of self, wanders eternally in misery, through the southward, northward and downward worlds.

107. This transient and primeval state, from Brahman down to the inanimate is thus the result of non-knowledge of self, is, like dreams, delusions or magic, variegated by names, forms and movements, and has for its cause the performance of righteous and unrighteous acts.

108. If it be said that, since they have fruits, necessary rites are also rites with special objects, it is not so, for necessary rites have purification as their aim while the aim of rites with special objects is the enjoyment of pleasure.

109. Since, in the case of necessary rites, purification is most important, the enjoyment of fruit is not contradictory thereto. But, in comparison with the purification of intellect enjoyment is considered perishable.

110. They therefore who, giving up all rites and free from attachment, throw off all taints such as passion etc. and direct their intellect to the supreme self, realise their own self within themselves.

### "KARMA" by CHARLES JOHNSTON.

1. KARMA (as the reality of moral powers), and Rebirth (as the necessary outcome of the persistence of these forces.

2. Tract attributed to the great teacher Shankara Acharya, which bears the name of "The Awakening to Reality". The teacher says: "And thus, through the words of the Vedanta and the instruction of a true master, those among all beings in whom have arisen the full intuition and knowledge of oneness with the Eternal, are free even in life.

"Who, then, is free even in life? Just as there was a firm conviction that 'I am the body; I am a human being; I am a priest, ~~nor~~ I am a serf;' so he who has the firm conviction that 'I am not a priest, nor a serf, nor a man, but in my own nature pure Being, Consciousness, Bliss; in my own nature shining Light, the Inner Spirit and Ruler of all, the Spirit of Wisdom' knowing this truth by direct knowledge, face to face, is free even in life. By this direct knowledge that 'I am the Eternal', he is set free from all the bondage of Karma.

"The three kinds of Karma may be classified as future Karma, accumulated Karma, and Karma entered upon.

"After wisdom and illumination have been reached, whatever Karma is done, whether good or bad, by the bodily personality



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of the sage—this is called future Karma. Whatever Karma has been generated, as the seed of myriads of births, previously amassed and remaining unexhausted, is to be known as accumulated Karma. Whatever Karma is the bringer of happiness and sorrow after entering this body, here in this world, is Karma entered upon. It is exhausted by enjoyment and suffering."

The idea of the conservation of moral energies is herein clearly developed. From myriads of past births all kinds of moral tendencies and forces are stored up, the storehouse being the causal body, the immortal vesture of the higher Self. This accumulation of energies makes the sum of gain which the higher Self has won from unnumbered embodied lives, as well as the sum of its debts—perfections yet unacquired, deficiencies of power and knowledge, the results of tentative advances of one or another path of life which led to failure, or obligations to other selves: imperfections in harmony, the whole spiritual possessions and obligations of that individual self.

From this total, the higher Self sets apart a certain group of ends to be gained and debts to be paid, for each individual life—each bodily personality or incarnation. This group of energies is the "Karma entered upon" for that particular life. For the personality, these energies wear the aspect of ends to be gained, of imperfect harmonies to be restored. The self-attribution of the personal self, which turns the divine forces to its own ends of pain or pleasure, and thinks of the universe was created for it alone, is the greatest disharmony of all, the cause of endless suffering and bondage.

It is a sickness that can only be cured by illumination, led up to by unvarying experience of the futility of personal life, with its selfishness and sensuality. Then the man rises above personal ends; the centre of selfishness is dissolved; he is born again.

For him there is no longer any happiness or sorrow, pain or pleasure—no longer any personal end to be gained, or personal victory to be won; there are only divine ends and universal goals—energies which are immortal and impersonal, following wholly the purposes of the Eternal. The knot of the heart is untied; the tendencies and energies bound to that centre of selfishness have reached perfect harmony and balance; they are cancelled for that personality, which is no longer a personality but an undivided part of the Eternal; they go their way in divine channels, working only to universal ends.

So the teacher says: "Accumulated Karma comes to an end through the knowledge—the very self of firm conviction—that 'I am the eternal'. Future Karma also comes to an end, for future Karma adheres not to him who has reached wisdom, like water on a lotus-leaf".

To him who has reached illumination, who has become the Eternal accumulated Karma has ceased to have any meaning or individual relation, otherwise than as the will and power of the Eternal, which he now knows himself to be. Neither has Karma entered upon any meaning for him, as a determinant of this or future births; for, if he is born again, it will be under a higher law, by direct divine will, not through the seeds of <sup>own-</sup>ward, earth-seeking desires. Thus the sage becomes free from Karma. Only one question remains. It is answered thus:

"Now they who fitly recognize, love, and honor the sage—to them goes the future good Karma of the sage. But they who blame and hate the sage and seek to injure him—to them goes all the future bad Karma; whatever is done unseemly or faulty goes to them.

3. But "poetry is the power of imparting essence to him who is capable of receiving essence", not to others; hence it is those who "fitly recognize, love, and honor" genius who share its inheritance; and if this be true of the works of genius already stilled and embodied in forms, much more is it true of those present works and powers which are even now flowing from these living spirits of the sages, free even in life, or risen above life. Only those souls that are in harmony with them can inherit their power. "There is no teaching", as Emerson says "until the pupil is in the mind of the master".

4. India should be specially blamed as uncharitable or lacking in practical good-will. The truth is that the social life of India, with its joint property and undivided families and communities, left very little room for those extremes of riches and poverty which are the fruit of our accentuated individualism; hence, in India, there was no large exhibition of that bitter poverty which is the dark lining of our life to-day.

The simple village life of India, with its spare diet and extremely limited expense in the matter of clothing, had none of those heights and depths which give coloring to our charitable enterprises. Then, again, competition (with its attendant suffering) and failure of employment were hardly possible in the conservative life of caste, which made it impossible for laborers to invade the province of workers in a different field. Caste worked in a different way—by setting up such barriers between the different ranks and employments as would make what we should call charity rather an interference, which the recipient would hesitate to receive.

1. The end of Kama is not the gratification of the senses, but the benefit of Kama is only to that extent to which it contributes to the support of life. The chief end of life here is not the attainment of Swarge popularly known to be the result of pious duties, but it is the desire to enquire into TRUTH.
2. O child of unripe mind, indeed you should not at all measure (judge) the king who is known as Para (Vishnu) by (the standard of) men; for, protected by his irresistible power the subjects enjoy all security free from fears.
2. O child, if Vishnu, the wielder of Chakra, under the name of king should not be present, this world would (then) in a moment become infested with thieves, and, undefended, come to ruin, like a flock of sheep.
3. May that Bhagavan Mukunda be gracious unto me, by the Yoga of contemplating whose feet the wise purify their power of understanding and thereby see (realise) the true nature of Atman, and discourse upon it, according as their tastes direct them (or as their light enables them to do).
4. It is nothing but consciousness which is pure (as not related to an object) and the inmost nature of (hence the principle underlying) all, and good (not assailed by doubt or misapprehension) and changeless as being destitute of gunas (attributes); it is the Truth that is perfect and (hence) destitute of beginning and end, and is ever without a second.
5. On the other hand when He is in the realisation of His own essential glory which is far beyond the sphere of time and Maya, (then) He is free from illusion (delusion) and remains in the unconcerned state, having eschewed both (the notions of I and mine).
6. Know that to be My Maya, by virtue of which there is an appearance of existence in the absence of any real thing, Atman being the object of such misapprehension, and even the really existing thing does not appear to be, as it is the case in false appearances, and as Tamas (Rahu) is not perceived to be though he exists.
7. By one who is intent upon knowing the truth of Atman, only this much is necessary to be enquired into and understood that Atman is the thing which exists at all places and in all times, as being connected with all effected things as their cause and as being different from them in the causal state, or as being a witness in the states of wakefulness, dreaming and sleep, and as unconnected with anything else in samadhi and other higher states. (by positive and negative arguments or rather relations

8. The glorious Lord of boundless powers and absolutely blessed nature has been described in this manner (as the creator, proxtector and so on); but it is not fit that the wise should regard Him (think him) to be only of this description.
9. Brahman is no agent in respect of activity known as creation preservation or destruction; and all that description is only a preliminary statement for denying all agentship of Him for, that is attributed to Him under the force of maya.
10. That supreme knowledge which is powerful enough to discover Thine own mysterious nature, Thou the glorious Lord completely taughtest to Brahma; be pleased to tell us of it clearly, O Lord, if it is fit to be received by us, so that we may thereby get over the misery (of Samsara).
11. Certainly the great and auspicious (benevolent) souls (Great men) devoted to Janardana, go about here (in the world) for the good of men who by destiny (by force of previous Karma) are turned away from Krishna, and hence, becoming unrighteous, are immersed in misery.
12. Remembering the petition of the Principles of creation (the gods presiding over them) Adhokshaja, the Supreme ruler, subjected Virat to the force of His thoughts by means of His Tejas (spiritual light) so that they might discharge their several functions.
13. Maitreya said:-This is really the Maya of the Lord of Boundless powers, that it seems to be against Logic: that the Supreme Being, the eternal Mukta (blessed) one is subject to bondage and misery, just as the person who is the seer in a dream-vision witnesses the inconsistent scenes like the severance of his own head in the absence of such facts.
14. Just as trembling and other affections which are due to water seem to be the attributes of the moon in water (the reflection), so also, though it is not true, the attributes of the Anatman (the body and the organs) seem to be those of Atman (the Jiva) who looks upon (them as his own), (but not of Isvara)
15. Vidura said:-My doubt is cut off by the sword of Thy good explanation, O Lord! O worshipful one, my mind now thoroughly traverses (perceives) both (1. the absolute nature of Isvara and the dependent state of the jiva or (2) bondage and Moksha).
16. O wise one, it has been well observed by Thee that all miserable condition of the world depends upon Hari's Maya besetting the Jivatman; and this is an appearance without any thing real behind it and without any basis; and the root of the Universe is nothing outside (the Maya or Avidya).
17. When through the stalk thou soughtest to know the lotus root (i.e. the cause) under water, and when a question in thy mind as to the existence of the cause (regarding me),

- My true nature was revealed to thee in thine own mind (lit. not outside).
18. This subtle course of knowledge leading to Atman has been lost through long ages; know that I have assumed this body to restore that knowledge (to the world)
  19. Indeed it is the mind that is known to be the cause of Bandha (bondage) and Moksha of the Jiva; when attached to objects it (the mind) leads to Bandha, but (when) attached to the Person (Parameswara) it leads to Mukti (release).
  20. Till he comes to the firm conclusion that all this universe is illusory, and he is a perfect master of his mind and senses i.e. becomes one with the Supreme the notion of duality would not come to an end and all the wrong course is due to it.
  21. Having thus realised himself as Paramatman, nothing but consciousness, and been rid of the notion of duality, he may cease to be active like the fire that has consumed its own source.
  22. At the point of passing from sleep to wakefulness (or vice versa) one should try to observe the true nature of Atman and thereby see that bondage and release are but illusory and not real.
  23. He who has realised his purpose and is full of wisdom should not show by any sign his true character and must behave like a mad boy (or man); though learned he should show himself like a dumb creature in the sight of men.
  24. Happiness is the very essence of Atman (intelligent being) and the fact is discovered when all activities are cut off, and having realised that all experiences, the result of fancies in the mind, are transient, I am lying quiet.
  25. Having indeed forgotten this fact that what he is in quest of is in himself and having entered the unreal field of duality, man falls into the horrible and wonderful Samsara.
  26. Sometime I wear linen cloth or silks or deer skin or rags or barks of trees or whatever else that comes within my reach; I enjoy what is ordained by Providence with a contented mind.
  27. Somewhere I sleep on the bare ground and sometime on grass or leaves or stones or in ashes; sometime on a fine bed stuff, on a cot, in a place as the Lord wills.
  28. I do not censure or praise the people who are crooked by nature; I only pray for their welfare and final beatitude, being absorbed into Paramatman (Vishnu).
  29. He should offer as an oblation the notion of difference into the faculty that grasps it and that faculty into the mind that takes unreal things and that mind into the Vaikarika (Satvika) Ahankara and that Ahankara he should regularly offer into Maya through Mahattatva.

30. And that Maya into the self-realisation of Atman. Thus having a perception and thereby become free from activities and firmly fixed in Atman of self-realisation, the sage should cease to having anything to do.
31. Having attended, only to the indispensable extent, to his body and house, the wise man should get free from attachments but seeming to be one full of attachments, should exhibit himself as a mortal in the midst of the mortal world.
32. (For) a wise man should forego his notion of right (as his own) with reference to the woman (his wife) for whose sake he (the worldly man) would give up his life or kill his father or preceptor; and by this man through this renunciation the unconquered Lord becomes conquered (i.e. His grace is secured)
33. How despicable is this worthless body that finds its end in being changed into worms, filth or ashes, as also the wife contributing to the delight of the worthless body! How far different and high is the nature of Atman that covers all space.:
34. On the Dwadasi day when the Nakshatra Anoradha, or Sravana or Uttaraphalguni or Uttarashada or Uttarabhadra is in the ascendant or on the Ekadasi day conjoined with Uttarashada or with the nakshatra under which one is born or with Sravana;
35. These points of time for attaining prosperity, being very auspicious and on these days a person should by every means try to perform Sradha then his auspicious merit will be most effectual as well as favourable to (securing) long life.
36. On these days the performance of ablutions, Japa, homa vows of austerity, whrship of the gods and Brahmins and whatever is offered to Pitris, the gods, wise men and Bhutas bears lasting good indeed (is productive of great benefit).
37. Now I shall tell you of the places which you may enhance the good arising from Dharma and other acts. That indeed is the most hallowed spot where a virtuous recipient is found.
38. These are very holy places, as also those where the sacred images of Hari are enshrined; he who is intent upon seeking after merit should constantly visit those places; for, the righteous duty done at these places bears men more than thousand times the fruits that accrue elsewhere.
- 39 For, whatever exists before the bodies were produced and after the bodies are destroyed, in and out of them, what is high and low, or darkness and light, knowledge and the known, or the world and the thing denoted by it--everything is Himself.

40. Just as a reflection is, though completely disproved, supposed to be something real, so is everything given as an object of the senses, or whatever is fancied as having an existence; for the reality of the dual existence is impossible.

41. The contemplative sage, thinking over the Bhavatvaita, Kriyadvaita and, Dravyadvaita of Atman and by means of his realisation, shakes off the three dreams i.e. the three states.

"PHILOSOPHY OF HISTORY IN EUROPE" by ROBERT FLINT.

5) Polybius, who spent a portion of his life at Rome--who studied her history closely and saw clearly that her success was no accident but the natural result of general causes, her unity, institutions, and character--who beheld her triumph over Carthage and Macedonia, and was fully conscious that his own divided and demoralised land could offer her no resistance--was a Greek.

6) Rome even at its best must have existed for something beyond itself, for something towards the attainment of which it and all nations were only means or stages. It gave a previously unknown significance and extension to the doctrine of Providence, teaching not only that God cared for men as individuals but also directed them by His power and wisdom as a race, as bring about the end which He had in their creation. It forced on the mind of the Christian the conviction of a unity pervading history in consequence of all events having been foreordained and being related to a final cause, the chief end of man.

8) The Stoics, affirm the perpetual revolution of all things in cycles which bring men with the rest of the world round again to the same order and form as at first.

9) The ultimate and greatest triumph of historical philosophy will really be neither more nor less than the full proof of providence, the discovery by the processes of scientific method of the divine plan which unites and harmonises the apparent chaos of human actions contained in history into a cosmos and the first attempts, however feeble, to trace such a plan, marked the dawn of a new era of thought.

10) "It must" to use the words of M. Cousin, "see many empires, many religions, many systems, appear and disappear, before it can ascend to the general laws which regulate the rise and fall of human things; it must survive revolutions, and must go through much disorder, before it can comprehend that above and around all there is a beautiful and beneficent order."

- (11) It is chiefly through the growth of physical science that the notion of law in human development has arisen.
- (12) This kind and measure of belief in progress did not, however prevent Anaximander from holding also that generation must be followed by destruction in a necessary cycle, that "things must all return whence they came according to destiny"; nor Empedocles from teaching that the souls of men were spirits fallen from a state of bliss in heaven and doomed to wander for "thirty thousand seasons", tossed from element to element, through all the changes of transmigration, plant, bird, fish, beast or human being.
- (13) The oriental doctrine of vast chronological cycles or world-years reappeared in Greece, perhaps as an Orphic legend, and certainly as a tenet of Stoic philosophy.
- (14) Virgil sings of a golden age, a Saturnian time, when suffering and sin were unknown, when men had all things in common, and nature poured forth her bounties abundantly and spontaneously; but he believes that a beneficent purpose underlay man's fall from this condition, that Jove did away with this easy state of existence in order that man might be forced to evolve the resources in his own mind and in outer nature, and that experience by dint of thought should hammer out the various arts in a course of gradual discovery and improvement. The poet thus combined belief in a fall with belief in improvement, and progress, perhaps he combined belief in both with a belief in world-cycles.
- (15) In the preface of the 'Epitome of Roman History' by Florus, is the first clear enunciation of a theorem which has since been presented and illustrated in numberless ways, -- viz that nations pass through a succession of ages similar to those of the individual. "If any one," he says, "will consider the Roman people as if it were a man, and observe its entire course how it began, how it grew up, how it reached a certain youthful bloom, and how it has since, as it were, been growing old, he will find it to have four degrees and stages.
- (16) In the third, for which the others have been merely preparatory, the mind will see truth face to face without any veil of selfishness and dread, and the will, freed from sin, will need no law over it but be a law unto itself.
- (17) When thus imperfectly apprehended, the idea is devoid of self-realising power; the great truths it involves cannot make their way into life, but have to remain in the state of dead abstract affirmations.



42. The Lord said:— All the most endearing objects that <sup>215</sup>

may be available in the three world cannot, O king, satisfy the person who has not conquered his senses and mind.

43. This want of contentment in respect of wealth and pleasures is the cause of samsara to a person; to be satisfied with what is got by chance is said to be the way to salvation.

44. Having thus resolved by power of His Reason, with his mind taken up with Nara-ana, he shunned every other thought as a wrong notion, and attained to his essential state, which is Parabrahman, very subtle, something positive, thought of as nothing and which the gods sing under the names of Bhagaven and Vasudeva.

45. For, a man should see that both what is seen and what is heard are unreal, and should not think of, or associate with, them; and he becomes the seer of Atman who realises in them the source of samsara and the ruin of Atman.

46. "Similarly, though present along with the objects cognised by the senses which are in themselves known by way of inference from perceptions, Thou art not directly cognised along with those objects; for Thou hast no such distinction as within or without, because Thou art the Atman of everything, Thou art everything, and the All-pervading and absolutely true Essence.

47. "He who concludes that, in the objects perceptible by Atman there exists a real entity separate from Atman, is really an ignorant man; for, the objective world, when investigated into, is nothing more than a matter of words, having no other essence at its bottom; hence is really a dunce the person who takes to be distinct and real, what is not.

48. Therein she saw the whole Universe of mobile and immobile creatures, the sky, the cardinal points, mountains, continents and seas, the whole globe of earth, air, fire, the moon and stars,

she also saw there the whole planetary system, water, fire, wind, the gods, the heavens, the senses, the mind, the objects and the three gunas,

In her child's body, in his little mouth, she saw this wonderful Universe of the Jiva, Kala, Svabhava, Karma and Ashaya as well as the various bodies produced by them, as also Vraja and herself; and she was filled with fear; she was beside herself and could not believe her own eyes and mused thus:—

"Is this a dream? is it a strange vision exhibited by the Lord? or is it a delusion of my own mind? or is it some inornate divine power of this, my child's own?

Since it is something which cannot be distinctly made out by the mind, the heart, efforts and words, I bow to that Supreme One who is beyond comprehension, on which depends all this world.

By which it is pervaded, which is grasped by the power of the mind and from which all this proceeds.

May He be my asylum, by whose Mays the wrong notion arises thus. "I am; he is my husband, 'this is my son, 'I am the chaste queen and mistress of all the wealth of the Lord of Braja; these Gopas and Gopies and all this wealth of cattle are mine.

49. To whom does the body belong? To him who gives food or to the father or to the mother or the mother's father, or the strong person who seizes it by force or to the purchaser, to fire, or to the dog?

Which sensible person, other than a fool, would regard as his own self, this body, which is thus common to many, originating from, and vanishing into, Auyakta, the unseen principle and would for its sake kill other creatures?

To the wicked man blinded with the pride of wealth, poverty is the best remedy; for, the man in poverty distinctively realises see that the other creatures are like himself, i.e., liable to the same pleasure and pain.

Just as a person who has run a thorn into his foot does not wish that another creature should undergo the same pain because he realises by proper signs how jivas equally feel pleasure and pain; but he who has not had the experience of running a thorn cannot so sympathise with other beings.

The poverty-stricken man being free from obdurate haughtiness becomes divested of all kinds of pride in this life and by the will of providence is put to difficulties; and that very date becomes indeed his great tapas.

50. It appears that Those cross the false sea of Samsara who see Thee to be of this nature, to be the Antaratman of all Atmans and their own self, through he subtle mental vision attained by worshipping a preceptor who is like unto the great Sun.

To those that understand Atman to be self, the whole Universe is produced by virtue of the same understanding; and by its virtue again the whole vanishes just as the same perception shows the presence as well as the absence of the serpent in the rope.

The bondage in Samsara and release therefrom distinctly known to be such are only instituted by Ne-science (Ajna) and they are no separate existence different from the existence which is truth and consciousness. On enquiry it is seen they are like day and night in the Sun; projected on the Absolute Paramatman of unlimited consciousness.

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When Thou art known as Paramatman and one's own self it is nothing but the wonderful ignorance of the ignorant that they think Atman has to be sought after elsewhere in external things.

51. Sr Suka said: To all creatures, O king, their own Atman self is most beloved, and all others whether children, wealth and all else are beloved, only because they are beloved of I s (V. Atman-Paramatman).

Therefore, O great king, what attachment creatures feel towards their own self severally, they do not feel towards their children, wealth, house and other things though they may be called their won.

Even by those who believe that there is no Atman other than the body itself, accompaniments of the body are so intensely loved as the body itself.

It it be said that even the body is an object of attachment as one's own, it is not certainly so like Atman himself, for when the body becomes worn out, the attachment for the life grows stronger.

52. Salutation to Thee that makest the mental faculties shine, that concealest Thyself behind those faculties and shinest as many, that art inferred from the function of those faculties, that art their witness and that art beyond the range of comprehension.

53. O Ruler! Whence could then its causes and its consequences, namely greed and other passions, conditions characterising the ignorant, assail Thee? Still Thou, the glorious Lord, ordainest punishment in order to defend Dharma and to put down the wicked.

Thou art the father, preceptor and the Supreme Lord of all the world, the inviolable Time that yields the rod of punishment. For the good of the world, Thou actest assuming at Thy own will personal forms and shakest off the pride of those that fancy themselves to be the rulers of the world.

54. O Adhokhsaja, this Avatara of Thine here in this world, is O blessed Lord, for the destruction of those great leaders of armies who are themselves a heavy burden and the source of many extreme miseries and for the happiness of those that seek after Thy feet.

55. The utterances of those possessed of divine wisdom and power convey nothing but truth and sometimes also what they do. Therefore the thoughtful man ought to practise only that course which is consistent with their precept.

56. O Lord, this world of Jivas deluded by Thy Maya and strongly holding to the nitons of "I and Mine", is being tossed in

the paths of karma.

O Lord, I am ignorant and wander among dream-like things of self, children, house, wife, property, kith and kin and the like, thinking them to be real.

I have a mind that takes the contrary view of transient things, the unintelligent body and its miserable belongings; I take delight in the opposite states of pleasure and pain, and steeped in ignorance I do not know Thee most dear to me (self).

Just as an ignorant man abandons water concealed by its own products (water plants) and runs after mirage, so do I verily turn away from Thee.

Being endowed with a poor strength of reason I am not able to curb the mind spoiled by kama and karma and dragged hither and thither by the unruly senses.

57. What has Indra to do with creatures here who simply follow the course of their Karma? For he is not able to change what is fixed for men by Nature.

Every creature is in the power of Nature and indeed every one follows Nature; all this Universe of the gods, Asuras and men stands on (has its existence in) Nature.

It is by the force of Karma that a creature attains to several corporeal existences, high or low, and also loses them. And it is Karma again that takes the form of an enemy, a friend, an indifferent man, a preceptor or the Supreme Ruler.

Continuing to be in his own nature every one ought to worship Karma and do his own duty; for only that Karma is his duty which he can be well off successful in life.

58. O friends: (I do not come under any of these classes; but I am the most merciful one and greatest and best friend. For in order that these may uninterruptedly continue to devote themselves to me, I do not resort or respond to those that worship Me, just as a penniless man who loses the money he earns, is solely thinking of that money and cannot be sensible of anything else. Do not suppose that I am any of those already described. I do not respond to either those that worship Me with some purpose or those that do not, i.e., I do not confer on them blessings according to their wishes; (for I have nothing to gain thereby); but both these do obtain from Myself fruits, great or small, according as they devoutly worship Me, just as the desired things are obtained from Kalpataru by those who resort to it.

O Lord, this world of lives deluded by My ways, is being rescued by holding to the notion of "I and Mine".

59. "Men must be ever vigilant to control that mind with which, like one risen from sleep, he may thinking of the objects unreal like his dream vision, and with which goes to the senses in the walkful state."

60. A body and other conditions cannot be supposed to limit Thee: therefore no birth or difference could be in the real sense be predicated of Atman; neither bondage nor Moksha; but it is all our unlimited folly that projects them on to Thee.

61. "Therefore, O king, O powerful one, do thou realise this world as a mere fancy and delusion in a dream, and having controlled thy mind by thyself, keep it serene and free from bias."

62. Where is Hari who can destroy the whole world of Suras and Asuras put together and where are the poor Kumbhanda and Kupakarna, ministers of Bana! The two poor Danavas could not be a match to the Almighty Krishna.

63. Then a great tumult was caused in the army of Bana's minister and Satyaki of proud arms drew the bow as far as the ear and hit with winged Narachas Kumbhanda, the minister of Bana, in the navel, neck, forehead, heart and on the crown.

64. Jus as a sleeping man seems in a dream to have an experience of his own self, of certain objects and of the effect thereof, though nothing really exists, so does an ignorant man experience objects in Samsara.

O young layd of sweet smiles, therefore, do thou by dint of true knowledge shake off thy sorrow engendered by ignorance that deludes and dries thee up, and get over thy anxiety set thy heart at rest.

Sri Suka said:—Thus enlightened by the Almighty Rama, young Rukmini got over her anxiety and made her own heart peaceful through reason.

65. Indeed that king of Magadhas equal in strength to ten thousand elephants is irresistible for all other famous for their strength, except Bhimasena who is his equal in strength.

66. How could there be really any confusion or delusion in that Supreme Lord, the goal of the righteous, from whom devotees obtain their essential and unlimited lordly state through Atma-vidya gained and strengthened by service to His feet and get rid of the wrong notions rooted through ignorance from eternity?

67. Who having risen to even Indra's fortune could, O Yasoda, forget thy friendship and love which could never vanish? For there is no repaying it here.

68. Agni, Surya, Chandra, Stars and planets, the Earth, Water, the Heavens, Vayu, Speech, Mind -- these being worshipped, cannot remove sin, since they promote the sense of difference (the sin

of that man who indulges in the notion of difference; whereas men of wisdom, worshipped even for a short while, remove it completely.

69. He indeed is a donkey among brutes of men, who regards the lifeless body of three humours as Atman, the wife and other relations as his own self, a piece of moulded earth as the god to be worshipped, dull water to be the holy thing, but does not regard men of wisdom to be Atman, or his own or the object of worship, or the holy thing waters or place.

70. We bow to Thee, Almighty Lord, Krishna of unlimited wisdom, whose glory is kept concealed by Thine own Yogamaya and who art the Paramatman.

71. Just as a person, having true insight into the real nature of the gunas, knows in a state of dream Atman revealed by the senses only as a name, but not the Atman who is nameless and distinct from name.

Similarly though his sense-activity, which is the deluding power, Maya, directed to objects existing but in name, man gets his mind deluded and, thereby having lost the power of discernment, fails to realise Thee.

72. Fallen in this stream of gunas, men, wanting in wisdom, not knowing the subtle course of the Atman of all, continue to be in Samsara through ignorance and the consequent Karma.

73. Having providentially attained to human life which is fitted for working towards great ends (wisdom), not easily attained, O Lord, and yet under the power of Thy Maya I have lost my lifetime in utter neglect of my purpose.

74. Indeed Atman is but one, who is pure light, eternal, distinct and destitute of gunas; in association with the gunas created by Himself and in the creatures produced out of them, Atman is perceived in various ways.

75. Most great Yogins do not comprehend the extent and nature of Thy Yoga -- Maya. O grand Master of Yogins: how then could we do

76. Just as a sleeping person, through the mind itself under the force of his Avidya or through Thy own Maya, creates a dream world and enters into it and shines with objective consciousness

77. The Men of crooked understanding do not know this truth, but full of jealousy, disregard Me, the preceptor and the brahmin who is Myself, only regarding images and other things as objects worthy of worship.

78. Pariskhit said: O sage, how could the Stutis that speak of the gunas and their products be said to do their function directly in respect of Brahman (the Supreme Being) who is destitute of all qualities, who cannot be defined and who is therefore far beyond the range of things perceptible, to be the cause or effect --

- O Sage, be pleased to remove this doubt in my mind, for thou has indicated that the Vedas wholly declare Parabrahman. 22A
79. This is indeed the secret essence of the Vedas referring to Brahman, treasured up in their minds by our most ancient seers; He who with faith keeps it alive in his mind will be rid of all sin and attain to final beatitude.
80. Sanandana said: When the Supreme Lord had swallowed up all this creation of His and along with His powers lay quiet, as it were in sleep, Sritis, the deities presiding over them at the end of that period, awakened Him with hymns that properly describe Him.
81. Those men live who are devoutly after Thee; but those merely breathe like bellow, who are not after Thee; for it is through Thy grace, by Thy Presence, the principles of Mahat, Ahankara, etc. created the Egg of the Universe and Thou art that Supreme Being who present in the five sheaths and assuming their form, knows them all: Thou art not any one of them but only the last of the Annamaya and other sheaths i.e., Anandamaya distinct from the subtle and gross modifications, their witness, and the unchangeable and eternal Truth.
82. Having as the prime cause entered as it were into various forms of Thine own make and assuming those forms of Thine, own accord, Thou like fire appearest to be the higher and the lower. Therefore those possessed of unclouded light and purged of other thoughts, realise Thy true nature to be the same one unmixed Reality in all these unreal forms.
83. Those that think that Being is born of Non-being or Being is born of Being, or that erasure of misery is Moksha, or that intelligent beings are many and different or that the talk about fruits of Karma is real, are such as impart to others their own misapprehensions. The notion of difference that Purusha is constituted of the three gunas is due to ignorance of Thyself; hence that difference finds no place in Thee, Nor does that ignorance exist in Thee that art untouched by it, and art absolute consciousness.
84. It is the mind that makes the Universe of three-gunas, both objective and subjective, seem an existence, because the non-existent so appears, being superimposed on Thee: But those that realise Atman consider all this to be sat or real existence as being Atman Himself; for those that are in quest of gold do not reject its modification, an ornament, because the modification is also gold. The wise conclude that this Universe is Atman because He makes it and He is in it.

85. "Having thoroughly understood that in these Jivas Thy maya institutes misapprehension into which they repeatedly fall, the wise concentrate their mind on Thee that releasest them from samsara. How could the fear of Samsara assail those that resort to Thee as their asylum, for Thy brows of three tyres (the time of a year of three seasons) repeatedly cause for those that do not resort to Thee as their asylum.

86. Those who try to control the unmanageable horse of the mind of very fickle disposition merely by means of curbing the senses and breaths without seeking the help of a Gura's feet, painfull labour for the means of controlling the mind and continue to be in countless miseries in this samsara and they are like unto merchants, O unborn Lord, who have not secured a pilot for their vessel in the sea.

97. If it be argued that this univers is real, being evolved out of the Real, the argument is fallacious, being contradicted by an examination of facts and it proves too much in certain cases, and in some cases it is altogether false, nor is true to say that the Universe is a composite of both. For such a combination does not form a real existence. Therefore illusion is admitted for the purpose of explaining the transactions of the phenomenal world. Then it must be said that the Vedic Text does in a beginningless blind tradition fills with misapprehension through its various powers those dull-witted men who are devoted to the course of Vedic performances.

Since this Universe did not exist in the beginning, i.e., before creation and it has no future existence after its destruction, it is concluded that only the unreal Universe seems to exist superimposed on Thee, the on absolute Existence. Therefore it is compared to various phenomena of matter in its various forms. And those that take the baselss fancies for Reality are surely the ignorant.

The Jive under the influence of Maya embraces Avidya; consequently he becomes attached to a body, the senses and other belongings thereof and mistakes them for his own self; then he becomes like, and having lost sight of his blissful nature, goes to death gets into samsara. But Thou castest off Maya even as the serpent casts off the slough, and in Thy eternal and uninterrupted supremacy and in Thy eight-fold glorious power thou shinest as the almighty Lord of infinite bliss.

O! Almighty Lord, to those worthless men who control only their external senses and organs but do not eradicate the roots of passion in the heart, Thou art not accessible, though present in their heart, like the necklace of the person that is forgotten



by the wearer. To those who practise every Yoga for the purpose of gratifying their own senses, there is misery from both sides, from death samsara that has not been averted and from Thee that has not been realised.

O Lord of six-fold excellent attributes, he who realises Thee is not alive to the affections called happiness and misery which are the fruits of the merit, or, the demerit determined by Thine self that doles out the fruits of Karma and therefore he ceases to be conscious of the Vedic rules that are binding upon creatures invested with a body. For Thou art every day enthroned in the mind of the wise who receive Thee through the ear and the good precepts handed down from age to age and Thou art the goal called Moksha.

98. In the age of Kali it is only wealth that confers on men the qualifications of noble birth, conduct and qualities; and in deciding what is righteas or just, might will be the only standard.

In marriage relations to conceive a liking is the reason for a choice; in business relations hypocrisy is the one force to guide the man; carnal pleasure is the only consideration in deciding a man's or woman's fitness and it is but the cotton thread that makes one a brahmin.

Only the external marks will distinguish the particular asrama or order or lead to changing from one order to another or to paying respects to each other when they meet; through poverty justice becomes and to pour out words will be the mark of scholrliness.

Want of riches is the cause of one's being called a bad man and hypocrisy or show is the way to become good; mere acceptance makes the marriage and mere bathing is the grace of man.

To go to a distant source of water is the pilgrimage to holy waters, but not res rting to holy preceptors; to grow hair on the head is beauty; to fill one's own belly is the highest purpose of self; and officiousness and obstinacy constitute truthfulness.

Skill consists in supporting one's own family; endeavour after reputation is the performance of righteous duties, when the surface of theearth is thus everywhere occupied by wicked subjects.

He who among the four castes, Brahman, Vaisya, Kshatriya and Sudra, might be strongest, would become the ruler; And being deprived of their women and wealth by greedy merciless

kings who are highway-men by character, the subjects will betake themselves to mountains and forests, living on leaves, roots, raw flesh, honey fruits, flowers and seeds. 99. When thus, in the fag end of Kali, people take to wicked ways of conduct, the Lord appears on Earth for the protection of Dharma through Sattava Guna.

The appearance (on the earth) of the world, who is the master of the inanimate and who is the soul of all, is intended for the protection of Dharma of the righteous and for saving them from mundane life and the force of Karma.

In the house of the high souled brahmin Vishnuyasas the chief of the village of Samhala, the Lord Kalki will be born.

Riding on a fleet horse by name Devadatta, the Lord of the Universe endowed with the eight powers and of unsurpassed splendour and glory, traversing the earth on the swift horse, will kill by crores, with his sword that subjugates the wicked, the thieves of kings who will have put on the emblem of sovereignty.

Thereupon i.e., when the thieves are all destroyed both in cities and in the kingdom, get clear (are set at ease) the minds of men who enjoy the breezes that bear the sacred fragrant of pigments (on the person) of Vasudeva.

Then their offspring will get strong to the maximum degree when they have in their hart the Lord Vasudeva who in strength impersonated.

100. When pure body of Bhagavan Vishnu named Krishna ascended to Vaikuntha, Kali set his foot on Earth, when people delight in sins.

101. At the end of a thousand divine years of Kali in the fourth Yuga, (age) Kritayuga begins again, when the minds of men will shine capable of realising Atman.

102. O King! these and other rulers of men mentioned by me were actuated by motives of my and mine, left this earth in the end and were destroyed.

The body that goes by the name of king is in the end to be called only a worm excrement or ashes. Does he who for its sake give pain to sentient beings, does he know his own good? For, this sin against sentient beings leads to hell.

How could this undivided earth held in sovereignty by my ancestors and now in my possession pass on to my son and grand-son and posterity.

103. Sri Suka said:-- Noticing the kings concerned only with victories over herself, this earth laughs at them, Oh! these kings, playthings of Death, wish to conquer me.

Necessarily fruitless is this desire of those kings who,

as lords of men are aware of it, and still have great faith in the body which is transient like foam.

104. Mortal as they were, they had the greatest attachment to me as being their own; but, O Lord they are all indeed gone in course of time, only frustrated of their purpose and remaining but names in a story.

105. These stories have been told thee of those great men other than the Avatars of the Lord and His great votaries who had spread their fame and passed away, O king, only for the purpose of illustrating the knowledge of the futility of worldly things and producing renunciation; and all this is but merely display of words and nothing relating to the highest and real purpose.

106. In that age of Kali people become greedy, are given to impious habits, destitute of mercy, are inimical for no cause, impure by birth, and too full of thirst (for worldly things), the most important place being taken by Sudras, fishermen and the like.

107. When the mind, intellect (reason) and the senses and organs are greatly in association with Satva, that time should be regarded as Krita yuga; for that is the time when relish for wisdom and tapas is great.

108. People will always be full of anxiety at heart, harassed by the hand of famine and, O king, will always be afflicted with the fear of droughts on the surface of the earth, destitute of food.

Destitute of clothing, food and drink, bed and covering, baths and necessary ornaments, people will be in the age of Kali like unto Pisachas (Ghosts).

109. Wakefulness, dreams, and sleep are said to be the states of Budhi (mind). O king, and all this in difference as Visva, Tajasa and Pragna) projected on pure Atman imbedded in all effect is only the result of Maya.

110. There is indeed no difference of Atman, the one true existence and he who believes in difference is one devoid of wisdom but the difference is a result of conditions as in the case (1) of the sky enclosed by a port and the unlimited expanse, (2) of the sun shining in the sky and that reflected in water and (3) of the air that is in the body as breath and the outside in space.

111. O king, rid thyself of the foolish notion natural to a brute that thou wilt die; unlike the body, thou wast before, thou art now and thou wilt not perish.

Thou dost not, having been once, as father, take the form of a son or a grandson or anything like it, or like the seed and

the tree; but thou art quite distinct from the body and the like just as fire is distinct from fuel and other things with which it is associated.

Just as in a state of dream a person sees himself beheaded, so also in the state of wakefulness he observes the death of the body and other conditions; and therefore Atman or the soul becomes one with Brahman.

Manas the mind creates the body and its belongings for Atman and that mind creates Maya; thence under the conditions of Maya and its products, proceeds the Samsara or the mundane life of Jivas.

As long as there exists the relation of fire to the wick which is charged with oil, a light is light; similarly the Samsara or the mundane life depends on the body or the mind.

Manas is oil, the mind is the receptacle, body is the wick, its relation to spiritual being is the contact with fire.

There in that combination Atman does not perish; for He is a light Himself and distinct from the subtle and gross universe. He is the support, like the sky, of every thing, subject to no change and is without limits or another like him without a second He is omnipresent.

Do thou thus enquire after Atman present in the body by means of thy reasoning faculty and meditation on Vasudeva.

Urged as he may be by the Brahmin's word Takshaka will not burn thee; the causes of death (deadly things) cannot do harm to the Supreme Ruler who is death all that are agents of death.

111. O worshipful one, I am not afraid of Takshaka, and others, that cause death; I have entered my mind on Para Brahman who has no corporeal body, and is the one asylum thou has shown me the way to fearlessness.

112. By the grace my nescience has been removed through firm insight into Gnana and Vignana, and by thee has been shown the highest nature of the Almighty Lord, the safest asylum.

113. By force of reason Parikshit fixed his mind firmly on the inner light (Pratyagatman) and contemplated the Supreme Being, remaining motionless like a dead tree.

114. Life and death of a creature, its attainment to its goal all depend upon its own action; therefore, O King, there is no other who is the cause of happiness or misery.

O king, when a creature meets death through the agency of serpents, thieves, fire, lightning, hunger, thirst, disease and the like, it experiences only the fruit of that karma or action which has begun to bear its consequence.

115. That in relation to which Maya, existing in imagination as this man is full of hypocrisy, is not found to fearlessly exist

in the frequent discourse on Atman of those who have investigated into the nature of Atman but is shown to exist somehow like one in great fear without producing any effect on it. That in relation to which various disputations depending upon Maya do not exist and even the mind capable of various thoughts is inoperative -- that in relation to which does not exist Jivatm constituted of Ahankara, beset with the three, viz., (1) action (2) instruments of motion and (3) the final good fruit to be secured by both action and instruments; that in relation to which are absent the interrupting and the interrupted -- that is the true nature of Atman; and the contemplatist should get himself happy.

116. The creature, who is deluded by that Maya of Thine own and whose understanding is bewildered in following the paths of misguiding senses, does not cognise the Lord who is present in his own senses, heart, and in the objects before he has the true understanding of the Vedas; but that very creature is able to know Thee on getting an insight into the Vedas through Thyself, the preceptor of all.

117. Having created this Universe by virtue of His thought and having of His own accord entered into it, the Lord, like one in a state of dream, seems to be an agent through the qualities that are alone really active.

118. Those are worthless utterances and those are inauspicious stories indeed by which the glorious Lord Adhokshaja is not described; that utterance alone is true and worthy; that story alone is really auspicious, it is happy to think and say, and that alone brings righteous merit, which glorifies the excellent attributes of the glorious Lord.

119. Even that pure knowledge which may reveal Para Brahman in true light would be of no value, if devotion to Achyuta is wanting; then it is needless to say that the highest religious work not resigned to the Lord Hari does not shine to be of any value but it would be but an eternal source of evil consequences.

120. The main subject of this Putana is the quintessence of all the Vedantas, which consists in declaring the oneness of Brahman and Atman, an absolute existence without a second, and the greatest object is to ensure Moksha.

121. O Almighty Lord, Thou art our protector, O God of gods, may Thou be pleased to so dispose us (our mind) that devotion to Thy feet may grow in it in every life!

23. To utter whose name is the way to get rid of all sin and to bow to whom is the remedy for all sorrows -- I bow to that Supreme Hari.

124. Even in the absence of real things (conditions) to beset him, Samsara does not vanish so long as he is thinking of objects, just as evil consequences are a matter of experience in the state of dream.

125. Just as in the first instance the image in water is seen by means of his own image on the shore and just as the sun the real sun in the sky is seen by means of the reflection in the water;

So also by means of the images of the Atman conditioned by the Bhutas, the Indriyas and Manas, the Ahankara constituted by the three Gunas is perceived as the image of Sat (Brahman) and by means of this image associated with Ahankara the Atman is perceived in His real nature of absolute consciousness.

In the state of sleep when the subtle principles of the Bhutas, the Indriyas, Manas, Buddhi etc. are withdrawn into the Asat the unmanifest Principle, He who remains unaffected by sleep and Ahankara, realises the Atman.

Still in the state of sleep the realisation is not quite distinct; for in that state, the Ahankara-Tattva being lost inoperative, he the seer Jiva falsely regards himself as lost though he is not, just as the man who has lost his fortune does in his grief.

126. The body too which is under the power of the previous Samskara i.e., the consequence of the Karma performed in previous lives continues to be alive along with the senses till the Karma which gave rise to this body is exhausted and then it falls off; and being completely accomplished in the practice of uninterrupted meditation and having realised the truth, he does not again feel any attachment to the body and all its belongings even as unto a body perceived in a dream.

127. Just as fragrance travelling from its source by the vehicle of the wind brings the organ of smell under its influence, takes possession of it, so also the mind constant in yoga, and hence in an unperturbed state is capable of comprehending and realising the Atman.

128. The Supreme Atman, the highest ruling person and Brahman, is nothing but absolute consciousness; that one glorious being is equally perceived through all the separate phenomena as things seen and things seeing.

129. O child, it is not these attendants of Kubera that killed thy brother; for, O son, it is only Daiva (Destiny or Deity) that brings about the creation or destruction of man.

130. He by Himself creates the universe; it is He that preserves it as well as destroys it; still He is not assailed by Gunas

or Karma, since He has no Ahankara (the notion or thought that He is the doer).

131. O Pitris, Devas, Rishis who are all holy, sinless, may you then be pleased to bestow on me that fruit of which the doer, the director, as well as one who approves do obtain the share due to them on going to the other world!

132. In the view of Manu, Uttanapada, even king Dhruva, Priyavarata the saintly king as also king Anga, my grandfather and of many others like these, of the fourfold Brahma and Siva of Prahlada and Bali there is something gained or to be gained from Badabhrut Sri Narayana, the wielder of mace) (according to their view there is the necessity for admitting the existence of god, Except in the view of the grandson, Venana, and the like forming the race of mrityu (death) there is the necessity for an all-powerful God in respect of the pitiable creatures perplexed with regard to righteous courses; for there must be generally but one common cause (power) which confers the three objects of Dharma, Artha, Kama and Swarga and Moksha.

133. When his finding delight in Brahman becomes confirmed and when he has found a proper preceptor, then like the rising fire turning its own source, man with the force of his wisdom and renunciation burns out the heart of five elements enveloping his self, so completely that it does not revive at all.

134. The mind of those who think of worldly things is distracted by the senses which are in their turn drawn away by the objects and as such it takes away the power of reasoning from intellect (as imperceptibly) as the need sucks up by its roots the water of the pool.

135. Narada said:-- With that subtle body (linga) and mind with which a person does an action here, the doer himself eats the fruit of it there in another life, and without any interruption in the world.

136. Just as the Jiva leaving forgetting this living body in sleep undergoes the experience of Karma registered in the mind, so he does with another body similar to the one previously occupied or of a different kind as of a beast etc.

137. Whatever body the Jiva assumes by virtue of the thought "I am such and such" and "these are mine" he carries with him the Karma wrought with that body which he has been contemplating; for, every successive birth is determined by the memory of the previous Karma.

Just as the disposition of the mind is inferred from the activities of both the senses and organs, so is inferred the action of a previous life from the propensities of the mind.

136. Therefore in order to set it aside, do thou worship Hari contemplating the universe to be Himself, since the creation, subsistence, and destruction thereof are in his hands.

The fruit of Karma to be enjoyed in Swarga and other regions would then vanish like the perceptible fruits in the world; all this created world is transient like things seen in a dream; so also everything past, present and future is like unto a dream. The one secret is Para-Brahman who is the hidden sense of all the Vedas.

137. This Atman is eternal, never subject to change and subtle he is the one ground on which everything else rests; he is himself the light; being all-powerful he creates himself in the form of the Universe by means of the gunas of Maya under his control.

138. Atman does not experience pleasure or pain; nor is he the recipient of any other fruit of action, kingdom and the like; he sits like an indifferent witness of both the cause and the effect, not being conditioned by the body and other environment.

139. Just as a sleeping person sees the whole Universe in himself and after waking thinks that Atman he is at some one point of space, thus wakefulness and other states are the conditions of the Jiva and in relation Atman they are all mere products of Maya. Having realised this, one should think Paramatman to be their mere witness.

140. Understand Me to be that Atman and Brahman in whose form the Jiva in sleep thinks himself as in sleep and mere bliss beyond the range of the gunas or the senses.

141. To the intelligent being who, both in these states of sleep and wakefulness, remembers what appears to be common under both and at the same time distinct from both, that is the consciousness and Para Brahman.

142. If this fact of being identical with Me is forgotten by a person and I am taken as a different thing, that leads him to Samsara which consists in going from birth to birth and suffering death after death.

143. Husband and wife endeavour after happiness and avoidance of misery, but there is no escaping from misery or securing happiness.

143. All those who are devoted to Narayana are afraid of nothing; they see that the purpose to be gained in Swarga, in Moksha and even in hell to be all the same for everywhere do they see that one Paramatman, which is their highest purpose.



1. Let us first turn to the Sastras and see how they trace for us the origin of things. Here there is a very noticeable difference between the Puranas and the Upanishads. You will find more detail — detail given in successive descriptions, as it were — in the Puranas; you will find in the Upanishads a philosophic rather than cosmological view, especially a view which starts from the spirit in man and shows the connection of that spirit with the source whence it came. This will make a difference in the view of the universe presented in these two great divisions of the Sastras, and you will find one point especially of difference that I will put to you, which may sometimes have puzzled the reader as to the possibility of reconciliation between the two. First of all then, if I may use what seems a paradox, but is really a truth, before the "origin of things" thought is thrown backwards, for the origin of things means manifestation, it means differentiation. The very word 'things' implies manifest existence. Before the manifest, there must be the One; even in European science this is recognised, and they rightly allege the one to be inscrutable and the phenomenal to be the object of observation. But you will very rarely find that the existence of which is behind phenomena is denied — save perhaps in some comparatively small schools of thought, that see in the universe nothing but a mass of changing phenomena, with no underlying unity in which these phenomena inhere. Generally, if science becomes philosophy, the One is posited as incognizable and unknowable to human thought. But there is yet a deeper conception in the Hindu view of the universe; for that by which human thought is unreachable, is still, as one may say, on the outer limit of manifestation, and even behind the outer limit, behind and beyond Brahman — who is described as invisible, intangible, unseeable, and unseizable even by thought, but which cannot be proved, and whose only proof is in the belief in the soul — behind that, there still is posited that which has no name but only a descriptive epithet, that can only be spoken of as the "beyond Brahman" — Para Brahman — of the philosopher, the "Unmodified Vishnu" of the Vishnu Purana. Now on "That", the Unmodified Vishnu, there is nothing to be said and nothing to be thought. Neither thought nor speech has anything to do in that region, and we can only begin either to think or to speak when manifestation occurs, and when out of that darkness which may not be pierced the first quiver comes forth, which is Light, the possibility of manifested existence. And then

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1. Let us first turn to the East and see how they trace the origin of things. Here there is a very noticeable difference between the Puranas and the Upanishads. You will find more detail -- detail given in evocative descriptions, as it were -- in the Puranas; you will find in the Upanishads a philosophic rather than cosmological view, especially a view which starts from the spirit in man and shows the connection of that spirit with the source whence it came. This will make a difference in the view of the universe presented in these two great divisions of the East, and you will find one point especially of difference that I will put to you, which may sometimes have puzzled the reader as to the possibility of reconciliation between the two. First of all then, if I may use what seems a paradox, but is really a truth, before the "origin of things" thought is thrown backwards, for the origin of things means manifestation, it means differentiation. The very word 'things' implies manifest existence. Before the manifest, there must be the One; even in European science this is recognised, and they rightly allege the one to be inseparable and the phenomenal to be the object of observation. But you will very rarely find that the existence of which is being phenomena is denied -- save perhaps in some comparatively small schools of thought, that see in the universe nothing but a mass of chaotic phenomena, with no underlying unity in which these phenomena inhere. Generally, if science becomes philosophy, the One is posited as inconceivable and unknowable to human thought. But there is yet a deeper conception in the Hindu view of the universe; for that by which human thought is unresolvable, is still, as one may say, on the outer limit of manifestation, and even behind the outer limit, behind and beyond Brahman -- who is described as invisible, intangible, unresolvable, and unassailable even by thought, but which cannot be proved, and whose only proof is in the belief in the soul -- behind that, there still is posited that which has no name but only a descriptive epithet, that can only be spoken of as the "beyond Brahman" -- Para Brahman -- of the philosophers, the "Unmodified Vishnu" of the Vishnu Purana. Now on "That", the Unmodified Vishnu, there is nothing to be said and nothing to be thought. Neither thought nor speech has any thing to do in that region, and we can only begin either to try to speak when manifestation occurs, and when out of that darkness which may not be pierced the first quiver comes forth, which is light, the possibility of manifested existence. And then

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in the scriptures to the first of all manifestations, to that which is spoken of sometimes, and notice the fact, as manifested and sometimes as unmanifested; unmanifested in itself but manifest by the act of generation. For our thought soars, as it were, to Brahman, albeit Brahman itself is unseizable by human thought. And we find Brahman or its equivalent spoken of, in both those great source of study, Upanishads and Puranas, as triple in itself, although not triple to direct manifestation. The One, but with an inner and latent three-foldedness, which will appear gradually in manifested sequence and make the universe of things a possibility, Brahman itself is essentially threefold; whether you take it as you find in the Taittiriya-upanishad, where Brahman is spoken of as truth, as knowledge, as infinity, or in that phrase which is more familiar to us, as Existence, as Bliss, as Thought. Really in these words, you have the same conception -- Sat-chit-ananda--so familiar always in speaking of the supreme, and this is but another phase for that which you find in the Upanishad quoted. For what are satyam, gnanam, anantam? These are only different human words which fail in the attempt to represent realities, and whether you take the one or the other threefold phrase it matters not; what you need to grasp is that these are latent in the first Emanation, and that the beginning of the Kosmos is the unfolding of this threefold latency into manifestation, is the becoming active of the latent potentialities.

2. Then the One differentiated into two, and, using the language of the West, this duality is described as "spirit-matter" not spirit and matter, for you have but two aspects of the One and if you divide them in thought you begin with a mistaken conception. The universe does not grow out of spirit, and matter--two separate conceptions--it is an evolution from spirit-matter, or the One with a dual aspect. And so in this second you have, as I said, the Ananda aspect, and you find H.P. Blavatsky laying great stress on this fundamental unity, which yet becomes dual in manifestation, spirit-matter, Purusha-Pradhana.

3 The third is Mahat, the same name for the ideating power, thought, intellect, which is to be at the very root of existence. So that here again life and thought are to be primary; wherever you find an atom of manifested existence, you will find in it duality, which it takes from its source, for out of the dual the dual must proceed, and you will neither have unliving matter nor senseless energy. Such existences are impossible in an Universe that has been generated by Life and by Thought.

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- BESANI. no newofif, leasif, rosetof, sh, mach, esnstadue
4. Then you come to the second stage, which in this Purana is given under the name of Pradhana-Purusha, essential matter, essential spirit--out of the one, the two, which means manifestation; and that is why Brahman is spoken of as both unmanifest and manifest. It is unmanifest in itself; it is manifest when the two appear from the one, and this duality makes the Kosmos possible. Then you may find many words in many books, all of which convey the same thought--the duality on which so much stress has been laid by Subba Rao, whose death every philosopher must regret for the work that he might have done in this unification of the secret and published thought. You have Mulaprakriti and Daiviprakriti (which are only other expressions for that which in Greek thought is called the Logos) in manifestation. Again, you have the one characteristic given you of that Pradhana, that it is Vyaya, extensible; you cannot begin to describe, because attributes are not yet evolved, but you have the one characteristic of extensibility, which always means the possibility of form; so that in this second, which is manifested from the one, there is the essence of form--that which is to take on manifold appearances,--and you have also that which is to come out in form, the Purusha which moulds, working on the Pradhana, and therefore makes the manifoldness of the manifested universe possible. Then there is--still following the Vishnu Purana--the third stage of Mahat, that which is to be the controlling and directing force, that which is to be the over-ruler, as we may say, which in every case will guide the evolution of the universe, and make it consistent, reasonable, right through; and here I cannot but remind you for a moment that in the last expression I have used a thought which we lately heard from Professor Huxley. He speaks of an intelligence that "pervades the universe", recognising, as it were, such an intelligence after professing agnosticism for so many years. There is an intelligence of which he is obliged to admit the pervading quality, which is essentially the same as that fundamental conception of Mahat, which is intelligence without limitation.
5. It is really a process of unfolding, as I said; all that which is latent in the One becoming manifest in the three. The Brahman in which all is latent, to the spirit in man which is Brahman in the heart.
6. It was the discovery that the atom was not eternal, that the atom was produced and not primary, that it was destructible and therefore had come into existence.
7. When he wanted to trace how these atoms were builded, then

he found himself compelled to posit protyle, as primeval substance. Note how the professor closely followed on the line of ancient thought, when he found himself obliged to posit motion--that is, the Great Breath, which is the second element after Akasa, without which the Akasa would remain motionless and therefore without generating anything. Having protyle and motion, he then posits the third, that is the force allied to electricity, which he says, traces for itself a spiral course through the space filled with matter.

8. The ancient symbol of the serpent, so familiar in our literature, --the serpent of which I shall have something to say tomorrow--is the most significant symbol of the spiral coiling itself continually, and it thus gives us the very picture of the Kosmic motion. It is that which our great scientists were obliged to make when generalising force in the Kosmos, and the genesis of the elements comes about by this spiral or serpentine motion. This motion H.P. Blavetsky calls the spiral motion of Fohat in space, for Fohat underlies all forces, and by the force of electricity is generated.

With this there comes sound. You cannot have motion in matter without generating vibration; all vibration is fundamentally sound; all vibration is changeable into sound, transmutable into sound, and the old phrase that the serpent glides hissing through space carries with it a real signi-

ficance.

9. The result of the interference of the light-waves is color. Whenever you break up light-waves and thus make one interfere with another, you get color coming forth and manifesting itself so that what we call color in mother-of-pearl is only the result of a very delicate roughness in the surface which makes interference of the light-vibrations with each other.

10. Everything is in constant motion; one sort of motion builds the form, another preserves the form, a third destroys the form; and the destruction of one form is only the building of another. There is no annihilation; for every death in one sphere is a birth into another.

11. And that everywhere in the kosmos, sound and color are interchangeable by some of the latest experiments which have been carried on in the West. Taking then the vibration known as Light as that which is to govern our thought this morning that light would be synonym in all the ancient books for that which is beyond conception. That which we spoke of yesterday as only to be expressed -- if I may use again an inaccurate phrase -- by the descriptive phrase Paramrahman or beyond Brahman.

12. For Akasa is the primary substance of which ether is one

of the lower manifestations in connection with our own solar system. That substance has this motion, as we saw yesterday; but the air is the Great Breath in the Akasa, and it is that which gives rise to this feeling of touch. We saw sound was evolved, with which hearing is correlated, and then we have touch, correlated with Vayu, as the Great Breath. All these vibrations in the ether, from the standpoint of modern science are but modes, as they are called, of motion; and the reception of the mode of motion by the individual decides the name which shall be given to it. Sound is one mode of motion by the individual decides the name which shall be given to it. Sound is one mode of motion in which air takes part. Light is another mode of motion, purely ethereal, it is said. Lately electricity has been recognized as another mode of motion. Heat is another mode of motion, and so on. Thus there has gradually appeared in Western science that sense of unity which has always characterised knowledge in the East; so that everything which in the phenomenal has a different appearance assumes to the consciousness of primary motion, and that which from one aspect is sound, in another aspect to us is light. Therefore it will be reasonable to expect, as we shall indeed find, that the same fundamental conceptions are expressed at one time as sound and at another time as light.

13. In truth, beyond human consciousness as now existing, there is possibility -- and we cannot say that there may not be endless possibilities -- of existence beyond that which our senses can sense. This science tells us that vibrations so intensely rapid that the eye cannot answer to them, will be translated to the consciousness as darkness, and only with the slackening of the vibration will there be light. Now translate that scientific thought into metaphysical language, and you have the very coming into manifestation of the universe; for as that which is beyond thought slackens itself for manifestation, then it becomes manifested as light. And so even in the visible universe you will find that we have scientific instruments in which that which is truly in its essence light, gives no light -- because the waves are too rapid; and we have to slacken those rapid vibrations by throwing them through a particular preparation, if we desire that luminosity should appear. So that when the universe is to become manifested and substance is to evolve, as it were, there is slackening of the motion in the infinite darkness, and there is slackening of the motion in the infinite darkness, and with the slackening of its vibrations light without form appears.

14. Darkness is the word which in the scriptures is always used to convey to us this primary thought -- darkness infinite and

complete; which expresses nothing, for it is beyond the possibility of expression; which conveys no idea, because idea is limitation and implies separation of that which is thought from that which is not thought, and in this there can be no separation; there is no thought, because thought means that difference has appeared; and therefore darkness, in which there is neither the invisible nor the invisible is the best symbol, — dark, absolute, eternal, incomprehensible; it is that which is behind every manifestation of light as of everything else which we can put into human language. And from this darkness first is light — but light without form, for form would imply still something beyond it; space which has no form. So that Brahman is described as "luminous without form," the pure idea of light, an idea which needs of course that use of the imagination that we spoke of, and because to us it is always the light-giving body of which we can conceive; whereas here you must not conceive of a body, you must not conceive of a form, you must think of light, divorced from everything which would limit it, and therefore "luminous without form," — as you will find Brahman spoken of in the Mundakopānished. That, then, will be the first idea, darkness; and from that, light. And strangely enough in this conception of things modern science has also a word to say; for taking the conception of motion with which we have connected the Great Breath, darkness is consistent with motion from the standpoint of human consciousness. Light is indeed a form of motion, but vibration, which is too rapid or too slow to give light, give us darkness — and the most significant fact, if for a moment you let it rest in the mind that where you think of vibrations so rapid that they cannot be sensed by the eye, there darkness is the answer of consciousness to this exceedingly turpid vibration.

15. From this radiance, which is without form, from this luminosity, which is light in its essence manifesting itself, — it is sometimes called "cold flame" so as to exclude even the notion of heat from this pure light — we have that second manifestation, the second Logos which we spoke of yesterday, and then the light becomes Fire.

16. Always the first action of Logos or manifestation in the dual form, fire and water are the two things that come to us in thought; fire which is spirit in its essence, water which is always the symbol of the essence of matter; and just as we found spirit-matter the second Logos, and found there the very origin of the possibility of sound, so looking at it from the standpoint of light, we have this conception of fire and water, of the Light of the Logos and that in which it works.

17. You would justify to the West, as nothing else could do, that deeper nature of the Oriental thought, showing the west the



lines along which it should study and the way in which further investigations most wisely might be made.

18. It is from Brahman as intelligence that these sparks are thrown out which we are found within every atom of the kosmos, so that there might be nothing in the kosmos which is to be builded which would not have in it the essence of the Divine Life. The spark which is thrown out is the Atma of the atom, which you must remember is not confined to man—the Self not of man alone, but of all beings, the innermost essence of the atom as much as the innermost essence of the highest manifested god.

19. You will have learnt that cycle after cycle is taken as a limit, and that each period of non-manifestation is correlated with the manifestation that precedes it and follows it. As you have day and night taken as symbols of manifestation and non-manifestation, so you have planetary manifestation and absorption, and planetary re-emergence and absorption again, and again planetary re-emergence, until the time comes for this solar system to pass into non-manifestation. But that is correlated with the length of the solar system, and it again re-emerges, having been suspended in manifestation, and brings over to the next manifestation, and brings over to the next manifestation everything which was gathered in the preceding. And just as you learn a lesson in a day and, unconscious of that lesson in the night, but the knowledge remaining, when you wake up in the morning you carry with you the knowledge which has been acquired; just as the planet passing through its period of Pralaya brings back to its next manifestation all that in the previous one it had gained; just as the solar system with its long life passing into its long period of non-manifestation re-emerges once more on a higher plane and becomes the solar system of a higher type, so when you deal with a kosmos as a whole.

20. Those whom to-day we speak of as instructors of the Present, in the next Manvantara will have gone onward to systems far higher than the planetary systems which we know; while the victors of the present Humanity, those who are now evolving the spark into flame, those who by tapas, by the fire of knowledge, are burning up ignorance and are becoming living flames, they in the next Manvantara will come forth as the Sons of Fire, no longer as mere sparks thrown outwards, but developed flames.

21. Meditate on it for days and weeks and months, until to you it becomes a reality, for there is no other way of getting at the heart of things. You can only get out the outer word from me though I have striven in what I have been saying, to speak from mind to mind as well as from tongue to ear; you will only catch the full force of instruction and thought if you will take it into your own hear and there meditate upon, evolving what is

still concealed within.

21. You may show him that in Western science they are coming back to this notion of identity.

22. Therefore there is a symbolic act in your marriage today that when the bride and the bridegroom are to see each other, there is a screen dropped between them so that only the eyes of one may meet the eyes of the other for in the eye is the dwelling place of the spirit, and it is that which should speak from the one to the other, and no other magnetism should then pass between them.

23. Why should he not get into the habit of being able to withdraw the mind from working in the senses; so that it may be thrown back into itself and work only within the limits of the mind? All great men of thought do it as a matter of natural instinct. All great thinkers do it. Take the thinkers who have given to the world great literary works and read their lives, and you will find that it was a constant fact that when they were occupied with great mental problems they became oblivious of the body; that they would sit thinking, missing their meals sitting through the whole day, sometimes the whole of the night; oblivious of every want of the body, even the want of sleep, because they had withdrawn the mind from the senses and had concentrated it within itself.

This is the condition of all fruitful thought, it is the condition of all fruitful meditation. Meditation is more than this indeed. But this is its first beginning, for you want to draw the soul away from the senses; otherwise it keeps going outward and you want it to come inwards towards its own seat. Therefore stop the senses. Without that no further progress is possible. And then from the worldly standpoint it will be useful even; for this concentration of mind that you find advocated in old books as a preliminary stage of Yoga, is a condition of the most effective mental work. The man who can concentrate is the man who can conquer the intellectual world; he who can bring all his faculties to a single point becomes one-pointed, as Patanjali has it. That is the one who is really capable of making progress intellectually. You cannot push a wide object through obstacles; you must bring it to a point and it will pass easily through all. So it is with the mind. If the mind is scattered through the senses it is diffused. There is no propelling force that can send it through obstacles. Bring it to a point, and then the force behind it will push it through. Thus even in common intellectual matters concentration is the condition of success.

24. Take then the circle, and in its earliest significance it stands for the boundless existence which coming into

manifestations circumscribes itself. First, we have been 239  
taught of a circle of light, bounded by darkness which has  
no limit; and the circle of light is the beginning of the  
manifested kosmos. Thus we found in studying light that first  
we had light without form, and then later form came as the  
visible side of manifestation; and the circle in its earliest  
significance means manifestation, therefore limitation,  
the beginning of things. The cross which as the next  
stage divides it is that fire which, flashing from the centre  
outwards, makes two diameters, gives active life within this  
circle of the universe and makes possible the evolution which  
from the centre outwards, makes is gradually to proceed. At  
first, one line of the cross is the line drawn in both direc-  
tions by the light of the Logos from the centre outwards to the  
circumference--that light of the Logos, that I spoke of in the  
second lecture, as shining out from the dual Logos, from that  
which we saw as fire and water, that which is spirit-matter,  
shining out from the centre which is the unmanifested Logos,  
this, parting outwards to the circumference, divides the cir-  
cle first into two and then into four. It is this line of light  
starting from the point, passing outwards in the four direction  
that traces the first cross in manifestation, the symbol of  
the division into spirit and matter. Then coming down a little  
further and recognizing this division of spirit and matter  
there is the generation of the kosmos, which is symbol-  
ised by the revolution of the cross, so that the cross is no  
longer two straight lines, but to each arm of the cross there  
is attached a part of the circle of manifestation, and you get  
the ancient Svastika, which gives not only the idea of division  
but also an idea of revolution. In the Swastika, with the  
limbs turned, there is a suggestion of the circle as well as  
the cross, but no longer of the circle, set and steady, but of  
the circle revolving, having therefore become a generating  
force of life. Closely united with this is the symbolism of  
the firesticks, here you have a socket which stands for the  
circle, and the upright stick which is made to revolve by a  
cord (thus forming a cross) which, turning it round and round  
in the socket, generates fire which is sacred, so giving birth  
to Agni the fire-God, as the sign of life by which only the  
universe can appear. Thus you have not only the circle,  
not only the upright stick which represents half  
the cross, but also the string which completes the cross, and  
causes revolution. There is the completed image of the second  
Logos by whose division further manifestation becomes possible.

Then with the revolution, then with the heat which is generat-  
ed--to which you may remember I drew your attention, as the

result of this action of fire--when the mere radiance of light passes into fire, it is then you get the birth of the fire-God, without whose generating influence no further manifestation may come.

25. It is a hard problem to deal with, for that which is fit for the education of the ignorant is not fit for the philosopher, and for the highly evolved thinker. The symbolism that teaches the one is repellent to the other, and if you are going to say that religion shall be exactly the same for one and all, then there are only two possibilities before you. If religion is to be one and the same for all, you must bring it to the limit of the very lowest intellect and of the least developed understanding; otherwise they will be shut out. If it is to be the same for all, the philosopher must come down to the level of the labourer or the child, and his noblest aspirations must find no grander vehicle than that which is capable of being grasped by the most thoughtless and the most uneducated of the people. On the other hand, if religion is to be useful to all, then you must permit differences to come into it--differences of presentation, according to the mind that is to be met. You must have a religion, but in order that you may lift up the childish mind, and train it for the possibility of future evolution, which may raise it to the greatest height of religious thought.

26. The greatest minds refuse any longer to accept a religion that outrages their highest aspirations, and in which they can find no food for lofty spiritual emotions.

27. The idol of the villager may be nothing more than some elemental form, to which he bows down, and to which he brings a drop of water or a flower, to which he strikes a bell. To the Brahman worship of such a deity would be degrading, but it means to the villager something that he is able to recognise and to worship; and the worshipping act on his part, the love and the faith that stir ~~xx~~ in him, will open out the way for spiritual life. If you gave him the abstract thought of the Brahman, he would stand with open mouth, understand nothing of its meaning; and you will not stir ~~xx~~ in his heart the first faint throbbings of spiritual life. Let him have his idol which will be able to appeal to him, although it would be to you a degradation to worship it, and let the first quiver of spiritual life move within him. It will justify itself, it will carry him onwards to ~~xx~~ a higher, higher and still higher view of Deity.

Then with the revolution, then with the best which is generated  
as the  
which you may remember I drew your attention, as the

become tremendously more difficult to put oneself physically in a position to think honestly and disinterestedly. And in this problem of making a living, disinterested thinking is quite useless — useless to the individual as an economic weapon for gaining a living and meaningless to a public that is exhausted with economic cares. Science, to be sure, constitutes an exception to the rule, but it is only by accident that disinterested scientific thinking has been fitted into the machine.

In the case of philosophy it is idle to suggest that society accept philosophy as an economic calling and that it endow more philosophical chairs in the universities. For while science can flourish as an endowed speciality, philosophy is too closely connected with the social consciousness to be able to exist as a specialised calling unsupported by direct public participation. The condition of philosophy at the universities today is a mute testimonial to this truth. Philosophy has become a museum speciality, a life-less play of systems and concepts to which the public can point in derision to justify its contempt for it. Philosophy will not flower until our present high strung economic life gives way to a regime in which it will be possible to cultivate the love of wisdom.

Fortunately, there are signs that our economic Frankenstein is to break down from its own internal weaknesses. The fate of philosophy is thus tied up with fate of social reform. And it becomes more than ever the duty of those who can muster disinterested thought at a time when such thought is at a premium, to work for a new society, a society in which there will be room for reason and in which the administration will be in the hands of reason.

#### THE PSYCHOLOGY OF INSANITY — Bernard Hart.

1. The power of emotion in the direction of human thought, the impotence of logic to affect the conclusions dictated by passions and prejudice, and the extent to which man's mind is controlled by psychological processes of which he is himself entirely unconscious, have been so abundantly demonstrated as to become obvious to the most superficial observer.

2. These principles were, firstly, that the mind contained more than consciousness, and that memories could exist and continually produce effects, although those memories were divorced from and incapable to consciousness. The mind therefore consisted not only of conscious but also of unconscious processes. Secondly, the memories shut out from consciousness must be subjected to some force which actively prevented their appearance in consciousness, for they were not capable of being recalled by any ordinary means.

3. The investigation of dreams proved to be particularly fruitful in this respect, and led to the discovery

discovery that their structure and mode of development were essentially analogous to that observed in the production of neurotic symptoms. This discovery was of great practical importance, because it was found that a study of the dreams of a patient enabled the investigator to elucidate the nature of the forces acting in the mind, and hence could be used as a method of ascertaining the facts necessary for the patient's treatment.

4. It has been mentioned that Freud's theories involved the assumption that the mind did not only consist of consciousness, but that it also comprised processes of which the individual himself was completely unaware, although they were capable of activities otherwise comparable with those observed in consciousness. This assumption of the existence of an unconscious mind was elaborated by Freud into that new conception of mental topography. He held that three regions existed in the mind — the conscious, the preconscious and the unconscious. In the conscious region were contained those processes which comprise consciousness in the ordinary sense of the term. In the preconscious were processes which, though not conscious at the moment might immediately become so by a simple act of recall. In the unconscious were processes which were not only not conscious at the moment, but could not become so by any ordinary means. Between the unconscious and the other regions was a barrier which allowed no direct passage.

5. Freud slowly and tentatively built up his theoretical conceptions in accordance with the facts which were continuously elicited by his investigation of patients, and he made no attempt to produce a systematic exposition of the subject as a whole. In other words, he did not produce text-books, but a series of monographs. In this book, on the other hand, a systematic exposition has been attempted, and the principles described have therefore been set out, not in their historical perspective, but in accordance with the place which belongs to them in that exposition. Moreover, the subject has been treated in a way which seeks constantly to demonstrate that the conceptions of psychopathology are constructed according to the rules which govern all progress in science, or, in other words that they conform to the canons of scientific method.

6. This view, the first attempt to attack insanity by the method of science, was not destined at that time to any very fruitful development, and it disappeared altogether in the intellectual stagnation of the Dark Ages. Mediaeval Europe shows us the subordination of thought, literature, and art to the service of an all-powerful church, the replacement of Philosophy by Scholasticism, and of Science by Mysticism.

7. In the records of the ascetics and ecstasies who flourished

at that period, we find manifestations constantly described, visions and trances for example which are of frequent occurrence in the insane patient of to-day. The current beliefs of the Middle Ages, however, regarded such phenomena as the result of an intimate communion with the Deity and the individuals in whom they occurred were correspondingly revered and esteemed.

8. Edits of this character inevitably attract to their ranks numerous recruits from the army of the mentally unstable, a fact which we can constantly see exemplified in our own time. Here it is not surprising that we find amongst the witches numbers of people who would now be definitely classed as neurotic or insane. Certain signs which are well known to the modern physician as symptoms of hysteria became, indeed, regarded as indisputable proofs that a particular individual was a witch.

9. The method of science, which was soon to revolutionise human knowledge, was in its early days almost solely devoted to the study of the material world. The objective mode of thought which this study induced, however, could not but have far-reaching effects, and with the decay of Scholasticism came the decay of the demonological conception of insanity.

10. Early attempts to develop this aspect were largely vitiated by the confusion of psychology with metaphysics, theology and ethics. We find, for example, Heinroth maintaining that insanity was the result of sin, and could only be cured by the attainment of religious faith. Finally, however, psychology succeeded in freeing itself from its alien companions, and the way was clear for its application to the study of insanity.

11. Now in this statement we are confronted with certain terms, which, although loosely and erroneously used in ordinary language, have nevertheless a precise and definite signification. These terms are "science", "mind", "brain", "physiology" and "psychology".

Everybody is aware that science is a method of acquiring knowledge, but everybody is not aware that this method is always one and the same, whatever the subject may be to which it is being applied. The scientist who devotes himself to psychology proceeds in exactly the same manner as the scientist who devotes himself to chemistry. The universal method of science consists in certain definite steps.

12. We should find that the calculated position and the position determined by actual observation were in precise agreement. As this test is invariably satisfied, Kepler's formula has been admitted to the rank of a scientific law.

13. If we analyse the procedure by which this law was ultimately reached, we find that it consists of three successive steps:

(1) the collection and recording of facts; (2) the classification of these facts into series or sequences; (3) the discovery of a short formula or scientific law" which will enable us to describe these sequences of facts in the most comprehensive and convenient manner. This is the method of science, and whatever the subject may be, it is the sole method which science ever employs.

14. We do not know that atoms have any real existence, and nobody has ever seen or touched one, and it is probable that no one ever will. Atoms are merely constructions of the scientific imagination. Precisely similar statements apply to the wave theory of light; the ether and its waves have never been observed in nature, they have been invented by the scientist in order to explain the facts of light and heat. But their actual non-existence does not, in the least vitiate the value which they have for science. They enable us to resume and predict a vast number of facts, and this is the sole justification which a scientific law is ever required to possess.

The distinction which underlies these remarks is expressed in the terms "phenomenal" and "conceptual". "Phenomena", are facts of experience, things which can be actually observed. "Concepts" are inventions of the scientist, designed to resume, or in other words, to explain the facts of experience. For example, chemical substances and coloured objects are phenomena, atoms and ether waves are concepts.

15. Conceptions are employed which cannot be demonstrated to have an actual phenomenal existence. "Complexes" and "repression", for example, are conceptions devised to explain the phenomena which are observed, just as in physical science the concepts of "force" and "energy" are devised to explain the phenomena of motion. He will find, again, such processes, involving the assumption that mental processes exist of which the individual himself is absolutely unconscious. It will perhaps appear at first sight that the assumption involves a psychological impossibility, and that if a mental process exists it must, ipso facto, be accompanied by consciousness. The reader must remember, however, that he is dealing with a concept which lays no claim to phenomenal reality, and that it belongs to the same generic type as the ether of the physicist. An unconscious mental process is a phenomenal impossibility just as the weightless frictionless ether is a phenomenal impossibility. In both cases the conception justifies its claim to rank as a scientific theory, because it serves to resume and explain in a comprehensive and convenient manner the facts of our experience, and because it satisfies the one great criterion of science, the test of utility.



The view that unconscious mental processes are conceptual constructions is not accepted by the psychoanalytical school. This school maintains that unconscious mental processes are inferred in the same way that the conscious processes of other are inferred and hence possess the same claim to the phenomena reality.

16. The task which lies before us is to explain how the psychological conception may be applied to the phenomena of a mental disorder, and to show that these phenomena are the result of definite psychological causes operating in accordance with definite psychological laws.

17. Few lay men have any practical experience of insanity, and the conception of the lunatic possessed by the public at large is exaggerated and inaccurate. Hence, before we can proceed to an explanation of the symptoms which the lunatic exhibits, it is necessary that this erroneous conception should be corrected.

18. Excitement as a symptom of insanity appears in many forms. It is a symptom of frequent occurrence in insanity, where it differs from the similar phenomenon met with in normal mental life mainly in the exaggeration of its manifestation, in the apparent lack of an adequate cause, and in the fact that it is out of harmony with the patient's real condition and circumstances, differing from one another in almost every feature, except in the fundamental fact that the mind is exhibiting an abnormal output of energy. One of the commonest forms is known as manic excitement, a variety which will be best illustrated by the description of an actual case.

The patient is in a state of constant activity, commencing a new occupation at every moment, and immediately bandoning in favour of another. He is never still, but exhibits a continual press of activity. He talks rapidly and without intermission, flying from one subject to another, with but little logical connection. He seems incapable of carrying out any connected train of thought, his attention is caught by every trifling object, and soon diverted again. He is, generally, abnormally cheerful and absurdly pleased with himself and his environment, though his mood is mutable as his attention, and changes to anger at the smallest provocation.

19. Apathy is best exemplified in the so-called emotional dementia which characterises many of the chronic patients who constitute the permanent population of the hospital. The patient sits in a corner of the ward with expressionless face and head hanging down, making no attempt to occupy himself in any way, evincing no interest in anything that goes on around him and apparently noticing nothing. If we address

him, we obtain no answer, or perhaps at the best a mono-syllabic reply.

20. We find that the dementia is largely only apparent; the patient can observe, remember, and carry out complicated trains of thought, if only we can provide him with the necessary stimulus. The explanation of the condition lies in the profound emotional apathy present. The patient is completely inert, and makes no use of his mental faculties, because he has no interests or desires. The whole external world resembles for him those innumerable trivial things which we pass by without attention or notice at every moment of our lives — an object unworthy of the expenditure of any mental energy.

In the less pronounced forms of emotional dementia the patients will answer our questions, and perhaps carry out routine tasks with machine-like regularity. But they evince no interests, they have no hopes, plans, or ambitions, and they are content to remain permanently in the narrow world of the

asylum. *asylum (asylum!!)*  
21. The next group of symptoms to which we may direct our attention comprises hallucinations and delusions. These phenomena occupy an important place amongst the manifestations of insanity and may be observed in a large percentage of patients.

Hallucinations may be roughly defined as false sense-impressions. For example, the patient sees an object which has no real existence, or hears an imaginary voice. Hallucinations are termed visual, auditory, tactile, etc., according to the sense to which the false impression appears to belong. Auditory hallucinations are particularly common. The "voices" may make remarks of either a pleasant or unpleasant character, but generally they refer to subjects closely related to the patient's most intimate life, and often they consist of some abusive comment or reproach reiterated with stereotyped persistence. Thus a patient may hear a voice constantly announcing that on account of the sins he has committed he will shortly be put to death. Frequently, in order to explain these strange phenomena, the patient constructs some fantastic hypothesis, and persuades himself, for example, that they are produced by "wireless telephones" or "spiritualism."

Delusions are closely allied to hallucinations and generally accompany the latter. The distinction lies in the fact that delusions are not false sensations, but false beliefs. Thus if a patient sees an object which has no objective reality he has an hallucination but if he believes that he is the Emperor of the World he has a delusion. Delusions may be of all kinds, but there are two groups which call for special mention on account of their great frequency, grandiose and persecutory. In the former the patient believes himself to be

some exalted personage, or to possess some other attribute which raises him far above the level of his fellows. He may, believe, for example, that he is the king, or a millionaire, or a great inventor. In some cases no actual delusions are expressed but the exaggerated sense of self-importance is betrayed by affectations of gait and manner, by the employment of fantastical or scientific phraseology, or by other similar manifestations.

A patient who exhibits the second, or persecutory, type of delusion believes that deliberate attempts are made to harm him in some way. Thus he may believe that certain people are plotting to destroy his life. Both grandiose and persecutory delusions are often associated with hallucinations; voices hail the patient as the rightful owner of the throne, or cover him with abuse and threaten some dire fate. The two types are frequently combined; for example, a patient may maintain that he is the king, but that an organised conspiracy exists to deprive him of his birthright. In this way delusions are sometimes elaborated into an extraordinarily complicated system, and every fact of the patient's experience is distorted until it is capable of taking its place in the delusional scheme.

43. The most striking feature of delusion is its fixity and imperviousness to all opposing argument. Persuasion and reason are altogether ineffectual against it, and the patient preserves his belief in spite of the most convincing demonstration of its falsity.

The extent to which conduct is affected by the presence of delusions is, however, very variable. In some cases patients under the influence of persecutory ideas will commit serious assaults upon their imagined enemies, and becomes a source of great danger to the community.

44. We may next proceed to consider the group of phenomena included under the term Obsession, which bear a close superficial resemblance to delusions, but must be carefully distinguished therefrom. Obsessions, indeed, rarely occur in actual insanity, but are a characteristic feature of certain types of neurotic disorder. An obsession may be defined as the "overweighting" of a particular element in consciousness. The patient complains of some idea which constantly recurs to his mind, in spite of all efforts to banish it, or he is constantly impelled to carry out some irrelevant and inappropriate action. For example, he is haunted by the idea that he is suffering from cancer; he is perfectly aware that no foundation for this suspicion exists, and that no symptom of the dreaded disease is actually present. He does not, in fact, really believe that he has cancer, but he cannot banish the idea from his mind, and he needs constantly to re-

assure himself of its erroneous character. It is this absence of a definite false belief that constitutes the essential distinction between an obsession and a delusion.

45. It will be seen later that such pedantic phraseology is generally employed to emphasise the importance of the patient or of the statements which he is making, and we have already observed that it is closely allied to the grandiose delusions and affectations of gait and manner dealt with above.

46. This division of the mind into independent fragments which are not so co-ordinated together to attain some common end, is termed "Dissociation of Consciousness."

47. Automatic writing has played a large part in the history of spiritualism, and has been attributed by supporters of that doctrine to the activity of some spiritual being who avails himself of the patient's hand in order to manifest to the world his desires and opinions.

48. The field of consciousness is divided into two distinct parts, one engaged in conversation, the other comprising the systems of ideas which are finding expression in the automatic writing. Each portion carries on complicated mental processes, and yet each is not only independent of the other, but totally unaware of that other's existence. The patient's mind seems, in fact, to be split into two smaller minds, engaged in two different occupations, making use of two distinct sets of memories, and without any relation whatever one to the other.

Such a case, therefore, provides us with a most perfect example of dissociation of consciousness.

49. All the examples of dissociation so far given show us systems of ideas, or trains of thought, which are split off from the rest of consciousness, and which lead an independent existence.

50. We found, for example, a patient who constantly heard voices announcing that on account of the sins he had committed he would shortly be put to death. Now we know that these in-

voices did not correspond to any actual reality in the external world. Although to the patient himself they seemed intensely real, to the bystander they were nothing but figments of the imagination. In other words, they existed only in the patient's mind, and were, in fact, merely a portion of his own consciousness. But, although the voices formed a part of the mind, yet it is obvious that they did not form a part of the personality.

51. A delusion, it will be remembered, is a false belief which is impervious to the most complete logical demonstration of its impossibility, and unshaken by the presence of incompatible or obviously contradictory facts. Thus, if a patient believes

that he is the king, it is useless to prove conclusively to him that his contention is wrong; he remains serenely unaffected.

52. This tissue of contradictions seems at first sight inexplicable and incomprehensible, but the key to the riddle is clear so soon as we realize that the patient's mind is in a state of dissociation. It no longer presents a homogeneous stream progressing in a definite direction towards a single end, but is composed of more or less isolated mental processes, each pursuing its own independent development, unaffected by the presence of its fellows. The patient believes that he is the king, and he is also aware of facts which totally contradict that belief; but although both these things exist together in his mind, they are not allowed to come into contact, and each is impervious to the significance of the other. They pursue their courses in logic-tight compartments, as it were, separated by barriers through which no connecting thought or reasoning is permitted to pass. Similarly, the patient's belief is unaffected by our scientific demonstration of its impossibility. He understands perfectly each point of our reasoning, but its significance is not allowed to penetrate the compartment which contains his delusion; it glides off as water glides off a duck's back.

53. We have seen that the imaginary voices which torture the hallucinated patient are nothing but split-off portions of his own consciousness.

54. The adoption of psychological determinism -- the doctrine that in the psychical world, as in the world of matter, every event must have a cause. Provided that the necessary antecedents are present, then the result will inevitably follow; and if we see the result, then we know that certain definite causes must have combined in order to produce it. Chance has no more part in psychology than it has in physics; Every thought which flits through the mind, however casual or irrelevant it may seem to be, is the only thought which can possibly result from the various mental processes which preceded it.

55. This position will perhaps strike the reader as strained and unreal but unless it is adopted as a preliminary axiom, no science of psychology can exist. Whatever our private philosophy may be, so long as we are thinking psychologically and scientifically, we must subscribe to all the implications of the law of causation. The ascertaining of the causes determining the flow of our consciousness is the ultimate aim of psychology.

56. Consider, for example, the immensely powerful complex formed in the young man who has recently fallen in love. Ideas belonging to the complex incessantly emerge into consciousness, the slightest associative connections sufficing to arouse them. All his mental energy is absorbed in weaving trains of thought centred in the beloved one, and he cannot divert his mind to the business of the day. Every event which happens is brought into relation with his passion, and the whole universe is for him nothing but a setting for his dominating complex.

57. We see, in fact, that not only is his thinking determined by a complex of whose action he is unconscious, but he believes his thoughts to be the result of other causes which are in reality insufficient and illusory. This latter process of self-deception, in which the individual conceals the real foundation of his thought by a series of adventitious props, is termed "rationalisation."

58. The prevalence of rationalisation is responsible for the erroneous belief that reason, taken in the sense of logical deduction from given premises, plays the dominating role in the formation of human thought and conduct. In most cases the thought or action makes its appearance without any such antecedent process, moulded by the various complexes resulting from our instincts and experience. The reason is evolved subsequently to satisfy our craving for rationality.

59. The same mechanism explains the inability of the lover to appreciate the obvious imperfections of his lady; he cannot see them because his mind will not see them, the disturbing facts are not allowed to come into contact with his passions and the opinions which result therefrom. In a similar way we preserve the traditional beliefs of our childhood, whatever contradictory facts our experience may subsequently have presented to us. No conflict arises, because the beliefs and the facts live in separate logic-tight compartments of our minds, and are never permitted to come face to face in the field of consciousness.

60. The mind has lost its homogeneity and is composed of more or less isolated mental processes, each pursuing its own independent course unaffected by the presence of its fellows, simply because those mental processes were contradictory and incompatible, and the conflict between them has been avoided by dissociating one from the other. The splitting of the mind has taken place because the two opponents could not be reconciled, and the device of permitting each to occupy its own logic compartment afforded the easiest method of avoiding the otherwise inevitable conflict. From the standpoint now reached we may therefore lay down the principle that, in some cases at least

on of the methods by which the mind gets rid of the unpleasant emotional tension and paralysis of action that conflict invariably produces. The hypothesis immediately suggests itself, moreover, at all cases of dissociation, all those varying grades described in Chapter IV, somnambulism, double personalities, obsessions, hallucinations and delusions, may possibly be due to a similar mechanism.

61. The attribute of the insane patient which is at once the most general, the most obvious, and the most striking, is his apparent irrationality. It is so evident that the delusions he exhibits are false beliefs, that the hallucinations have no objective reality, that the depression or exaltation is totally unjustified by the actual state of affairs. He is, moreover, so plainly impervious to the contradictions which his experience everywhere presents to him, and so absurdly obtuse to every argument and demonstration which our wits can devise. In the face of all this the superficial observer can only conclude that the root of the evil lies in the patient's incapacity to see reason, and that these grotesque symptoms have arisen simply because the mind has lost its ability to think rationally. To such an observer the essence of the matter is that the reasoning powers are diseased, and hence that the mind is capable of thinking any thought, however absurd and baseless it may be.

We can understand, moreover, the well-known fact that it is useless to argue with the insane patient concerning his delusions. As our arguments will be directed not against the hidden real cause of the delusion, but merely against its superficial manifestation, they will obviously be ineffective. Their only result will be to stimulate the patient to produce "rationalisations," endeavours to establish illusory logical props for a structure which is really built upon the underlying complex.

The futility of logic as a weapon against the products of a complex is notorious. No one imagines that it is possible to alter the convictions of a zealous party politician or sectarian by the process of arguing with him. For precisely the same reasons no psychiatrist imagines that argument is of any avail against the delusions of the insane. In both cases the individual becomes credulous or blind, according as the arguments produced agree or conflict with the trend of the underlying complex.

If we are called upon to explain the imperviousness to argument of the enthusiastic party politician or sectarian, we do not assume that it is dependent upon a disease of the reasoning powers. Yet it is obvious that the mental processes in question are non-rational in the sense that they do not satisfy

the laws of logic. The conclusions of the politician are not reached by impartially weighing the evidence before him; each step in his thinking is not the logical result of that which has preceded it. On the contrary, the conclusion is determined by the "political complex" present, and the evidence may be such that an unbiassed application of logical principles would lead to a diametrically opposite result. We are forced to conclude, therefore, that in the domain where his "political complex" holds sway, the politician does not always think rationally, because his reasoning powers are not allowed free play. But he does not always himself realise that his thoughts are logically vulnerable; they appear to him as propositions whose truth is at once obvious and beyond question, and he cannot understand how any other observer in possession of the same facts can possibly arrive at a different conclusion. "To the Conservative, the amazing thing about the Liberal is his incapacity to see reason and accept the only possible solution of public problems."

Now these are precisely the characters which have been shown to exist in the delusions of the insane. They also have a non-rational origin, and are in reality the product of complexes. They also are accompanied by a peculiar emotional warmth, and a feeling instinctive certainty. Moreover they have to the patient himself just the same character of immediate obviousness and unquestionable truth, so that he cannot understand how we can fail to see how absolutely justifiable his contentions are, and how all the evidence makes the conclusions he has reached the only ones possible or conceivable.

We saw that individuals who in mediaeval times were regarded with esteem and reverence would now be removed without hesitation to mental hospital.

In phantasy, or, to use the more widely known term, day-dreaming -- we do not seek to satisfy our complexes in the world of reality, but content ourselves with the building of pleasant mental pictures in which the complexes attain an imaginary fulfilment.

The first type, which may be regarded as an exaggeration of normal day-dreaming, comprises a number of those cases grouped in Chapter III under the heading of "emotional dementia". The patient has apparently lost all interest in life; he expresses no desires or ambitions, makes no effort to employ himself in any way, and sits from day to day in the same corner of the ward, inert and lethargic. His face is vacant and expressionless, and he seems oblivious of everything which takes place around him. If he is addressed he will perhaps vouchsafe a monosyllabic reply but it is impossible to rouse him from his apathy, and he will



receive the news of his parents' death with the same untroubled equanimity with which he eats his dinner. To the casual observer such a patient appears to have lost all mental activity, but, if we examine his mind more closely and look below its congealed surface, we find that activity still exists, although it diverted into channels which lead to no external manifestation or practical result. All the available mental energy is absorbed in the construction of pleasant phantasies of the kind we have described. The patient has retired altogether into a world of day-dreams, and for him the facts of real life have lost all significance and interest.

In the second type the patient has immersed himself in his imaginary world even more completely and efficiently. The phantasy created by his own mind acquires the tang of actual reality; he believes that he is the conquering hero or the multi-millionaire and that the pleasant pictures he once imagined have become the facts of life. He has crossed the barrier which separates in the normal man day-dreams from the dreams that accompany sleep, and the creations of an idle fancy have become the delusions of insanity. A further degree of dissolution has been attained, and the complexes achieve a luxuriant expression undisturbed by the flagrant contradictions which experience everywhere presents to them.

The obvious inconsistency of such beliefs with the real facts of life is glossed over by the production of unsuitable rationalizations, and the development of those secondary delusions.

In the grandiose delusions which she exhibits the day-dreams of the class that thrives on cheap romances literature may easily be recognized, now elevated by a process of dissociation to the rank of an actual belief, and pursuing their course in a logic right compartment secure from the contradiction of facts. Protected in this way from the controlling influence of real experience, the self-assertion complexes strive to achieve a luxuriant expression by the production of constantly elaborated phantasies of grandeur.

In all these cases the final outbreak of insanity occurs as the solution of a conflict. The patient is unable to achieve his ambitions, either because the environment opposes insurmountable obstacles or because his capacities are not equal to his desires—in other words, there is a conflict between the complex and reality. This conflict is avoided by allowing the complex to obtain a partial expression by the construction of phantasy, while the incompatibility of the real world is masked by the production of circumstances it might be said that reality is repressed, while the complex plays unchecked upon the surface of consciousness.

He abandons reality and plunges into the complex — or, as it has been expressed, he flies into the disease to obtain a refuge from reality. During the periods which intervene between the outbreaks of delirium he adopts another method of solving the conflict. He preserves his grasp on the external world and avoids the conflict by the process of repressing the complex. But this can only be done at the cost of annihilating a whole segment of his emotional life, and he becomes a misanthrope and a hermit.

The day-dreamer who witnesses the triumphal progress of some popular hero through the streets lives himself into the part of the central figure, and marches with him through the cheering crowds. From this simple and well-known phenomenon a chain of allied manifestations leads finally to the chronic wards of the hospital where we encounter a most distinguished assemblage of emperors, generals, and other representatives of the great.

~~THIS~~ When, however, a more profound analysis has been made, and the investigation has been carried sufficiently far to explain the origin of the whole mental state, a conflict of a more fundamental character has finally been unearthed.

"PHILOSOPHY OF HISTORY IN EUROPE" BY ROBERT FLINT.

18. The philosopher Mih-Teih, who lived in the fourth or fifth century before Christ, and wrote an essay expressly to prove that all the evils which disturb and embitter human society arise from the want of the brotherly love which every man owes to every other. From that essay, as translated by Dr. Legge I may quote these words: "If the law of universal love prevailed, it would lead to the regarding another kingdom as one's own, another family as one's own, another person as one's own, that being the case, the princes, loving one another, would have no battle-fields.

19. A great change and enlargement of thought occurred, and all the best minds of the immediately succeeding generation would seem to have realised more or less that the affections of every Greek ought to embrace Greece as a whole, instead of being confined to his native city; that wars between Greek cities were unnatural; that all Greek men should constitute one brotherhood or family.

20. Through the introduction of oriental beliefs and rites, the spread of the Judeo-Alexandrian, Neopythagorean, and Neoplatonic philosophies, the Western mind was brought into contact with the Eastern, and enlarged and profited by the contact. It only found, however, what was really wanted in the religion which had been long providentially prepared and was wonderfully manifested in the land of Palestine; a religion like other religions of Asia, unduly lost sight of the finite in the infinite, nor, like those of Greece and Rome, of the infinite in the finite, but contained the principles of their reconciliation. *Continued on p. 201*

THE MAHATMA LETTERS TO A.P. SINNETT on discipleship 2549

1. Humé is simply furiously jealous of every one who receives or is likely to receive any information, favours (?) attention, or anything of the sort, emanating from us. The word "jealous" is ridiculous, but correct unless we call it envious, which is still worse. He believes himself wronged, because he fails to become our sole centre of attraction.
2. When we take candidates for chelas they take the vow of secrecy and silence respecting every order they may receive. One has to prove himself fit for chelaship, before he can find out whether he is fit for adeptship. Fern is under such a probation.
3. Do not judge by appearances--for you may thereby do a great wrong and lose your own personal chances to learn more.
4. I certainly objected having my letters printed and circulated like those of Paul in the bazaar of Ephesus--for the benefit (or perchance derision and criticism) of isolated members who hardly believed in our existence.
5. Let time show who was right and who faithless. One, who is true and approved today, may tomorrow prove, under a concatenation of circumstances a traitor, an ingrate, a coward, an imbecile.
6. I could but your L.L. understand, or so much as suspect, that the present crisis that is shaking the P.S. to its foundation is a question of perdition or salvation to thousands; a question of the progress of the Human race or its retrogression, of its glory or dishonour, and for the majority of this race--of being or not being of annihilation, in fact--perchance many of you would look into the very root of evil, and instead of being guided by false appearances and scientific decisions, you would set to work and save the situation.
7. I was unable to answer it as you--and I too--could have wished, by lifting for a moment the ever-thinning veil between us--"When?" do you ask me?. I can but reply "not yet" Your probation is not ended patience a little longer--Meanwhile you know the path to travel.
8. I shall have to express my deep regret at this new failure of ours--and wish you with all my heart better success with worthy teachers.
9. The establishment of a new journal of the kind described is desirable, and very feasible--with proper effort. That effort must be made by your friends in the world, and every hindu theosophist who has the good of his country at heart and not very afraid to spend energy and his time. It has

1006 to be made by outsiders --i.e. those who do not belong to our Order irretrievably; as for ourselves, we can direct and guide their efforts and the movement, in general. Tho' separated from your world of action we are not yet entirely severed from it so long as the Theosophical Society exists. Hence, while we cannot inaugurate it publicly and to the knowledge of all theosophists and those concerned we may and will so far as practicable aid the enterprise.

9. I stepped outside our usual limits to aid your particular projects from a conviction of its necessity and its potential usefulness: having begun I shall continue.
10. According to Mr. Massy's philosophical conclusion we have no God? He is right--since he applies the name to an extra-cosmic anomaly, and that we, knowing nothing of the latter, find--each man his God--within himself in his own personal, and at the same time,--impersonal Avalokiteswara.
10. I concluded to have you immediately given your freedom and so sent you a cable despatch. This was with the object of removing from your mind any feeling of compulsion, moral or otherwise, and of leaving you to either take or reject the further proposals.
11. But it is just because the principle has to work both ways that (our personal desire for her re-election notwithstanding) we feel and would have it known that we have no right to influence the free will of the members in this or any other matter. Such interference would be in flagrant contradiction with the basic laws of esotericism that personal psychic growth accompanies pari passu the development of individual effort, and is the evidence of acquired personal merit.
12. He thinks of putting her to test--he will be tested himself.
13. We offer our knowledge--some portions of it at least--to be accepted or rejected on its own merits independently--entirely so--from the source from which it emanates. In return, we ask neither allegiance, loyalty, nor even simple courtesy--nay, we rather have nothing of the sort offered since we would have to decline the kind offer.
14. Very different would be the position of a man, who forward to teach gratuitously, manifestly at the sacrifice of his own time, comfort and convenience, what he believed it to be for the good of mankind to know. At first no doubt every one would say the man was mad or an imposter.
15. It is useless for a member to argue 'I am one of a pure life' and he at the same time, building by his act and deeds an impassable barrier on the road between himself

16. To withstand such a persecution and storm. And all this because we have profaned Truth by giving it out indiscriminately--and forgot the motto of the true Occultist: to know, to date, and to KEEP SILENT.

17. Does not all around you show the indestructibility of the Society, if we see how the fierce waves raised by the Dugpa-world have been for the last two years heaving and spreading and beating ferociously around the Society to break what? only the rotten chips of the "Ark of the Deluge" Have they carried away anyone really worthy of the movement? Not one.

18. If the Founder of the Society and the Founders or Presidents of the Branches had ever kept in view the fact that it is not so much the quantity we are in need of, but the quality, to make the Society a success half of the disasters would have been avoided.

19. The Dugpa element triumphed fully at one time--why? because you believed in one who was sent by the opposing powers for the destruction of the Society and permitted to act as she and others did by the "higher powers" as you call them whose duty it was not to interfere in the great probation save at the last moment.

The best course to adopt would be to make the entire society a secret one, and shut its doors against all except those very few who may have shown a determination to devote their whole lives to the study of Occultism.

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EXTRACT FROM "BUDDHISM" REVIEW.

Col. Olcott devoted every moment of his life and every energy of his untiring mind and body to spreading the great truths, many of them Buddhist truths, which Mme. Blavatsky announced herself commissioned to declare. He was a born organiser; and without such help as he so unsparingly rendered her, she, with all her remarkable abilities, would

never have been able to arrive at the wide-reaching results since attained by the Theosophical Society. Through all the storm of obloquy and contempt, engineered by a few opponents of Theosophy, which resulted from the so-called 'exposure' of Mme. Blavatsky's phenomena, at a time when so many of the leading men in the Theosophical camp withdrew, Col. Olcott, un-moved as usual by general opinion, remained staunch and true to his gifted colleague; and lived to see the justification of his action in the far-reaching and influential organisation over which he presided at the day of his death.

With characteristic clear-sightedness, Col. Olcott at once put his finger on the true cause of the decline of Buddhism; he shewed the waking masses of Ceylon how the great bulk of their children were gaining their education in schools maintained by the missionaries; and 'Start Buddhist schools' was the watchword of his whole campaign. — *Ananda Metteya*

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THE MASTER AS I SAW HIM. BY SISTER NIVEDITA *re Vivekananda*  
TO ONE WHO QUESTIONED HIM ABOUT THE OLD ROLE OF THE TEACHERS, THAT TRUTH SHOULD BE TAUGHT ONLY TO THOSE OF PROVED AND TESTED FITNESS, HE EXCLAIMED IMPATIENTLY "DON'T YOU SEE THAT THE AGE FOR ESOTERIC INTERPRETATIONS IS OVER? FOR GOOD OR FOR ILL, THAT DAY IS VANISHED, NEVER TO RETURN. TRUTH, IN THE FUTURE, IS TO BE OPEN TO THE WORLD'."

"THE MAHATMA LETTERS" Compiled by A.T. Barker.

1. I will point out the greatest, the chief cause of nearly two-thirds of the evils that pursue humanity ever since that cause became a power. It is religion under whatever form and in whatever nation. It is the sacerdotal caste, the priesthood of the Churches; it is in those illusions that man looks upon as sacred, that he has to search out the source of that multitude of evils which is the great curse of humanity, and that almost overwhelms mankind. Ignorance created Gods, and cunning took advantage of opportunity. And again, "Far from our thoughts may it ever be to create a new hierarchy for the future oppression of a priestridden world".
2. Few, if any--(of course with such exceptions as yourself, where intensity of aspiration makes one disregard all other considerations)--would ever consent to have a "nigger" for a guide or leader, no more than a modern Desdemona would choose an Indian Othello nowadays. The prejudice of race is intense, and even in free England we are regarded as an "inferior race".
3. Plato was right: ideas rule the world, and, as men's minds will receive new ideas, laying aside the old and effete, the world will advance: mighty revolutions will spring from them; creeds and even powers will crumble before their onward march crushed by the irresistible force. It will be just as impossible to resist their influx, when the time comes, as to stay the progress of the tide. But all this will come gradually on, and before it comes we have a duty set before us; that of sweeping away as much as possible the dross left to us by our pious forefathers. New ideas have to be planted on clean places, not physical phenomenon but these universal ideas that we study, as to comprehend the former, we have to first understand the latter. They touch man's true position in the universe, in relation to his previous and future births; his origin and ultimate destiny; the relation of the mortal to the immortal.
4. The world was not evolved between two monsoons, my good friend. If you had come to me as a boy of 17, before the world had put its heavy hand upon you, your task would have been twenty-fold easier.
5. They cannot with one leap over the boundary walls attain to the pinnacles of Eternity; because we cannot take a savage from the centre of Africa and make him comprehend at once the Principia of Newton or the "Sociology" of Herbert Spencer; or make an unlettered child write a new Iliad in old Achaian Greek; or an ordinary painter depict scenes in Saturn or sketch the inhabitants of Arcturus.

6. The greater the progress towards deliverance, the less will be the case, until, to crown all, human and purely individual personal feelings--blood-ties and friendship, patriotism and race predilection--all will give way, to become blended into one universal feeling, the only true and holy, the only unselfish and eternal one--Love, an Immense Love for humanity--as a Whole.

7. Yet I confess that I, individually, am not yet exempt from some of the terrestrial attachments. I am still attracted towards some men more than towards others, and philanthropy as preached by our Great Patron--"the Saviour of the World--the Teacher of Nirvana and the Law"....has never killed in me either individual preferences of friendship, love --for my next kin--or the ardent feeling of patriotism for the dountry--in which I was last materially individualized.

8. Before the new phoenix, reborn of the ashes of its parent can soar higher, to a better, more spiritual, and perfect world--still a world of matter--it has to pass through the process of a new birth, so to say; and, as on our earth, where the two-thirds of infants are either still-born or die in infancy, so in our "worlds of effects". On earth it is still physiological and mental defects, the sins of the progenitors which are visited upon the issue: in that land of shadows, the new and yet unconscious ego--foetus becomes the just victim of the transgressions of its old Self, whose Karma merit and demerit --will alone weave out its future destiny. In that world, my good friend, we find but unconscious, self-acting, ex-human machines, souls in their transition state, whose dormant faculties and individuality lie as a butterfly in its chrysalis; and Spiritualists would het have them talk sense!;

9. The notions of hell and purgatory, of paradise and resurrections are all caricatured, distorted echoes of the primeval Truth, taught humanity in the infancy of its races.

10. Neither our philosophy nor ourselves believe in a God, the least of all in one whose pronoun necessitates a capital H.

11. Our doctrine knows no compromises. Neither affirms or denies, for it never teaches but that which it knows to be the truth. Therefore, we deny God both as philosophers and as Buddhists. We know there are planetary and other spiritual lives, and we know there is in our system no such thing as God, but absolute immutable law, and Iswar is the effect of Avidya and Maya, ignorance based upon the great delusion. The word "God" was invented to designate the unknown cause of those effects which man has either admired or dreaded



without understanding them, and since we claim and that we are able to prove what we claim--i.e. the knowledge of that cause and causes, we are in a position to maintain there is no God or Gods behind them.

The idea of God is not an innate but an acquired notion, and we have but one thing common with theologies--we reveal ~~the~~ infinite. But while we assign to all the phenomena that proceeds from the infinite and limitless space, duration and motion, material, natural, sensible and known (to us at least) cause, the theists assign them spiritual, super-natural and unintelligible and un-known causes. The God of the Theologians is simply an imaginary power, un loup garou ad d'Holbach expressed it--a power which has never yet manifested itself. Our chief aim is to deliver humanity of this nightmare, to teach man virtue for its own sake, and to walk in life relying on himself instead of leaning on a theological crutch, that for countless ages was the direct cause of naearly all human misery. 'atheistic we may be called--- agnostic never. If people are willing to accept and to regard as God our ONE Life immutable and unconscious in its eternity they may do so and thus keep to one more gigantic misnomer. But then they will have to say with Spnoza that there is not and that we cannot conceive any other substance than God; or as that famous and unfortunate philosopher says in his fourteenth proposition, "praetu Deum nequi dari nequi concepi potest substantia"--and thus become pantheists. Who but a Theologian nursed on mystery and the most absurd super-naturalism can imagine a self-existent being of necessity infinite and omnipresent outside the manifested boundless universe.

12. If we ask the theist is your God vacuum, space or matter, they will reply no. And yet they hold that their God penetrates matter though he is not himself matter. When we speak of our one Life we also say that it penetrates, nay is the essence of every atom of matter; and that therefore it not only has correspondence with matter but has all its properties likewise, etc., hence is material, is matter itself.

13. No true philosophically brained Adwaitee will ever call himself an agnostic, for he knows that he is Parabrahm and identical in every respect with the universal life and soul--the macrocosm is the microcosm and he knows that there is no God apart from himself, no creator as no being. Having found Gnosis we cannot turn our backs on it and become agnostics.

14(1) We deny the existnce of a thinking conscious God, on

the grounds that such a God must either be conditioned, limited and subject to change, therefore not infinite, or (2) if he is represented to us as an eternal unchangeable and independent being, with not a particle of nature in him, then we answer that it is no being but an immutable blind principle, a law.

15. Matter we know to be external, i.e. having had no beginning (a) because matter is Nature herself (b) because that which cannot annihilate itself and is indestructible exists necessarily--and therefore it could not begin to be, nor can it cease to be (c) because the accumulated experience of countless ages, and that of exact sciences show to us matter (or nature) acting by her own peculiar energy, of which not an atom is ever in an absolute state of rest, and therefore it must have always existed, i.e. its materials ever changing form, combinations and properties, but its principles or elements being absolutely indestructible. As to God---since no one has ever or at any time seen him or it--unless he or it is the very essence and nature of this boundless eternal matter, its energy and motion, we cannot regard him as either eternal or infinite or yet self existing. We refuse to admit a being or an existence of which we know absolutely nothing, because (a) there is no room for him in the presence of that matter whose undeniable properties and qualities we know thoroughly well (b) because if he or it is but a part of that matter it is ridiculous to maintain that he is the mover and ruler of that of which he is but a dependent part and (c) because if they tell us that God is a self existent pure spirit independent of matter--an extra cosmic deity, we answer that admitting the possibility of such an impossibility, i.e. his existence, we yet hold that a purely immaterial spirit cannot be an intelligent conscious ruler nor can he have any of the attributes bestowed upon him by theology, and thus such a God becomes again but a blind force.

16. We believe in matter alone, in matter as visible nature and matter in its invisibility as the invisible omnipresent omnipotent Proteus with its unceasing motion which is its life and which nature draws from herself since she is the great whole outside of which nothing can exist. For as Bellinger truly asserts "motion" is a manner of existence that flows necessarily out of the essence of matter; that matter moves by its own peculiar energies; that its motion is due to the force which is inherent in itself; that the variety of motion and the phenomena that result proceed from the diversity of the properties of the qualities and of the combinations

which are originally found in the primitive matter" of <sup>259</sup> which nature is the assemblage and of which your science knows less than that one of our Tibetan Yak-drivers of Kant's metaphysics. The existence of matter then is a fact; the existence of matter in motion is another fact, their self existence and eternity or indestructibility is a third fact.

Nature is destitute of goodness or malice; she follows only immutable laws when she either gives life and joy or sends suffering and death, and destroys what she has created. Nature has an antidote for every poison and her laws a reward for every suffering. The butterfly devoured by a bird becomes that bird, and the little bird killed by an animal goes into a higher form. It is the blind law of necessity and the eternal fitness of things, and hence cannot be called evil in nature.

18. Think profoundly and you will find that save death-- which is no evil by a necessary law, and accidents which will always find their reward in a future life--the origin of every evil whether small or great is in human action, in man whose intelligence makes him the one free agent in Nature. It is not nature that creates diseases, but man. The latter's mission and destiny in the economy of nature is to die his natural death brought by old age; save accident, neither a savage nor a wild (free) animal dies of disease. Food, sexual relations, drink, are all natural necessities of life; yet excess in them brings on disease, misery, suffering, mental and physical, and the latter are transmitted as the greatest evils to future generations, the progeny of the culprits. Ambition, the desire of securing happiness and comfort for those we love, by obtaining honours and riches are praiseworthy natural feelings but when they transform man into an ambitious cruel tyrant, a miser, a selfish egoist they bring manifold misery on those around him; on nations as well as on individuals. All this then--food, wealth, ambition, and a thousand other things we have to leave unmentioned, becomes the source and cause of evil whether in its abundance or through its absence. Become a glutton, a debauchee, a tyrant, and you become the originator of diseases, of human suffering and misery. Lack all this and you starve, you are despised as a nobody and the majority of the herd, your fellow men, make of you a sufferer your whole life. Therefore it is neither nature nor an imaginary deity that has to be blamed, but human nature made vile by selfishness. Think well over these few words; work out every cause of evil you can think of and trace it to its origin and you will have solved one third of the problem of evil.

19. It is priestly imposture that rendered these Gods so terrible to man; it is religion that makes of him the selfish begot, the fanatic that hates all mankind out of his own sect without ~~xx~~ rendering him any better or more moral for it. It is belief in God and Gods that makes two-thirds of humanity slaves of a handful of those who deceive them under the false pretence of saving them. Is not man ever ready to commit any kind of evil if told that his God or Gods demand the crime?; voluntary victim of an illusionary God, the abject slave of his crafty ministers.

20. To-day the followers of Christ and those of Mahomet are cutting each other's throats in the names of and for the greater glory of their respective myths. Remember the sum of human misery will never be diminished unto that day when the better portion of humanity destroys in the name of Truth morality, and universal charity, the alters of these false Gods.

21 To comprehend my answers you will have first of all to view the eternal Essence, the Swabavat not as a compound element you call spirit-matter, but as the one element for which the English has no name. It is both passive and active pure spirit essence in its absolute absoluteness, and repose pure matter in its finite and conditioned state,--even as an unponderable gas or that great unknown which science has pleased to call force. When poets talk of the "shoreless ocean of immutability" we must regard the term but as a jocular paradox, since we maintain that there is no such thing as immutability--not in our Solar system at least. Immutability say the eheists and Christians "is an attribute of God" and forthwith they endow that God with every mutable and variable quality and attribute, knowable as unknowable, and believe that they have solved the unsolvable and squared the circle. To this we reply if that which the theists call God, and Science "Force" and "Potential Energy", were to become immutable but for one instant even during the Mahapralaya a period when even Brahm the creative architect of the world is said to have merged into non-being, then there could be no manwantara, and space alone would reign unconscious and supreme eternity of time. "evertheless, Theism when speaking of mutable immutability is no more absurd than materialistic science talking of "latent potential energy" and the indestructibility of matter and force. What are we to believe as indestructible? Is it the invisible something that moves matter or the energy of moving bodies! What does modern science know of force proper--or say the forces--the cause or causes of motion.

22. Therefore if by the uncertain twilight of modern science it's an axiomatic truth "that during vital processes the conversion only and never the creation of matter or force occurs" (Dr. J. R. Mayer's "ORGANIC MOTION IN ITS CONNECTION WITH NUTRITION")--it is for us but half a truth. It is neither conversion nor creation, but something for which science has yet no name. 26

Perhaps now you will be prepared to better understand the difficulty with which we will have to contend. Modern science is our best ally. Yet it is generally that same science which is made the weapon to break our heads with. However you will have to bear in mind (a) that we recognise but one element in Nature (whether spiritual or physical) outside which there can be no nature since it is Nature itself and which as the Akasa pervades our solar system every atom being part of itself pervades throughout space and is space in fact, which pulsates as in profound sleep during the pralayas and the universal Proteus, the ever active nature during the Manwan-taras; (b) that consequently spirit and matter are one, being but a differentiation of states not essences, and that the Greek philosopher who maintained that the Universe was a huge animal penetrated the symbolical significance of the Pythagorean monad (which becomes two, then three  $\triangle$  and finally having become the tetraktis or the perfect square  $\times$  thus evolving out of itself four and involuting three  $\square^2$  forms the sacred seven)--and this is far in advance of all the scientific men of the present time.

23. In regard to your kind lady the question is more serious and I cannot undertake the responsibility of making her change her diet as abruptly as you suggest. Flesh and meat she can give up at any time as it can never hurt; as for liquor with which Mrs. H. has long been sustaining her system you yourself know the fatal effects it may produce in an enfeebled constitution were the latter to be suddenly deprived of its stimulant. Her physical life is not a real existence backed by a reserve of vital force, but a factitious one fed upon the spirit of liquor how-ever small the quantity. While a strong constitution might rally after the first shock of such a change as proposed, the chances are that she would fall into a decline. So would she if opium or arsenic were her chief sustenance.

24. My zoophagous friend Mr. Sinnett, who were he even to give up feeding on animals would still feel a craving for such a food, a craving over which he would have no control and--the impediment would be the same in that case.

25. Almost unthinkably long as is a Mahayug it is still a

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definite term, and within it must be accomplished the whole order of development, or to state it in occult phraseology: the descent of Spirit into matter and its return to the re-emergence. A chain of beads, each bead a world--is an illustration, already made familiar to you.

26. When the last cycle of man-bearing has been completed by that last fecund earth; and humanity has reached in a mass the stage of Buddhahood and passed out of the objective existence into the mystery of Nirvana--then "strikes the hour" the seen becomes the unseen, the concrete resumes its pre-cyclic state of atomic distribution.

But the dead worlds left behind the on-sweeping impulse do not continue dead. Motion is the eternal order of things and affinity or attraction is its handmaid of all works. The thrill of life will again re-unite the atom, and it will stir again in the inert planet when the time comes. Though all its forces have remained statu quo and are now asleep, yet little by little it will--when the hour re-strikes--gather for a new cycle of man-bearing maternity, and give birth to something still higher as moral and physical types than during ~~NXXXXX~~ the preceding manvantara.

27. For, as planetary development, is as progressive as human or race evolution, the hour of the Pralaya's coming catches the series of worlds at successive stages of evolution (i.e) each has attained to some one of the periods of evolutionary progress--each stops there, until the outward impulse of the next manvantara sets it going from that very point--like a stopped time-piece re-wound.

28. At the coming of the Pralaya no human, animal or even vegetable entity will be alive to see it, but there will be the earths, or globes with their mineral kingdoms; and all these planets will be physically disintegrated in the pralaya yet not destroyed; for they have their places in the sequence of evolution and their "privations" coming again out of the subjective, they will find the exact point from which they have to move on around the chain of "manifested forms". This, as you know, is repeated endlessly throughout Eternity. Each man of us has gone this ceaseless round, and will repeat it for ever and ever.

29. This picture of an eternity of action may appal the mind that has been accustomed to look forward to an existence of ceaseless repose. But their concept is not supported by the analogies of nature, not--and ignorant though I may be--thought of your Western Science, may I not say?--by the

teachings of that Science. We may know that periods of action and rest follow each other in everything in nature from the macrocosm with its Solar System down to man and its parent-earth, which has its seasons, of activity followed by those of sleep and that in short all nature, like her begotten living forms has her times for recuperation. So with the spiritual individuality, the Monad which starts on its downward and unward cyclic rotation. The periods which intervene between each great manvantarian "round" are proportionately long to reward for the thousand of existences passed on various globes; while the time given between each "race birth"--or rings as you call them--is sufficiently lengthy to compensate for any life of strife and misery during that lapse of time passed in conscious bliss after the re-birth of the ego.

30. The latest scientific theory is that of the German and American professors who say through Fiske--"we see man living on the earth for perhaps half a million years to all intents and purposes dumb! He is both right and wrong. "ight about the race having been "dumb" for long ages of silence were required, for the evolution and mutual comprehension of speech from the moans and mutterings from the first remove of man above the highest anthropoids (a race now extinct since "nature shuts the door behind her" as she advances, in more than one sense)--up to the first monosyllable uttering man. & But he is wrong in saying all the rest.

COSMOLOGICAL NOTES AND QUERIES AND M'S REPLIES.

31. I conceive that at the close of a pralaya the impulse given by the Dhyan Chohans does not develop from chaos, a succession of worlds simultaneously, but seriatim. The comprehension of the manner in which each in succession ensues from its predecessor as the impact of the original impulse might perhaps be better postponed till after I am enabled to realize the working of the whole machine--the cycle of worlds--after all its parts have come into existence.

Correctly conceived nothing in nature springs into existence suddenly all being subjected to the same law of gradual evolution. Realize but once the process of the Maha cycle, of one sphere and you have realized them all. One man is born like another man, one race evolved, develops and declines like another and all other races. Nature follows the same groove. In studying esoteric cosmogony keep a spiritual eye upon the physiological process of human birth; proceed from cause to effect.

32. Man (physically) is a compound of all the kingdoms, and spiritually--his individuality is no worse for being shut

up within the casing of an ant than it is for being inside a king. It is not the outward or physical shape that dishonours and pollutes the fifth principle--but the mental perversity.

33. I will not enter here on the details of mineral and vegetable evolution, but I will notice only man--or--animal man. He starts downward as a simply spiritual entity--an unconscious seventh principle (a Parabrahm in contradistinction to para-parabrahm)--with the germs of the other six principles lying dormant in him. Gathering solidity at every sphere--his six principles when passing through the worlds of effects, and his outward form in the worlds of causes (for these worlds or stages on the descending side we have other names) when he touches our planet he is but a glorious bunch of light upon a sphere itself yet pure and undefiled (for mankind and every living thing on it increase in their materiality with the planet). At that stage our globe is like the head of a newly born babe--soft and with undefined features.

34. As its various races, so the individual entities in them are unconsciously to themselves performing their local earthly seven-fold cycles--hence the vast difference in the degree of their intelligence, energy and so on. Now every individuality will be followed on the ascending arc by the law of retribution--Karma and Death accordingly. The perfect man or the entity which reached full perfection (each of his seven principles being matured) will not be re-born here.

35. When a man begins to talk about creation and the origin of man, he is butting against the facts incessantly. Go on saying "our planet and man were created"--and you will be fighting against hard facts for ever, analyzing and losing time over trifling details--unable to even grasp the whole. But once admit that our planet and ourselves are no more creations than the ice-berg now before me (in our K.H.'s home) but that both planets and man are--states for a given time; that their present appearance--geological and anthropological--is transitory and but a condition concomitant of that stage of evolution at which they have arrived in the descending cycle--and all will become plain. You will easily understand what is meant by the "one and only" element or principle in the universe and that androgynous; the seven-headed serpent Ananda of Vishnu, the Nag around Buddha, the great dragon eternity biting with its active head, its passive tail, from the emanations of which springs worlds, beings and things. You will comprehend the reason why the first philosopher proclaimed all--Maya--but that one principle, which rests during the maha-pralayas only--the "nights of Brahm"



36. With sphere A, begins the mineral kingdom and runs the round the mineral evolution. By the time it is completed <sup>265</sup> sphere B, comes into abjectivity and draws to itself the life which has completed its round in sphere A, and has become a surplus. (The fount of life being inexhaustible, for it is the true Arachnea doomed to spin out its web eternally

save the period of pralaya). Then comes vegetable life in sphere A and the same process takes place. On its downward course "Life" becomes with every state coarser, more material: on its upward more shadowy. No--there is, nor can there be any responsibility until the time when matter and ~~spirit~~ are properly equilibrated. Up to man "life" has no responsibility ~~until-the-time-when-matter-and-spirit~~ in whatever form; no more than has the foetus who in his ~~mother's~~ mother's womb passes through all the forms of life--as a mineral, a vegetable, an animal to become finally Man.

37. Let us take but one million of years--suspected and now accepted by your science--to represent man's entire term upon our earth in the Round; and allowing an average of a century for each life, we find that whereas he has passed in all his lives upon our planet (on this round) but 77,700 years he has been in the subjective spheres 922,300 years. Not much encouragement for the extreme modern re-incarnationists who remember their several previous existences!

38. World teems with the results of intellectual activity and spiritual decrease. In the first half of the fourth race, sciences, arts, literature and philosophy were born, eclipsed in one nation, reborn in another. Civilization and intellectual development whirling in septenary cycles as the rest.

39. You must take each entity at its starting point in the manvantaric course as the primordial cosmic atom already differentiated by the first flutter of the manvantaric life breath. For the potentiality which develops finally in a perfected planetary spirit lurks in, is in fact, that primordial cosmic atom. Drawn by its "chemical affinity" to coalesce with other like atoms the aggregate sum of such united atoms will in time become a man-bearing globe after the stages of the cloud, the spiral and sphere of fire-mist and of the condensation, consolidation, shrinkage and cooling of the planet have been successively passed through. But mind, not every globe becomes a "man bearer".

40. You may hold with the northern Buddhist philosophers and call it Adi-buddhi the all-pervading supreme and absolute intelligence with its periodically manifesting Divinity-- "Avalokiteshvara (a manvantaric intelligent nature crowned with humanity)

41. Adi-Buddhi (as its very name translated literally implies) is the aggregate intelligence of the universal intelligences including that of the Dyan Chohans even of the highest order.

42. There is but one element and it is impossible to comprehend our system before correct conception of it is firmly fixed in one's mind. You must therefore pardon me if I dwell on the subject ~~an~~ longer than really seems necessary. But unless this great primary fact is firmly grasped the rest will appear unintelligible. This element thus is the--to speak metaphysically--one sub-stratum or permanent cause of all manifestations in the phenomenal universe--~~call it Purush-Sakti; while to~~ The ancients speak of the five cognizable elements of ether, air, water, fire, earth, and of the one incognizable element (to the uninitiates) the 6th principle of the universe--call it Purush Sakti, while to speak of the seventh outside the sanctuary was punishable with death. But these five are but the differentiated aspect of the one. As man is a seven-fold being so is the universe--the septenary microcosm being to the septenary macrocosm but as the drop of rain water is ~~th~~ to the cloud from whence it dropped and whither in the course of time it will return. In that one are embraced or included so many tendencies for the evolution of air, water, fire etc. (from the purely abstract down to their concrete condition)

43. Thus will you see that in this day on this present earth in every mineral etc. there is such a spirit. I will say more. Every grain of sand, every boulder or crag of granite, is that spirit crystallized or petrified. You hesitate. Take a primer of geology and see what science affirms there about the formation, and growth of minerals. What is the origin of all the rocks, whether sedimentary or igneous. Take a piece of granite or sandstone and you will find one composed of crystals, the other of grains of various stones (organic rocks or stones formed out of the remains of once living plants and animals, will not serve our present purpose: they are the relics of subsequent evolution while we are concerned but with the primordial ones). Now sedimentary and igneous rocks, are composed, the former of sand gravel and mud, the latter of lava. We have then but to trace the origin of the two. what do we find? We find that one was compounded of three elements or more accurately three several manifestations of one element--earth, water and fire, and that the other was similarly compounded (though under different physical conditions) ~~xxx~~ out of cosmic matter--the imaginary materia prima itself one of the manifestations (6th principle) of the one ~~an~~ element. How then can we doubt that a mineral contains in it a spark of the one as everything else in this objective nature does?

44. In the minor pralayas there is no starting de novo--- only resumption of arrested activity. The vegetable and animal kingdoms which at the end of the minor manwantara had reached only a partial development are not destroyed.

45. The one element not only fills space and is space, but interpenetrates every atom of cosmic matter.

46. You have among the learned members of your society one Theosophist who without familiarity with our occult doctrine has yet intuitively grasped from scientific data the idea of a solar pralaya and its manwantara in their beginnings. I mean the celebrated French astronomer Flammarion- "Le Resurrection et le Fin des Mondes" (Chapter 4 res). He speaks like a true seer. The facts are as he surmises with slight modifications. In consequence of the secular refrigeration (Old age rather and loss of vital power) solidification and desiccation of the globes, the earth arrives at a point when it begins to be relaxed conglomerate. The period of child-bearing is gone by. The progeny are all nurtured, its term of life is finished. Hence, "its constituent masses cease to obey those laws of cohesion and aggregation which held them together". And becoming like a cadaver which abandoned to the world of destruction would leave each molecule composing it free to separate itself from the body forever to obey in future the sway of new influences.

47. His mistake is that he believes a long time must be devoted to the ruin of the solar system; we are told that it occurs in the twinkling of an eye but not without many preliminary warnings. Another error is the supposition that the earth will fall into the sun. The sun itself is first to disintegrate in the solar pralaya.

48. If you ask a learned Buddhist priest what is karma?--he will tell you that karma is what a Christian might call providence (in a certain sense only) and a Mahomedan--Kismet fate or destiny (again in one sense) That is that cardinal tenet which teaches that as soon as any conscious or sentient being, whether man, deva, or animal dies, a new being is produced and he or it reappears in another birth, on the same or another ~~point~~ planet under conditions of his or its own antecedent making. Or, in other words that Karma is the guiding power, the Trishna (in Pali 'anka) the thirst or desire to sentiently live--the proximate force or energy the resultant of human (or animal) actions, which, out of the old Skandhas produce the new group that form the new being and control the nature of the birth itself. or to make it still clearer, the new being, is rewarded and punished

for the meritorious acts and misdeeds of the Old one: Karma representing an Entry Book, in which all the acts of man, good bad, or indifferent are carefull recorded to his debit and credit--by himself, so to say, or rather by these very actions of his. There, where Christian poetical fiction created, and sees a "Recording" Guardian Angel, stern and realistic Buddhist logic perceiving the necessity that every cause should have its effect--shows its real presence. The opponents of Buddhism have laid great stress upon the alleged injustice that the doer should escape and an innocent victim be made to suffer,--since the doer and the sufferer are different beings. The fact is, that while in one sense they may be so considered, yet in another they are identical. The "old being" is the sole parent--father and mother at once--of the "new being". It is the former who is the creator and fashioner, of the latter, in reality; and far more so in plain truth, than any father in flesh.

49. Those disembodied entities, who sleep their long slumber and live in dream in the bosom of space! And woe to those whose Trishna will attract them to mediums, and woe to the latter, who tempt them with such an easy Upadana. For in grasping them, and satisfying their thirst for life, the medium helps to develop in them--is in fact the cause of--a new set of Skandhas, a new body, with far worse tendencies and passions than was the one they lost. All the future of this new body will be determined thus, not only by the Karma or demerit of the previous set or group but also by that of the new set of the future being. Were the mediums and Spirituualists but to know, as I said, that with every new "angel guide" they welcome with rapture, they entice the latter into an Upadana which will be productive of a series of untold evils for the new Ego that will be born under its nefarious shadow and that with every seance--especially for materialization--they multiply the causes for misery, causes that will make the unfortunate ego fail in his spiritual birth, or be reborn into a worse existence than ever--they would, perhaps, be less lavishing their hospitality.

50. Most of the peoples of India--with the exception of the Semitic (?) Moguls--belong to the oldest branchlet of the present fifth Human race, which was evoluted in Central Asia more than one million of years ago. Western Science finding good reasons for the theory of human beings having inhabited Europe 400,000 years before your era--this cannot shock you as to prevent your drinking wine to-night at your dinner.

51. The good and pure sleep a quiet blissful sleep, full of

happy visions of earth-life and have no consciousness of being already for ever beyond that life. Those who were <sup>269</sup> neither good nor bad, sleep a dreamless still a quiet sleep; while the wicked will in proportion to their grossness suffer the pangs of a nightmare lasting years; their thoughts become living things, their wicked passions--real substance, and they receive back on their heads all the misery they have heaped upon others.

52. Thus when a man dies his "Soul" (fifth prin.) becomes unconscious and loses all remembrance of things internal as well as external. Whether his stay in Kama loka has to last but a few moments, hours, days, weeks, months or years; whether he died a natural death or a violent one, whether it occurred in his young or old age, and, whether the Ego was good, bad, or indifferent, his consciousness leaves him as suddenly as the flame leaves the wick, when blown out. When life has retired from the last particle in the brain matter, his perceptive faculties become extinct for ever.

53. We say and affirm that that motion--the universal perpetual motion which never ceases never slackens nor increases its speed not even during the interludes between the pralayas, or "night of Brahma" but goes on like a mill set in motion, whether it has anything to grind or not (for the pralaya means the temporary loss of every form, but by no means the destruction of cosmic matter which is eternal)--we say this perpetual motion is the only eternal uncreated Deity we are able to recognise.

54. I cannot help asking you, how ~~you~~ do you or how can you know that your God is all-wise, omnipotent and love-ful, when everything in nature, physical and moral, proves such a being, if he does exist to be quite the reverse of all you say of him?

55. The conception of matter and spirit as entirely distinct, and both eternal could certainly never have entered my head, however little I may know of them, for it is one of the elementary and fundamental doctrines of Occultism that the two are one, and are distinct but in their respective manifestations, and only in the limited perceptions of the world of senses. Far from "lacking philosophical breadth" then, our doctrines show, but one principle in nature,--spirit-matter or matter-spirit, the third ultimate Absolute or the quintessence of the two, if I may be allowed to use such an erroneous term in the present application--losing itself beyond the view and spiritual perceptions of even the "Gods" or Planetary Spirits. This third principle says the Vedantic Philosophers--is the only reality, everything else being

Maya, as one of the Protean manifestations of Spirit and matter or Purusha and Prakriti have even been regarded in any other light than that of temporary delusions of the senses.

56. Without spirit or Force, even that which Science styles as "not living" matter, the so-called mineral ingredients which feed plants, could never have been called into form. There is a moment in the existence of every molecule and atom of matter when, for one cause or another, the last spark of spirit or motion or life (call it by whatever name) is withdrawn, and in the same instant with the swiftness that surpasses that of the lightning glance of thought the atom or molecule or an aggregation of molecules is annihilated to return to its pristine purity of intra-cosmic matter. It is drawn to the mother fount with the velocity of a globule of quick-silver to the central mass. Matter, force, and motion are the trinity of physical objective nature, as the trinitarian unity of spirit-matter is that of the spiritual or subjective nature. Motion is eternal because spirit is eternal. But no modes of motion can ever be conceived unless they be in connection with matter. And now to your extra-ordinary hypothesis that evil with its attendant train of sin and suffering is not the result of matter, but may be perchance the wise scheme of the moral Governor of the Universe. Conceivably, as the idea may seem to you trained in the pernicious fallacy of the Christian--"the ways of the Lord are inscrutable"--it is utterly inconceivable for me. Must I repeat again that the best Adepts have searched the Universe during millenniums and found nowhere the slightest trace of such a Macchiavelian schemer--but throughout, the same imputable, inexorable law. You must excuse me therefore if I positively decline to waste my time over such childish speculations.

57. Less than two centuries prior to the arrival of Cortez there was a great rush towards progress among the sub-races of Peru and Mexico as there is now in Europe and the U.S.A. Their sub-race ended in nearly total annihilation through causes generated by itself; so will yours at the end of its cycle. We may speak only of the "stagnant condition" into which, following the law of development, growth, maturity and decline every race and sub-race falls into during its transition period. It is that latter condition your Universal History is acquainted with, while it remains superbly ignorant of the condition even India was in, some ten centuries back. Your sub-races are now running towards apex of their respective cycles, and that History goes no further back than the periods of decline of a few other

sub-races belonging most of them to the preceding fourth <sup>271</sup> Race. And what is the area and the period of time embraced by its Universal eye?---at the utmost stretch--a few, miserable dozens of centuries. A mighty horizon, indeed! Beyond all is darkness for it, nothing but hypotheses.

58. Why such a Spirit is a nonentity, a pure abstraction, an absolute blank to our senses--even to the most spiritual. It becomes something only in union with matter--hence it is always something since matter is infinite and indestructible and non-existent without Spirit which, in matter is life. Separated from matter it becomes the absolute negation of life and being, whereas matter is inseparable from it.

59. Every just disembodied four-fold entity--whether it dies a natural or violent death, from suicide or accident, mentally sane or insane, young or old, good, bad or indifferent --loses at the same instant of death all recollections, it is mentally--annihilated; it sleeps it's akasic sleep in the Kama-loka. 'his state lasts from a few hours (rarely less) days weeks, months--sometimes to several years. All this according to the entity, to its mental status at the moment of death, to the character of its death, etc. That remembrance will return slowly and gradually towards the end of the gestation (to the entity or ego) still more slowly but far more imperfectly and incompletely to the shell, and fully to the Ego at the moment of its entrance into Deva chan. And now the latter being a state of determined and brought by its past life the Ego does not fall headlong but sinks into it gradually and by easy stages.

60. Thus the "after states" so called can never be correctly judged by practical reason since the latter can have active being only in the sphere of final causes or ends, and can hardly be regarded with Kant (with whom it means on one page reason and on the next--will) as the highest spiritual power in man, having for its sphere that Will. The above is not ~~regarded~~ dragged in--as you may think--for the sake of an (too far stretched, perhaps) argument, but with an eye to a future discussion "at home" as you express it, with students and admirers of Kant and Plato that you will have to encounter.

61. Time is something created entirely by ourselves; that which one short second of intense agony may appear, even on earth as an Eternity to one man, to another, more fortunate hours, days, and sometimes whole years may seem to flit like one brief moment; and that finally of all the sentient and conscious beings on earth, man is the only animal that

takes cognizance of time, although it makes him neither happier nor wiser. How then, can I explain to you that which cannot feel, since you seem unable to comprehend it? Finite similes are unfit to express the abstract and the infinite; nor can the objective ever mirror the subjective. To realize the bliss in devachan, or the woes of Avitchi, you have to assimilate them--as we do. Western critical idealism (as shown in Mr. Roden Noel's attacks) has still to learn of the difference that exists between the real being of super-sensible objects, and the shadowy subjectivity of the ideas it has reduced them to. Time is not a predicate conception and can therefore, neither be proved nor analysed, according to the methods of superficial philosophy. And, unless we learn to counteract the negative results of that method of drawing our conclusions agreeably to the teachings of the so-called "system of pure reason" and to distinguish between the matter and the form of our knowledge of sensible objects, we can never arrive at correct, definite conclusions. The case in hand, as defined by me against your (very natural)-misconception is a good proof of the shallowness and even fallacy of that "system of pure (materialistic) reason". Space and time may be--as Kant has it--not the product but the regulators of the sensations, but only so far, as our sensations on earth are concerned, not those in devachan. There we do not find the a priori ideas of those "space and time" controlling the perceptions of the denizen of devachan in respect to the objects of his sense; but, on the contrary, we discover that it is the devachanee himself who absolutely creates both and annihilates them at the same time.

62. His inherent helplessness--that of a straw violently blown hither and thither by every remorseless wind--has made unalloyed happiness on this earth an utter impossibility for the human being, whatever his chances and conditions may be. Rather call this life an ugly, horrid nightmare, and you will be right. To call the devachan existence a "dream" in any other sense but that of a conventional term, well suited to our languages all full of misnomers--is to renounce forever the knowledge of the esoteric doctrine--the sole custodian of truth.

63. Personality is the synonym for limitation, and the more contracted the person's ideas, the closer will he cling to the lower spheres of being, the longer loiter on the plane of selfish social intercourse. The social status of a being is, of course, a result of Karma; the law being that "like attracts like". The renascent being is drawn into the gestative current with which the preponderating attractions coming over from the last birth makes him assimilate.



thus one who died a ryot may be reborn a king, and the dead sovereign may next see the light in a coolie's tent. This law of attraction asserts itself in a thousand "accidents of birth" than which there could be no more flagrant misnomer. When you, realize, at least, the following--that the skandas are the elements of limited existence then will you find have realized also one of the conditions of Devachan which has now such a profoundly unsatisfactory out-look for you. Nor are your inferences (as regards the well-being and enjoyment of the upper classes being due to a better Karma) quite correct in their general application. They have a eudemonistic ring about them which is hardly reconcilable with Karmic Law, since those "well-beings and enjoyments" are oftener the causes of a new and overloaded Karma than the production or effects of the latter. Even as a "broad rule" poverty and humble condition in life are less a cause of sorrow than wealth and high birth.

64. Especially have you to bear in mind that the slightest cause produced however unconsciously, and with whatever motive, cannot be unmade, or its effects crossed in their progress--by millions of Gods, demons, and men combined.
65. Probation; something every chela who does not want to remain simply ornamental has nolens volens to undergo for a more or less prolonged period: A chela under probation is allowed to think and do whatever he likes. He is warned and told beforehand; you will be tempted and deceived by appearances;
66. The option of receiving him or not as a regular chela--remains with the Chohan. M. has simply to have him tested, tempted and examined by all and every means, so as to have his real nature drawn out. This is a rule with us as inexorable as it is disgusting in your western sight, and I could not prevent it even if I would. It is not enough to know thoroughly what the chela is capable of doing or not doing at the time and under the circumstances during the period of probation.
67. Only you trusted Hume too much, and mistrusted him too late, and now his bad karma reacts upon yours, to your detriment. Your friendly indiscretions as to things confided to you alone by H.P.B.--the cause--produces his rash publicities--the effect. This I am afraid must count against you. Be wiser hereafter. If our rule is to be chary of confidences it is because we are taught from the first that each man is personally responsible to the Law of Compensation for every word of his voluntary production.

68. I must say that the deception, the lack of good faith and the traps (!!) intended to inveigle the Brothers, have multiplied so much of late, and there is so little time left to that day that will decide the selection of the chelas, that I cannot help thinking that our chiefs and especially M. may be after all right. "With an enemy one has to use either equal or better weapons."

69. Hume is simply furiously jealous of every one who received or is likely to receive any information, favours (?) attention, or anything of the sort, emanating from us. The word "jealous" is ridiculous, but correct unless we call it envious, which is still worse. He believes himself wronged, because he fails to become our sole centre of attraction.

70. I cannot permit our sacred philosophy to be so disfigured. He says that people will not accept the whole truth; that unless we humour them with a hope that they may be a "loving Father and creator of All in heaven" our philosophy will be rejected a priori. In such a case the less such idiots hear of our doctrines the better for both. If they do not want the whole truth and nothing but the truth, they are welcome. But never will they find us-- (at any rate)--compromising with, and pandering to public prejudices.

71. You feel profoundly hurt at what you choose to call an evident and growing "unfriendliness, the change of tone" and so on. You are mistaken from first to last. There was neither "unfriendliness" nor any change of feeling. You simply mistook M's natural brusqueness whenever he speaks or writes seriously.

72. According to Mr. Massy's philosophical conclusion we have no God? He is right--since he applies the name to an extra-cosmic anomaly, and that we, knowing nothing of the latter, find--each man his God--within himself in his own personal and that the same time--impersonal Avalokiteswara.

73. Nor may I forecast the future, except so far as to draw more than ever your attention to the black clouds that are gathering over the political sky. You know I told you long ago to expect many and great disturbances of all kinds as one cycle was closing and the other beginning its fateful activities. You already see in the seismological phenomena of late occurrence some of the proof; you will see a great many more and shortly.

74. But be warned, my friend, that this is not the last of your probations. It is not I who create them, but yourself--by your struggle for light and truth against the world's dark influences.

75. Many prefer to call themselves Buddhists not because the word attaches itself to the ecclesiastical system built upon

the basic ideas of our Lord Gautama Buddha's philosophy 275 but because of the Sanskrit word "Buddhi"--wisdom, enlightenment; and as a silent protest to the vain rituals and empty ceremonials, which have in too many cases been productive of the greatest calamities.

76. Molecules occupying a place in infinity is an inconceivable proposition. The confusion arises out of the Western tendency of putting an objective construction upon what is purely subjective. The book of Khin-te teaches us that space is infinitely by itself. It is formless, immutable and absolute. Like the human mind, which is the exhaustless generator of ideas, the universal mind or Space has its ideation which is projected into objectivity at the appointed time; but space itself is not affected thereby. Even your Hamilton has shown that infinity can never be conceived by any series of additions. Whenever you talk of place in infinity you dethrone infinity and degrade its absolute, unconditional character. What has the number of incarnations to do with the shrewdness, cleverness, or the stupidity of an individual? A strong craving for physical life may lead an entity through a number of incarnations and yet these may not develop its higher capacities. The Law of Affinity acts through the inherent Karmic impulse of the Ego, and govern its future existence. Comprehending Darwin's Law of Heredity for the body, it is not difficult to perceive how the birth-seeking Ego may be attracted at the time of rebirth to a body born in a family which has the same propensities as those of the reincarnating Entity.

77. And, as I prefer to attribute Mrs. Kingsford's desire to her ignorance of the real feeling of some of her colleagues, the nature of which is perhaps disguised now under the polished insincerities of civilized western life.

78. Finally does not Mrs. Kingsford feel as sure as S.M. with regard to + what she saw and conversed with God!! And that but a few evenings after she had talked with, and received a written communication from the Spirit of a dog? And who purer or more truthful than that woman or Maitland! Mystery, mystery you will exclaim. Ignorance we answer; the creation of that we believe in and want to see.

79. We cannot alter Karma my "good friend" or we might lift present cloud from your path. But we do all that is possible in such material matters. No darkness can stay for ever. Have hope and faith and we may disperse it.

80. One of your letters begins with a quotation from one of my own....."Remember that there is within man no-abiding principle"--which sentence I find followed by a remark of yours "How about the sixth and seventh principles?"

To this I answer, neither Atma nor Buddhi even were within man,--a little metaphysical axiom that you can study with advantage in Plutarch and Anaxagoras. The latter made his the spirit self-potent, the nous that alone recognised noumena.

81. I need hardly tell you here that the Mahatmas can hardly be expected to undertake the work of personal instruction and supervision in the case of beginners like you, however sincere and earnest you may be in your belief in their existence and the reality of their science and in your endeavours to investigate the mysteries of that science.
82. What have we, the disciples of the true Arhats, of esoteric Buddhism and of Sang-gyas to do with the Shasters and Orthodox Brahmanism? There are 100 of thousands of Fakirs, Sannyasis and Saddhus leading the most pure lives, and yet being as they are, on the path of error, never having had an opportunity to meet, see or even hear of us. Their forefathers have driven away the followers of the only true philosophy upon earth away from India and now, it is not for the latter to come to them but to them to come to us if they want us. Which of them is ready to become a Buddhist, a Nastika as they call us? None.
83. Not so with the magnetism and invisible results proceeding from erroneous and sincere beliefs. Faith in the Gods and God and other superstitions attracts millions of foreign influences. We do not find it necessary or profitable to lose our time waging war to the unprogressed Planetaries who delight in personating gods.
84. As all in this universe is contrast (I cannot translate it better) so the light of the Dhyani-Chohans and their pure intelligence is contrasted by the Ma-Mo Chohans--and their destructive intelligence. These are the gods the Hindus and Christians, and Mahomed and all others of bigoted religions and sects worship; and so long as their influence is upon their devotees we would no more think of associating with or counteracting them in their work than we do the Red-Caps on earth whose evil results we try to palliate but whose work we have no right to meddle with so long as they do not cross our path.
85. The brothers, for instance could ~~not~~ prolong life but they could not destroy death even for themselves. They can to a degree palliate evil and relieve suffering; they could not destroy evil.
86. The Ma-mos are the personifications in nature of Shiva, Jehovah and other invented monsters with Ignorance at their tail.

87. The fact is that to the last and supreme initiation every chela is left to his own device and counsel. We have to fight our own battles, and the adept becomes, is not made. Thus step by step, and after a series of punishments, is the chela taught by bitter experience to suppress and guide his impulses: he loses his rashness, his self-sufficiency, and never falls into the same error. Our chelas are helped only when they are innocent of the causes that lead them into trouble; when such causes are generated by foreign outside influences... H.P.B. had to be allowed full and entire freedom of action, the liberty of creating causes that became in due course of time her scourge, her public pillory.

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1. We are here now because we suffered and wrought elsewhere, and this life will in due time compel another. Where shall it end? Is this to be an eternal itinerancy, and however long and far we travel are we never to be a day's march nearer home? No prospect could be more dismal. If in our present birth suffering is predominant, then the worst has already happened

except that it may be repeated indefinitely; but if perchance our present lot is comparatively happy, the happiness is marred by the conviction that it cannot last. Even though we should reach heaven and rank with Gods, yet inevitably and soon there will come a turn of the wheel which will dislodge us and plunge us back again into the weltering vortex below. Anitya, dukkha, anatta-- impermanence, sorrow, unreality-- these are the words with which every day the Buddhist tells his beads and recites his views of life; and though death comes, surely it is still only the portal to another birth. When will the weary treadmill stop?

2. The old sages could think, without haste and without distraction. Then they would gather together their disciples in the gracious cool of the late afternoon, or later still, when the grass was flecked with moonlight, and myriad fire-flies flashed and faded in unhalting rhythm, and glow-worms brought their tiny lamps to grace the session. There the masters would vocalise their musings, not dogmatically, but tentatively and interrogatively, provoking the young minds around them to suggest a logical doubt or a confirming illustration; here a qualification, there an expansion. These men had time. This year or next--it did not matter when. They could continue till they were sure. So with infinite patience they elaborated and refined, started objections and pursued them, for the sheer delight of refuting them. It was an admirable method--the thinking of one or two tested, qualified, elaborated, and confirmed by a group. The topics were few in number, but infinite in content. These forest students were but little concerned with popular religion, with gods and sacrifices and all the varied ritual of common worship. Such things belonged to the Karma-marga, the way of works, along which the unspiritual and undiscerning made their slow way towards the infinite. But these things were only superficial and transitory, and they for their part sought the fundamental and the eternal. They were treading the Jnana-marga, the way of knowledge. They wanted to know what they were and whence and why; what the world around them was, alike in its real nature and in its relation to themselves; and above all what God was.

3. Vedanta-- the end of the Veda, and may be taken either in the sense of the final portion or ultimate meaning of the Veda

4. In this present birth, and, according to the Hindu, in all births, there are at least three marks--transiency, suffering, and manifoldness. From transiency there comes a haunting sense of insecurity; from suffering, misery; from manifoldness confusion or error. Plainly, then, the way of relief, if such be, must lie in substituting permanence for transiency, impassivity for suffering, and unity for manifoldness.
5. When you have brushed aside all mere guesses, recanted all errors, and curring through all illusions have reached the last truth, it is this: ~~Am~~ ~~Aham~~ Brahmasmi--'I am Brahma': not in part, but absolutely and completely; not through a slow process of approximation, but eternally. That is the fundamental truth, the realisation of which is the Vedantist's heaven. Once that light dawns, the day will never darken more. "What sorrow can there be to him who beholds that unity?" "The fetter of the heart is broken, all doubts are solved". 'I-am-Brahma'
6. Plainly this is not the self-evident truth. My consciousness tells me that I am I, and you are you, and I infer that as I am a separate entity in relation to you, ~~and-i-infer-that-as-i~~ ~~am~~ so also am I separate in relation to God. "But that", says the Vedantist, "is the source of all the trouble, and not until you come to yourself as you really are.
7. In that word he once more and decisively sets aside the universal testimony of our human consciousness. In the universe there is One--no other, nothing else; "there is no other seer but he, there is no other hearer but he;" that is the burden of this high philosophy. It is the constant refrain of all its music; the theme, with infinite and most ingenious variations, of all its writings. Behind all, before all, in all, and beyond all is THE ONE.
8. Brahma, the supreme sould of the universe, is a neuter noun, and is always to be carefully distinguished from Brahma (masculine), the first member of the Hindu triad. The root of the word is Brih. "to grow or increase" and its earliest significance, probably, was the expansive force of nature, spiritual and everywhere present, though everywhere unseen. Max Muller, in his Hibbert Lectures has suggested that "in choosing the neuter, the ancient sages tried to express something that should be neither male or female, that should be, in fact, as far removed from weak human nature as weak human language could express it; something that should be higher than the masculine and feminine, not lower.
9. If indeed speech is necessary, then all description must be negatives. He is said to be unconditioned. That is a necessity, for if he be conditioned there must be somewhere something that conditions him--in which case unity has ended and duality



begun. Qualify him and you limit him. I use the term "Tree", a universal term for a given object; but speak of a large tree and you instantly limit the word by separating from it all trees that are not large; call it a "crooked" tree and you at once create schism in the species by cutting off all trees that are straight. But it is essential to the sole reality that there shall be nothing like it, nothing different from it, and that within itself there shall be no variety.

10. That is the Everest of Indian philosophy and most readers will feel that on that peak the air is so rarefied that it is almost impossible for common lungs to breathe it. Still we must pause here for a moment and try to take our bearings. To discover the Infinite Unity in the finite diversity has been the untiring efforts of sages in all lands and at all times.

11. The idea of an absolute principle of unity which binds 'all thinking things, all objects of all thought', which is at once the source of being to all things that are, and of knowing to all things that know,...is the ultimate essential principle of our intelligence.

12. Without some such principle of unity the universe would lack coherence, and science would then have lost its motive. Human conduct, too, would be for ever tentative, for in a world of isolated and uncontrolled elements the experience of today could yield no laws on which we might calculate with assurance to-morrow.

13. Now, in designating the Self as the real (sat), every other existence that can be either mentioned or imagined is thereby classed as the unreal (asat).

14. The Self does not know, for then were objects to be known; it is not even self-conscious, for then would it distinguish itself from something other than itself. In both cases unity would be at an end and duality would have begun. Moreover, as Sankara says--"If it were a knowing subject, it would be limited by its objects and cognitions." In what sense, then, can chit be ascribed to Brahma? Not as predicating its attribute, but only as constituting its substance. Brahma is not a thinking being, but thought itself. It is just a self-luminous entity; the source of light, like the sun, but without in itself unilluminated; the source of intelligence, but knowing nothing.

15. Finally, Brahma is described as ananda= bliss. But this again is purely negative. If it has no consciousness, it can, of course, know nothing about which to be happy, neither can it realise that it is happy.

16. The Vedantic philosophy does not, like the Idealist philosophies of the west, acknowledge differences in the universe and seek a principle which will harmonise them; it simply denies the differences, and in that denial buries them. What it sets up, therefore is not a unity at all--a reconciliation, that is, of opposing elements; it is an absolute, self-identical unit--"one only, without a second".
17. If the figures on your canvas are indistinguishable from the background, there is surely no picture to be seen. Some element of unlikeness, some germ of antagonism, some chance for discrimination, is essential to every act of knowing.
18. We cannot think anything whatever except as contrasted with something else, and every act of the understanding is first of all the recognition of opposites--myself, the thinker, and that of which I think--and then their reconciliation in a final unity. Eliminate any one of these elements, and the thought ceases. But this is just what the Vedantist tries to do. He affirms the One and denies all difference.
19. In this matter Sankara of the eighth century and Mr. Herbert Spencer of the nineteenth, the sage of the East and the sage of the West, though so widely sundered, seem almost to join hands. Sankara, echoing the --"Not that, not that" Mr. Spencer speaking of the necessity in men to give shape to that Ultimate existence which forms the basis of our intelligence says--"We shall not err in doing this so long as we treat every notion we frame as merely a symbol, utterly without resemblance to that for which it stands." He adds--"By continually seeking to know, and being continually thrown back with a deepened conviction of the impossibility of knowing, we may keep alive the consciousness that it is alike our highest wisdom, and our highest duty to regard that through which all things exist as the Unknowable.--First Principles.
20. Personality is our distinction and the necessary starting point of all our thought.
21. We are forced by the very constitution of our being to construe it in terms of personality.
22. He frankly allows that we cannot conceive any such mode of being, but believing that the Ultimate must be greater in every respect than we can imagine, he condemns the attempt to assign to it any attributes whatsoever as derogatory and irreverent.
23. In the pursuit of knowledge it is fundamental that we should interpret things by means of the highest category within our reach. The very highest category known to modern Philosophy is that of self-conscious intelligence or reason.

24. Wherein, to those who think with Vedantists, lies the difficulty of ascribing personality to God? The primary difficulty lies here--that self-consciousness, which is of the very essence of personality, implies other consciousness and seems to create a duality.
25. "The true recognition of one's self as an "I", says Lotze, "depends on the presence of a second point of reference to which the "I" can oppose itself".
26. Are we then driven to the conclusion that the external world is but a phantasm, the illusory assumption of common thought? --Dr. John Caird.
27. This world of phenomena, how came it? Was it by creation, or emanation or how? "Not", said the Vedantist, "by creation" --and that for many reasons. How could it? Brahma is simple being; what, then, should have moved it to create? It could not be desire springing up within, for then were Brahma a differentiated being; nor yet appeal coming from without, for there was nothing without to appeal, and nothing within to be appealed to. How could it? Brahma is impersonal and without self-determination, while creation is an act of personal will. How could it? Brahma is unrelated--timeless, spaceless, causeless; but creation is a process which brings the Creator within the category of time. On all these grounds, and on others that might be named, creation as the explanation of phenomena was ruled out of court.
28. The Vedantist denies both creation and emanation, and says that all things are illusion. "The entire universe, movable and immovable, comprising bodies, intellects and the organs everything that is seen or heard, from Brahma down to a tuft of grass...is that which is known as illusion." Quoted from Adhyatma Ramayana.
- But what is illusion? The Hindu distinguishes three kinds of existence. There is true existence, the really real (paramartha), which is Brahma. There is false existence (mithya), existence merely in conception, as when we speak of a round square, or the son of a childless woman; impossible actually, but possible to thought. And finally, there is illusory, phenomenal existence (vyavaharika) which differs from false existence in this--that though it is in itself unreal, it has something real behind it. It is illustrated by the case of the man who, seeing a rope at dusk, mistakes it for a snake or seeing mother-of-pearl, supposes it to be silver. He does not see what he thinks he sees; that is his illusion. But the illusion is not wholly baseless. He would not imagine the snake if there were no rope, or the silver if there were no mother-of-pearl.

So behind the phenomena which we mistakenly suppose that we see, there is an eternal reality. "Nevertheless, what we see is not what we think, is indeed nothing at all; and this doctrine the Vedantist preaches with untiring persistence.

29. You dream, and in your dream suppose yourself another; you receive his honours, sob over his griefs, live his life-- and then awaken to find you are not him, but you. Yet how real and impressive and undeniable it all was while it lasted! It was an illusory existence. And such we are told is our life-- real enough from the standpoint of daily experience; but from the standpoint of metaphysical knowledge, a wild hallucination, a tyrannous fiction.

30. The self within is the one and only Self, Brahma, enclosed within every illusory individual, but one all the time-- "as one and the same face may be reflected in a succession of mirrors." This doctrine is sufficiently astonishing, for it means nothing less than that the soul in every one of us must be complete undivided Brahma; not a part or a modification of the Eternal Self, but the very Brahma.

31. These questions are of the most crucial order, and plunge the Vedantist in difficulties from which he cannot possibly escape.

32. One of the great old commentators of India, Madhava-charya, remarks very suggestively on "the diverse programme which the announcement of sunset would dictate to a decoit, a debauchee, and a devotee". It is always so: out of the same thing different minds extract very different meanings. Nowhere, perhaps, is this more manifest than in the varying interpretations which men have given to natural phenomena. The world in which we live, the things we see around us--are these real? 'The table on which I write these words--is it a veritable palpable table or merely an idea in my brain? Most men have their answer ready to such questions, and treat the questioners with scant courtesy, bidding them test their doubt by running their head against a post or putting their hand in fire! But scorn does not kill philosophy, and in all thinking lands and at all times the doubt has found persistent expression. "Is the world a real world? If we and everybody else were away, would it be here all the same? If there were no eye to see and no mind to perceive, would the sun still shine, the flowers bloom and the dewdrops glisten? Is matter a self-sufficing independent existence, or are 'things' only the innate subjective perceptions of the intellect?" These questions have become vocal like East and West, and the various answers given have had a generic likeness, whether in Asia or in Europe.

Some have allowed mind and matter equal and independent reality; others have allowed reality to matter only and entombed mind therein; others, again, have allowed mind only to be real, and have attributed to it the creation of matter; while a fourth class have repudiated mind and matter, both, and have regarded the whole system of things as simply "a play of phantasms in a void".

33. All views found voice there--those of realist (Sarvastivadin), Idealist (Vijñanavadin) and Nihilist (Sunyavadin) just as in the west. What position did the Vedantists hold in these discussions? It is commonly assumed that they are to be classed as idealists--men who maintain that thought only is real. It has been suggested that the Vedantist is closely akin in his philosophical creed to our British Berkeley, and this suggestion has in recent years been dwelt upon by Hindus with much frequency and fervour of gratitude. The analogy between the two is, however, an extremely superficial one. Speaking broadly, both Berkeley and the Vedantists affirm that Spirit is the supreme reality in the universe; and both teach that "things" are merely phenomena, and apart from Spirit nothing at all. But directly we begin to probe these statements, the seeming similarity disappears in yawning differences that refuse to be bridged. The point that Berkeley emphasised was this: that "that alone exists which is perceived" and that all talk of the existence of things apart from perception is both baseless and dangerous. Matter as a separate entity, independent of mind or consciousness, he would not concede. Such concession, he maintained, could only land men in the quagmire of materialism, and against materialism he contended with all his might.

34. The Vedantist has, properly speaking, no business whatever with psychology; his whole concern is with ontology, for by the hypothesis there is nothing else for him to concern himself about. The consistent Vedantist cannot rightly admit any reality in phenomena, nor any truth in our perception of phenomena. To him perceiver and perceived are both alike an illusion. It is here that Berkeley and Sankara part irreconcilably. Berkeley while ascribing phenomenal reality to the external world, maintained that finite mind was a reality of another order--capable of acting from itself, for itself, and thus having marks which cannot be found in mere phenomena. In truth he placed God and the finite spirit in precisely the same order of reality, and for the latter contended that in its own degree it was free, causal and responsible; an entity that was neither to be merged in phenomena nor yet extinguished in

God. In this contention Berkeley drew himself for ever clear of Pantheism. No man who accepts the testimony of human consciousness, and believes in his own real and separate personality, can ever be a true Pantheist; and on this point Berkeley spoke with clear decisiveness and manifest conviction. He was a genuine Theist.

35. This is stating the position with uncompromising bluntness, and present day Hindus certainly seem to shy at such an expression of it. But the laboured subtleties of language can ever successfully hide the fact.

36. The malign influence of this doctrine is manifest enough in the life and work of the people of India. There has been among them a notorious disesteem for facts, an almost ostentatious disbelief in reality. Look at the literature which India has produced. It has been prolific in fable, but it has been barren in history; it has been overgrowing with speculation, but it includes hardly any works of careful observation.

37. Behind all and through all he has the assurance, born of his hypothesis, that he is the illusory victim of a baseless phantasy. In this way a man is completely torn in two; bound by circumstance to live, he is bound by his doctrine to regard himself life as real unreal. To the serious-minded man such a chronic internal schism should be a continual distress and despair.

38. I myself, and all like me, are unreal entities moving only in the realms of the Unreal. How, then, is the gulf to be bridged? How is the Unreal ever to know the Real? If, as we are told, the faculty that apprehends is false, then must its apprehension be false also. But if perchance the Unreal could cross the gulf and enter the domain of the Real, it must itself cease at that instant to exist, and its apprehensions must therefore cease with it! It has been said that, on this theory, "I can only know God by ceasing to be man", but when I cease to be, I cease to know, and the flash of insight that annihilates the illusory me--what can it be but the false apprehension of a false entity?

39. To the Hindu, conscience, like will and taste and judgement is merely phenomenal, and the distinctions which it makes between right and wrong have only a temporary and conventional value. "If you tell the truth" says the Vedantist Hindu, "conscience can only be described as a fiction, and morality and duty as part of the obligation imposed by that fiction. In this dream-world the concern is not whether you are doing good actions, or bad ones. That is a minor consideration.

40. The only distinction worth making is that between the phenomenal and the real, and the rest is as nothing.
41. There is thrown around these ideas the interest of illustration and the glamour of poetry. The sunshine, they will say, streams upon all things with imperial indiscrimination. It burnishes the hilltop, but it does not disdain the dunghill; it flashes in the clear mountain stream, but lends its glory also to the stagnant pool. Whatever the thing in itself the presence of the sunlight consecrates it, and he who would do reverence to the sunlight consecrates may do it just as legitimately and just as effectually in the presence of the stagnant pool as of the running brook. The application is plain. Is not God, like the sunlight, everywhere: in me, in the stone, the snake, the cow? All things are worshipful because God is in them all, and the only consideration that need regulate one's worship is that of custom or convenience.
42. The breaking forth upon us of the light of the great intellectual truth, which the Spaniards taught before Kant, that this entire universe with its relations to space, its consequent manifoldness and dependence upon the mind that apprehends rests solely upon an illusion (Maya) natural indeed to us through the limitations of our intellect; and that there is in truth one Being alone, eternal, exalted above space and time, multiplicity and change, revealed in all the forms of nature, and by me who also am one and undivided, discovered, and realised within as my very Self, the Atman.
43. Vedantism is a system framed for the few who delight in subtleties and revel in debate; but, while it quickens mental perception. Whither does this system lead? If we accept its premises and follow its precepts, to what goal shall we attain? The answer lies in the one word MUKTI, i.e. Liberation. That is India's great word. It represents the summum bonum, the final bliss. It is not heaven; it is a state greater and better than that. Heaven (swarg) is but one stage to Mukti, a covered and delectable experience indeed, but transient even as hell (naraka) is transient.
- ... they, when that prodigious joy is over; Paradise spent, and wage for merits given, Come to the world of death and change once more.
- But in mukti the last birth has been reached, the chain of works that bound us to phenomena is broken, and the transmigrating entity has won home at last. This result is attained through vidya, i.e. knowledge. The life-long effort of the pilgrim is to know himself as he really is---in himself and apart from phenomena.
44. There was therefore no question of an absorption or reabsorption

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ption into Brahma. Such a phrase was meaningless, and the conception involved irrational and self-contradictory. He already was, and always had been, one with Brahma. Blinded however, by Maya, he had lost sight of this fundamental, this all-important truth, and had wandered far in the mazes of error and deceit.

45. All things, therefore, and all deeds are to him one and the same. Distinctions of every kind are finally obliterated.

46. Anandagiri, the disciple and exponent of Sankara, says-- "The perfect sage, so long as he lives, may do good and evil as he chooses, and incur no stain; such is the efficacy of a knowledge of the Self".

47. To him all codes are merely conventional, and in the security of his transcendent knowledge he may touch pitch without pollution.

48. To such a one, life brings thereceforward neither obligation nor opportunity. There is no further personal development to strive after, and his salvation is perfected in complete disregard of and indifference to his fellows. He sees them as they are, fugitive, shadows, and disesteems them accordingly.

49. The Yoga discipline is the distortion and exaggeration of necessary truth. It is vital for all men that flesh should be subjugated to spirit, that deed and desire and thought should be limited for all, of us in those directions, where they prevent the noblest fruition of our present life or endanger our final destiny.

50. But it is no base mutilation that our Lords preaches, no process of slow suicide. If there is to be limitation, it is to make us not less of men, but more--stronger and nobler, because because we have parted with that which degraded and enfeebled us. The discipline that He suggests does not ever mean the suppression of life, but its increase and invigoration. His desire for men is not that they should withdraw from the world, but that they should through it radiate with energy and overflowing with love, touching it at all points, and touching it always to bless.

51. When a man is at his best, working at most points for the world's highest good, living his life at once most contemplative and most actively, then is he nearest to union with Him.

52. The Christian Church sends the gospel, the "simple" gospel. If the proclamation of it does not issue in such a swift and dramatic success as has been seen in other lands, there need be neither surprise nor despair. For, think what the Gospel is. It is the announcement of a personal God; it is the affirmation of the truth of human consciousness; it



is the revelation of a God who is holy; it is the assertion of human responsibility and the declaration of the possibility of forgiveness. The "simple" gospel includes all those elements. Anything less than this would be an attenuated gospel.

53. Is it surprising that they doubt and hesitate and turn back? But Christianity will win--not swiftly but surely; for it has on its side common-sense.

54. In spite of all philosophy, what conscience affirms, reason will in vain deny. In spite of all philosophy, the heart will "cry out for God, the living God".

A LIFE OF ONE'S OWN: OWN. BY JOANNA FIELD.

1. Remembering Descartes, I set out to doubt everything I had been taught, but I did not try to rebuild my knowledge in a structure of logic and argument. I tried to learn, not from reason but from my senses. But as soon as I began to study my perception, to look at my own experience, I found that there were different ways of perceiving and that the different ways provided me with different facts.
2. I had not the mental capacity to follow a logical argument far enough to reach any conclusions which I felt certain about.
3. Experts in reason had told me that in any case the conclusions of the plain man upon the ultimate nature of the universe were not worthy of serious consideration?
4. This chattering mind was an unreasonable mind, it was liable to cling to its own view of the facts quite regardless of distortions and contradictions. It was also a mean mind, it seemed unable to escape from the narrow circle of its own interests, it recognised only itself.
5. Such, then, were the antics of my undirected thought. Apparently, behind all my carefully judged common-sense attitudes to life, there was this under-current of a totally different kind of thinking.
6. We are great fools. "He has passed over his life in idleness" say we: "I have done nothing today" What? Have you not lived? That is not only the fundamental, but the most illustrious of all your occupations. --MONTAIGNE.
7. Have you known how to take repose, you have done more than he who has taken cities and empires.--MONTAIGNE.
8. Complete relaxing never happened all at once. I found that it was a matter of at least five or ten minutes before the body would reach a profound repose.
9. It could, of course, talk glibly about Inner Light and easiness gave to its ego-centric impulses and confused imaginings a false authority. It could make me pretend I was being true to myself when I was only being true to an infantile fear and confusion of situations; and the more confused it was the more it would call to its aid a sense of conviction.

"THE DECLINE OF THE WEST" BY OSWALD SPENGLER.

1. The public impulse to read it arose in and from post-war conditions, and thus it happened that this severe and difficult philosophy of history found a market that has justified the printing of 90,000 copies. Its very title was so apposite to the moment as to predispose the higher intellectuals to regard it as a work of the moment.
2. It is, to say the least, remarkable that a volcanically assertive philosophy of history, visibly popular and produced under a catchy title (Reklamtitel) should call forth, as it did, a special number of Logos in which the Olympians of scholarship passed judgment on every inaccuracy or unsupported statement that they could detect.
3. Notwithstanding this paradoxes, overstrainings, and inaccuracies, the work towers above all its commentators.
4. It is a case rather of reserving judgment on a philosophy and a methodology that challenge all the canons and carry with them immense implications. For the very few who combine all the necessary depth of learning with all the necessary freedom and breadth of outlook, it will not be the accuracy or inaccuracy of details under a close magnifying-glass that will be decisive. The very idea of accuracy and inaccuracy presupposes the selection or acceptance of co-ordinates of reference, and therefore the selection or acceptance of a standpoint as "origin". That is mere elementary science--and yet the scholar-critic would be the first to claim the merit of scientific rigour for his criticisms! It is, in history as in science, impossible to draw a curve through a mass of plotted observations when they are looked at closely and almost individually.
5. That large-minded judgment that, while noting minor errors--and visibly attaching little importance to them --deals with the Spengler on-many-serious-questions, of-which-perhaps-the-most-important-is-that-of-the thesis fairly and squarely on the grand issues alone.
6. I stated my conviction that an idea had now been irrefutably formulated which no one would oppose, once the idea has been put into words. I ought to have said, once that idea had been understood. And for that we must look--as I more and more realize--not only in this instance but in the whole history of thought--to the new generation that is born with the ability to do it.
7. A new outlook on history and the philosophy of destiny--the first indeed of its kind.
8. Although a philosophy of history is its scope and subject, it possesses also a certain deeper significance as a commentary on the great epochal moment of which the portents were visible when the leading ideas were being formed.

9. One world-historical phase of several centuries upon 289 which we ourselves are now entering. Events have justified much and refuted nothing. It became clear that these ideas must necessarily be brought forward at just this moment and in Germany, and more, that the war itself was an element in the premisses from which the new world-picture could be made precise.

For I am convinced that it is not merely a question of writing one out of several possible and merely logically justifiable philosophies, but of writing the philosophy of our time, one that is to some extent a natural philosophy and is dimly presaged by all. This may be said without presumption; for an idea that is historically essential--that does not occur within an epoch but itself makes that epoch--in only in a limited sense the property of him to whose lot it falls to parent it. It belongs to our time as a whole and influences all thinkers.

10. Is there a logic of history? Is there, beyond all the casual and incalculable elements of the separate events, something that we may call a metaphysical structure of historic humanity, something that is essentially independent of the outward forms--social, spiritual and political--which we see so clearly? Are not these actualities indeed secondary or derived from that something? Does world-history present to the seeing eye certain grand traits, again and again, with sufficient constancy to justify certain conclusions? And if so, what are the limits to which reasoning from such premisses may be pushed?

Is it possible to find in life itself--for human history is the sum of mighty life-courses which already have had to be endowed with ego and personality, in customary thought and expression, by predicating entities of a higher order like "the Classical" or "the Chinese Culture", "Modern Civilization"--a series of stages which must be traversed, and traversed moreover in an ordered and obligatory sequence? For everything organic the notions of birth, death, youth, age, lifetime are fundamentals--may not these notions, in this sphere also, possess a rigorous meaning which no one has as yet extracted? In short, is all history founded upon general biographic archetypes?

The decline of the West, which at first sight may appear like corresponding decline of the Classical Culture, a phenomenon limited in time and space, we now perceive to be a philosophical problem that, when comprehended in all its gravity, includes within itself every great question of Being.

11. Thus our theme, which originally comprised only the limited problem of present-day civilization, broadens itself into a new philosophy--the philosophy of the future, so far as the metaphysically-exhausted soil of the West can bear such.

12. Some obscure inkling of it there may have been, a distant momentary glimpse there has often been, but no one has deliberately faced it or taken it in with all its implications.

13. "we await, to-day, the philosopher who will tell us in what language history is written and how it is to be read.

Mathematics and the principle of Causality lead to a naturalistic, chronology and the idea of Destiny to a historical ordering of the phenomenal world. Both orderings, each on its own account, cover the whole world. The difference is only in the eyes by which and through which this world is realised.

14. Perspective, the power of surveying the history of centuries that which for us is implicit in the very conception of a historian. The fine pieces of Classical history-writing are invariably those which set forth matters within the political present of the writer, whereas for us it is the direct opposite, our historical masterpieces without exception being those which deal with a distant past.

15. The illusion subsists because no one has seriously reflected on it, still less conceived doubts as to his own knowledge, for no one has the slightest notion how wide a field for doubt there is. In fact, the lay-out of world-history is an improved and subjective notion that has been handed down from generation to generation (not only of laymen but of professional historians) and stands badly in need of a little of that scepticism which from Galileo onward has regulated and deepened our inborn ideas of nature.

16. Such a view into the course of things may be both easy and flattering to the patentee, but in fact he has simply taken the spirit of the West, as reflected in his own brain, for the meaning of the world. So it is that great thinkers, making a metaphysical virtue of intellectual necessity, have not only accepted without serious investigation the scheme of history agreed "by common consent" but have made of it the basis of their philosophies and dragged in God as author of this or that "world-plan". Evidently the mystic number three applied to the world-ages has something highly seductive for the metaphysician's taste. History was described by Herder as the education of the human race, by Kant as an evolution of the idea of freedom, by Hegel as a self-expansion of the world-spirit, by others in other terms.

17. To-day we think in continents, and it is only our philosophers and historians who have not realized that we do so. Of what significance to us, then, are conceptions and purviews that they put before us as universally valid, when in truth their furthest horizon does not extend beyond the intellectual atmosphere of Western Man?

18. It is this that is lacking to the western thinker, the very thinker in whom we might have expected to find it--in-sight into the historically relative character of his data, which are expressions of one specific existence and one only; knowledge of the necessary limits of their validity; the conviction that his "unshakable" truths and "eternal" views are simply true for him and th eternal for his world-view; the duty of looking beyond them to find out what the men of other Cultures have with equal certainty evolved out of themselves.

19. All these are local and temporary values--most of them indeed limited to the momentary "intelligentsia" of cities of West-European type. World-historical or "eternal" values they emphatically are not. Whatever the substantial importance of Ibsen's and Nietzsche's generation may be, it infringes the very meaning of the word "world-history"--which denotes the totality and not a selected part--to subordinate, to undervalue, or to ignore the factors which lie outside "modern" interests. Yet in fact they are so undervalued or ignored to an amazing extent.

20. How greatly, then, western world-criticism can be widened and deepened! How immensely far beyond the innocent relativism of Nietzsche and his generation one must look--how fine one's psychological insight must become--how completely one must free oneself from limitations of self, of practical interests, of horizon--before one dare assert the pretension to understand world-history, the world-as-history.

21. What, but this, can be the meaning of the fact--which can only be disputed by vain phrases--that the Romans were barbarians who did not precede but closed a great development? Unspiritual, unphilosophical, devoid of art, clannish to the point of brutality, aiming relentlessly at tangible successes, they stand between Hellenic Culture and nothingness. An imagination directed purely to practical objects--they had religious laws governing godward relations as they had other laws governing human relations, but there was no specifically Roman Saga of gods--was something which is not found in all Athens.

22. A philosopher who cannot grasp and command actuality as well will never be of the first rank.

23. All the philosophers of the newest age are open to a serious criticism. What they do not possess is real standing in actual life. Not one of them has intervened effectively, either in higher politics, in the development of modern technics, in matters of communication, in economics, or in any other big actuality, with a single act or a single compelling idea.

24. Confucius was several times a minister. Pythagoras was the organiser of an important political movement akin to Cromwellian

25. Turning from men of this mould to the "philosophers" of to-day, one is dismayed and shamed. How poor their personalities, how commonplace their political and practical outlook! Why is it that the mere idea of calling upon one of them to prove his intellectual eminence in government, diplomacy, large-scale organization, or direction of any big colonial, commercial or transport concern is enough to evoke our pity? And this insufficiency indicates, not that they possess inwardness, but simply that they lack weight.

26. Goethe would have understood all this and revelled in it, but there is not one living philosopher capable of taking it in. This sense of actualities is of course not the same thing as the content of a philosophy but, I repeat, it is an infallible symptom of its inward necessity, its fruitfulness and its symbolic importance.

We must allow ourselves no illusions as to the gravity of this negative result. It is palpable that we have lost sight of the final significance of effective philosophy. We confuse philosophy with preaching, with agitation, with novel-writing with lecture-room jargon. We have descended from the perspective of the bird to that of the frog. It has come to this, that the very possibility of a real philosophy of to-day and to-morrow is in question. If not, it were far better to become a colonist or an engineer, to do something, no matter what, that is true and real, than to chew over once more the old dried-up themes under cover of an alleged "new wave of philosophical thought"--far better to construct an aero-engine than a new theory of apperception that is not wanted. Truly it is a poor life's work to restate once more, in slightly different terms, views of a hundred predecessors on the Will or on psycho-physical parallelism. This may be a profession, but a philosophy it emphatically is not.

27. Everything depends on our seeing our own position, our destiny, clearly, on our realizing that though we may lie to ourselves about it we cannot evade it. He who does not acknowledge this in his heart, ceases to be counted among the men of his generation, and remains either a simpleton, a charlatan or a pedant.

28. I proposed to myself to put together some broad considerations on the political phenomena of the day and their possible developments. At that time the world-war appeared to me both as imminent and also as the inevitable outward manifestation of the historical crisis, and my endeavour was to comprehend it from an examination of the spirit of the preceding centuries--not years. In the course of this originally small task, the conviction forced itself on me

that for an effective understanding of the epoch the area to<sup>293</sup> be taken into the foundation-plan must be very greatly enlarged and that in an investigation of this sort, if the results were to be fundamentally conclusive and necessary results, it was impossible to restrict one's self to a single-epoch and its political actualities, or to confine one's self to a pragmat-  
cal framework, or even to do without purely metaphysical and highly transcendental methods of treatment. It became evident that a political problem could not be comprehended by means of politics themselves..

29. It became perfectly clear that no single fragment of his-  
tory could be thoroughly illuminated unless and until the se-  
cret of world-history itself, to wit the story of higher man-  
kind as an organism of regular structure, had been cleared up.  
And hitherto this has not been done.

30. Everyone had an inkling that this was so, but no one from  
his narrow standpoint had seen the single and comprehensive  
solution. And yet it had been in the air since Nietzsche him-  
self had gripped all the decisive problems although, being a  
romantic, he had not dared to look strict reality in the face.  
But herein precisely lies the inward necessity of the stock-  
taking doctrine so to call it. It had to come, and it could  
only come at this time.

31. A solution derived from one single principle that  
though discoverable had never been discovered, that from my  
youth had haunted and attracted me, tormenting me with the sen-  
se that it was there and must be attacked and yet defying me  
to seize it.

32. The brilliant period of the baroque mathematic--the coun-  
terpart of the Ionian--lies substantially in the 18th century  
and extends from the decisive discoveries of Newton and Leib-  
niz through Euler, Lagrange, Laplace and D'Alembert to Gauss.  
Once this immense creation found wings, its rise was mirac-  
ulous. Men hardly dared believe their senses. The age of refined  
scepticism witnessed the emergence of one seemingly impossible  
truth after another.

33. Even the simple axiom that extension is boundless (bound-  
lessness, since Riemann and the theory of curved space, is to  
be distinguished from endlessness) at once contradicts the  
essential character of all immediate perception, in that  
the latter depends upon the existence of light-resistances and  
ipso facto has material bounds.

34. It is possible to take the decisive step of sketching an  
image of history that is independent of the accident of stand-  
point, of the period in which this or that observer lives--  
independent too of the personality of the observer himself,

who as an interested member of his own Culture is tempted, by its religious, intellectual, political and social tendencies, to order the material of history according to a perspective that is limited as to both space and time, and to fashion arbitrary forms into which the superficialities of history can be forced but which are entirely alien to its inner content.

What has been missing, till now, is detachment from the objects considered (die Distanz vom Gegenstande). In respect of Nature, this detachment has long ago been attained, though of course it was relatively easy of attainment.

35. The modern historian, in the very act of priding himself on his "objectivity", naively and unconsciously reveals his prepossessions. For this reason it is quite legitimate to say and it will infallibly be said some day--that so far a genuinely Faustian treatment of history has been entirely lacking. By such a treatment is meant one that has enough detachment to admit that any "present" is only such with reference to a particular generation of men; that the number of generations is infinite, and that the proper present must therefore be regarded just as something infinitely distant and alien is regarded, and treated as an interval of time neither more nor less significant in the whole picture of History than others. Such a treatment will employ no distorting modulus of personal ideals, set no personal origin of co-ordinates be influenced by none of the personal hopes and fears and other inward impulses which count for so much in practical life; and such a detachment will--to use the words of Nietzsche (who, be it said, was far from possessing enough of it himself)--enable one to view the whole fact of Man from an immense distance.

36. In the presence of the same object or corpus of facts, in every observer according to his own disposition has a different impression of the whole, and this impression, intangible and incommunicable, underlies his judgment and gives it its personal colour. The degree in which things become are taken in differs from man to man, which is, which is quite enough it itself to show that they can never agree as to task or method.

37. Real historical vision (which only begins at this point) belongs to the domain of significances, in which the crucial words are not "correct" and "erroneous" but "deep" and "shallow". The true physicist is not deep, but keen; it is only when he leaves the domain of working hypotheses and brushes against the final things that he can be deep, but at this stage he is already a metaphysician. Nature is to be handled scientifically, History poetically.



38. "Indian history" achieved itself without the smallest consciousness of what it was doing. The millennium of the Indian culture between the Vedas and Buddha seems like the stirrings of a sleeper; here life was actually a dream.

39. Thus the phrase that Augustine in a deep moment used of Time is valid also of destiny--"if no one questions me, I know; if I would explain to a questioner, I know not".

40. Napoleon had in his graver moments a strong feeling for the deep logic of world-becoming, and in such moments could divine to what extent he was, and to what extent he had a destiny. "I feel myself driven towards an end that I do not know. As soon as I shall have reached it, as soon as I shall become unnecessary, an atom will suffice to shatter me. Till then, not all the forces of mankind can do anything against me", he said at the beginning of the Russian campaign. Here, certainly, is not the thought of pragmatist. In this moment he divined how little the logic of Destiny needs particular instances, better men or situations. Supposing that he himself, as "empirical person" had fallen at Marengo--then that which he signified would have been actualized in some other form.

41. We are dealing here with something eternally inaccessible to learned investigation. It is not for nothing that every language presents a baffling complexity of labels for the spiritual, warning us thereby that it is something not susceptible of theoretical synthesis or systematic ordering.

42. To look at the world, no longer from the heights as Aeschylus, Plato, Dante and Goethe did, but from the standpoint of oppressive actualities is to exchange the bird's perspective for the frog's.

43. He was a philosopher, and the only philosopher, whose metaphysical propositions could be absorbed with ease by intellectual mediocrity. The clarity of which he was so proud threatened at every moment to reveal itself as triviality. While retaining enough of formula to produce an atmosphere of profundity and exclusiveness, he presented the civilized view of the world complete and assimilable.

44. Now, here the Late-classical philosophy of Sophist-Stoic speculation (as distinct from the general Stoic disposition) was in opposition to religious feeling. And accordingly we find the people of Athens--that Athens which could build alters to "unknown Gods"--persecuting as pitilessly as the Spanish Inquisition. We have only to review the list of Classical thinkers and historical personages who were sacrificed to the integrity of the cult. Socrates and Diagora were executed for atheism. Anaxagoras, Protagoras, Aristotle, Alcibiades only saved themselves by flight. The number of executions for cultimpiety

my in Athens alone and during the few decades of the Peloponnesian war, ran into hundreds. After the condemnation of Protagoras, a house-to-house search was made for the destruction of his writings. In Rome, acts of this sort began (so far as history enables us to trace them) in 181 B.C. when the Senate ordered the public burning of the Pythagorean "Books of Numa". This was followed by an uninterupted series of expulsions, both of individual philosophers and of whole schools, and later by executions and by public burnings ~~xx~~ of books regarded as subversive of religion.

45. It cannot be denied, the Western Physics is drawing near to the limit of its possibilities.

46. It is almost too evident to be worth the saying that in those deeps the essence and nucleus of our science is in rapid disintegration. Up to the end of the 19th century every step was in the direction of an inward fulfilment, an increasing purity, rigour and fullness of the dynamic Nature-picture--and then, that which has brought it to an optimum of theoretical clarity, suddenly becomes a solvent.

47. This is the origin of the sudden and annihilating doubt that has arisen about things that even yesterday were the unchallenged foundation of physical theory, about the meaning of the energy-principle, the concepts of mass, space, absolute time, and causality-laws generally..

48. The moment is at hand now, when the possibility of a self-contained and self-consistent mechanics will be given up for good. Every physics, as I have shown, must break down over the motion problem, in which the living person of the knower methodically intrudes into the inorganic form-world of the known. But to-day, not only is this dilemma still inherent in all the newest theories but three centuries of intellectual work have brought it so sharply to focus that there is no possibility more of ignoring it. The theory of gravitation, which since Newton has been an impregnable truth, has now been recognized as a temporally limited and shaky hypothesis. The principle of the Conservation of Energy has no meaning if energy is supposed to be infinite in an infinite space.

49. But, if these are serious enough doubts, the ruthlessly cynical hypothesis of the Relativity theory strikes to the very heart of dynamics. Supported by the experiments of A.A. Michelson, which showed that the velocity of light remains unaffected by the motion of the medium, and prepared mathematically by Lorentz and Minkowski, its specific tendency is to destroy the notion of absolute time. Astronomical discoveries (and here present-day scientists are seriously deceiving themselves) can neither establish nor refute it. "correct" and

"incorrect" are not the criteria whereby such assumptions are to be tested; the question is whether, in the chaos of involved and artificial ideas that has been produced by the innumerable hypotheses of radioactivity and thermodynamics, it can hold its own as a useable hypothesis or not. But however this may be, it has abolished the constancy of those physical quantities into the definition of which time has entered, and end unlike the antique statics, the western dynamics knows only such quantities. Absolute measures of length and rigid bodies are no more.

50. Amongst these symbols of decline, the most conspicuous is the notion of entropy, which forms the subject of the Second Law of Thermodynamics. The first law, that of the conservation of energy, is the plain formulation of the essence of dynamics.

51. What has never hitherto been fully felt, and what leads me to regard the entropy theory (1850) as the beginning of the destruction of that masterpiece of western intelligence, the old dynamic physics, is the deep opposition of theory and actuality which is here for the first time introduced into theory itself. The first law had drawn the strict picture of a causal nature-happening, but the second law by introducing irreversibility has for the first time brought into the mechanical-logical domain a tendency belonging to immediate life and thus in fundamental contradiction with the very essence of that domain.

52. We have to-day hardly yet an inkling of how much in our reputedly objective values and experiences is only disguise, only image and expression. The separate sciences--epistemology, physics, chemistry, mathematics, astronomy--are approaching one another with acceleration, converging towards a complete identity of results.

53. This convergence has not yet been observed, for the reason since Kant--indeed, since Leibniz--there has been no philosopher who commanded the problems of all the exact sciences. Even a century ago, physics and chemistry were foreign to one another, but to-day they cannot be handled separately--witness spectrum analysis, radio-activity, radiation of heat.

54. The last discussions of epistemology are now uniting with those of higher analysis and theoretical physics to occupy an almost inaccessible domain, the domain to which, for example, the theory of relativity belongs or ought to belong. The sign-language in which the emanation-theory of radio-activity expresses itself is completely de-sensualized. Chemistry which once concerned with defining as sharply as possible the qualities of elements, such as valency, weight, affinity, and reactivity, is setting to work to get rid of these sensible traits.

55. The aim to which all this is striving, and which in particular every Nature-researcher feels in himself as an impulse, is the achievement of a pure numerical transcendence, the complete and inclusive conquest of the visibly apparent and its replacement by a language of imagery unintelligible to the layman and impossible of sensuous realization--but a language that the great Faustian symbol of Infinite space endows with the dignity of inward necessity. The deep scepticism of these final judgments links the soul anew to the forms of early Gothic religiousness.

56. The way to pure number is the return of the waking consciousness to its own secret, the revelation of its own formal necessity. The goal reached, the vast and ever more meaningless and threadbare fabric woven around natural science falls apart. It was, after all, nothing but the inner structure of the "Reason" the grammar by which it believed it could overcome the Visible and extract therefrom the True. But what appears under the fabric is once again the earliest and deepest, the Myth, the immediate Becoming, Life itself. The less anthropomorphic science believes to be, the more anthropomorphic it is. One by one it gets rid of the separate human traits in the Nature-picture, only to find at the end that the supposed pure Nature which it holds in its hand is--humanity itself, pure and complete. Out of the Gothic soul grew up, till it overshadowed the religious world-picture, the spirit of the City, the alter ego of irreligious Nature-science. But now, in the sunset of the scientific epoch and the rise of victorious Skepsis, the clouds dissolve and the quiet landscape of the morning reappears in all distinctness. The final issue to which the Faustian wisdom tends--though it is only in the highest moments that it has seen it--is the dissolution of all knowledge.

57. One and the same world-feeling speaks in all of them. They were born with, and they aged with, the Faustian Culture, and they present that Culture in the world of day and space as a historical drama. The ~~ix~~ uniting of the several scientific aspects into one will bear all the marks of the great art of counterpoint.

VOLUME 2.) 58. Life was embraced and taken in through the light-world of the eye. This is the supreme marvel that makes everything human what it is. Only with this light-world of the eye do distances come into being as colours and brightnesses; only in this world are night and day and things and motions visible in the extension of illuminated space, and the universe of infinitely remote stars circling above the earth, and that light-horizon of the individual life which stretches so far beyond the environs of the body.

59. The plant lives and knows not that it lives. The animal lives and knows that it lives. Man is astounded by his life and asks questions about it, but even man cannot give an answer to his own questions, he can only believe in the correctness of his answer, and in that respect there is no difference between Aristotle and the meanest savage.

60. Can criticism then, as criticism, solve the great questions, or can it merely pose them? At the beginning of knowledge we believe the former. But the more we know, the more certain we become of the latter.

61. It will be the characteristic task of the 20th century, as compared with the 19th, to get rid of this system of superficial causality, whose roots reach back into the rationalism of the Baroque period, and to put in its place a pure physiognomic. We are sceptics in regard to any and every mode of thought which "explains" causally. We let things speak for themselves and confine ourselves to sensing the Destiny immanent in them.

62. It is a Destiny that evoked into the world life as life, the ever-sharper opposition between plant and animal, each single type, each genus, and each species.

63. The future will be called upon to transpose our entire legal thought into alignment with our higher physics and mathematics. Our whole social, economic and technical life is waiting to be understood, at long last, in this wise. We shall need a century and more of keenest and deepest thought to arrive at the goal. And the prerequisite is a wholly new kind of preparatory training.

64. The wheel of Destiny rolls on to its end; the birth of the City entails its death.

65. The French Revolution, on the contrary, was in this regard only a victory of Rationalism. It set free not so much the nation as the concept of the nation. The dynasty has penetrated into the blood of the Western races, and on that very account it is a vexation to their intellect. For a dynasty represents history, it is the history-become-flesh of a land, and intellect is timeless and unhistorical.

66. For Vespasian's war, directed against Judea, was a liberation of Jewry. In the first place, it ended both the claim of the people of this petty district to be the genuine nation, and the prapa pretensions of their bald spirituality to equivalence with the soul-life of the whole.

67. The highest intellectual possession, therefore, known to man as a being of speech-deduced thought, is the firm and hard-won belief in this something, withdrawn from the courses of time and destiny, which he has separated out by contemplation.

68. Belief, in its primitive, unclear condition, acknowledges superior sources of wisdom by which things that man's own subtlety could never unravel are more or less manifest--such as prophetic words, dreams, oracles, sacred scriptures, the voice of the deity. The critical spirit, on the contrary, wants, and believes itself able, to look into everything for itself. It not only mistrusts alien truths, but even denies their possibility. Truth, for it, is only knowledge that it has proved for itself.

69. Rationalism signifies the belief in the data of critical understanding (that is, of the "reason") alone. In the Spring-time men could say "Credo quia absurdum" because they were certain that the comprehensible and the incomprehensible were both necessary constituents of the world--the nature which Giotto painted, in which the Mystics immersed themselves, and into which which reason can penetrate, but only so far as the deity permits it to penetrate. But now a secret jealousy breeds the notion of the Irrational--that which, as incomprehensible, is therefore valueless. It may be scorned openly as superstition or superstition, or privily as metaphysic. Only critically-established understanding possesses value. And secrets are merely evidences of ignorance. The new secretless religion is in its highest potentialities called wisdom, its priests philosophers, and its adherents "educated" people. According to Aristotle, the old religion is indispensable only to the illiterate uneducated, and his view is Confucius's and Gotama Buddha's, Lessing's and Voltaire's. Men go away from Culture "back to nature" but this nature is not something livingly experienced but something proved, something born of, and accessible only to the intellect--a Nature that has no existence at all for a peasantry.

70. This is true rationalism. Nirvana, for them, is a purely intellectual release and corresponds exactly with the "Autarkeia" and "Eudaimonia" of the Stoics. It is that condition of the understanding and waking-consciousness for which Being no longer is. The great ideal of the educated of such periods is the sage. The sage goes back to Nature--to Ferney or Ermenonville, or to Attic gardens or Indian groves--which is the most intellectual way of being a megalopolitan. The sage is the man of the Golden Mean. His askesis consists in a judicious depreciation of the world in favour of meditation.

71. Every "Age of Enlightenment" proceeds from the unlimited optimism of the reason--always associated with the type of the megalopolitan--to an equally unqualified scepticism. The sovereign waking-consciousness, cut off by walls and artificialities from living nature and the land about it and under it,

cognises nothing outside itself. It applies criticism to its 301  
imaginary world, which it has cleared of everyday sense-expe-  
rience, and continues to do so till it has found the last and  
subtlest result, the form of the form--itself: namely, nothing.  
With this the possibilities of physics as a critical mode of  
world-understanding are exhausted, and the hunger of metaphysic-  
s presents itself afresh.

72. Within the world-as-history, in which we are so living-  
ly woven that our perception and our reason constantly obey our  
feelings, the cosmic flowings appear as that which we call ac-  
tuality, real life.

"PHILOSOPHY OF HISTORY IN EUROPE" BY ROBERT FLINT.

- 21) ## The old classical world was exhausted. It was only on a  
richer and fresher soil that the first principles of the Gospel  
and the highest results of Greek and Roman genius could mingle  
in productive union, could gradually create a civilisation in  
which the new, that is, the true, man would be manifested. The  
barbarians were needed, and the barbarians came.
- 22) ## The name of Rene Descartes stands by universal consent,  
along with that of our Francis Bacon, at the head of the modern  
epoch of philosophy. With them, the world shook itself finally  
loose from the grasp of scholasticism, and definitely entered  
on the path which it is still pursuing.
- 23) ## Ages of barbarism had been seen to succeed ages of culture
- 24) ## A mean and ignorant monk, whose most important achievement  
was the erection of a monastery, and who spent the best part  
of his life in useless solitude, trembling before the super-  
stitious fancies of his weak and ignoble nature.
- 25) ## When old institutions are crumbling and society is out of  
joint, when anarchy prevails and ruin is near, Providence fails  
not to send wise and conciliatory men who speak the truth in  
love, and whose warning voice, if listened to, might go far to  
avert the impending catastrophe. But stolidity, self-confidence  
and passion generally prevent its being heard, and then rough-  
er messengers and a sterner message are sent. Turgot was a  
messenger of mercy to the royalty, nobility, and clergy of  
France, at a time when the forces of democracy were rapidly  
mastering for their destruction; but his counsels and efforts  
were in vain, and so Mirabeau and Danton had to follow him.
- 26) ## He definitively showed history to be no mere aggregates  
of names, dates, and deeds brought together and determined  
either accidentally or externally, but an organic whole with  
an internal plan realised by internal forces.
- 27) ## How the mental or spiritual movement in history underlies  
pervades, and originates the outwardly visible movement.

"Philosophy of history in Europe" by Robert Flint

## Society was everywhere found ready for their reception, and soon the new principles were stronger than the old and struggling with them for the mastery. That they had gained it, the Revolution declared in the most decisive and startling manner. With that event, the ideas which had produced it and were set completely free by it burst forth in exaggerated forms, in new and strange developments, in many fantastic and even hideous applications. The minds of men were excited in the highest degree. They were tossed between the extremes of love and hate, hope and despair, as they have never been since, and as they had not been for more than two centuries before. The fountains of emotion in the human heart were laid open to their depths as if by an earthquake. With the sincerest and worthiest partisans of the Revolution, among whom Condorcet must undoubtedly be numbered, love and hope were of course the dominant passions. The splendours of a mirage gave a deceptive beauty to the waste howling wilderness before them. Faith in the future of the human race strengthened them to bear even the horrors of the Reign of Terror; faith in a thorough regeneration of the world and a blessed millennium. It was "a time" says Hegel, "in which a spiritual enthusiasm thrilled through the world, as if the reconciliation between the divine and the secular was now first accomplished."

## He was the persistent opponent and oppressor of free thought; he feared and hated speculation; cherished a mean jealousy of every kind of intellectual superiority which he could not enslave and exerted the immense force which his genius and fortune gave him to turn reason from every path of inquiry which might lead to conclusions unfavourable to his own schemes and interests. He made France, as has been said, one soldier, and himself the God of that soldier, and to confirm and perpetuate the idolatry he strove to extinguish light and crush liberty.

## Men were too occupied and excited to be able to reflect with calmness on the course of history, issued in the military despotism of Napoleon, which proved as unfavourable to historical philosophy as democratic change and violence.

## He failed as he deserved to do, and was signally punished for his prostitution of vast powers to a mean end--for his preference of a vulgar and baneful glory to the far grander career to which Providence had invited him.

## With the age of Bacon and Descartes, according to Saint-Simon, the day of positive science began to dawn out of the night of theological conjecture.



1. It becomes evident that the leading factor in human progress is the advent, from time to time, of men who pass beyond the accepted ideas of their day and become the discoverers and revealers of truths hitherto unknown among mankind. The inventor, the pioneer, the genius, the prophet--these are the men on whom the transformation of the world primarily depends.
2. All down the ages, whenever the spiritual life of men has become degenerate and their morals corrupt, that most wonderful and mysterious of men, the prophet, makes his appearance. He arises, like a seer among blind men, to proclaim his gospel of righteousness and truth.
3. That the world, during the nineteenth and the early part of the twentieth centuries, has been passing through the death pangs of an old era and the birth pangs of a new, is evident to all. The old principles of materialism and self-interest, the old sectarian and patriotic prejudices and animosities, are perishing, discredited, amidst the ruins they have wrought.
4. Revolutionary changes of unprecedented magnitude have been occurring in every department of human life. The old era is not yet dead. It is engaged in a life and death struggle with the new.
5. Needs of the times. Never were the new problems confronting men so gigantic and complex as now. Never were the proposed solutions so numerous and conflicting. Never was the need of a great world teacher so urgent or so widely felt.
6. The position of Baha'u'llah among the prophets is unprecedented and unique, because the condition of the world at that time of his advent was unprecedented and unique. By a long and chequered process of development in religion, science, art and civilization the world had become ripe for a teaching of Unity. The barriers which in previous centuries had made a world-unity impossible were ready to crumble when Baha'u'llah appeared, and since his birth, in 1817, and more especially since the promulgation of his teachings began, these barriers have been breaking down in most astonishing fashion.

They impressed me as meeting the great needs of the modern world more fully and satisfactorily than any other presentation of religion which I had come across--an impression which subsequent study has only served to deepen and confirm.

8. Selfish views and selfish actions inevitably bring social disaster, and that if Humanity is not to perish ingloriously each must look on the things of his neighbour as of equal importance with his own.
9. Bahau'llah does not lay down hard and fast rules for the details of social life. In a developing society laws must constantly be modified in accordance with the changing requirements of the times, and the system proposed by the founders of the Baha'i Movement is sufficiently elastic to make full provision for this necessity. Bahá'u'llah counsels, although he does not definitely enjoin.
10. Suddenly to grant full self-government to people without education, who are dominated by selfish desires and are inexperienced in the conduct of public affairs, would be disastrous. There is nothing more dangerous than freedom for those who are not fit to use it wisely.
11. If we wish to ascend the scale of progress, instead of looking backward to the animal world, we must direct our gaze forwards and upward, and must take not the beasts, but the prophets as our guides. The principles of unity, concord and compassion taught by the prophets are the very antithesis of those dominating the animal struggle for self-preservation, and we must choose between them for they cannot be reconciled.
12. In the world of nature the dominant note is the struggle for existence--the result of which is the survival of the fittest. The law of the survival of the fittest is the origin of all difficulties. It is the cause of war and strife, hatred and animosity, between human beings. In the world of nature there is tyranny, egoism, aggression, overbearance, usurpation of the rights of the others and other blameworthy attributes which are defects of the animal world. Therefore so long as the requirements of the natural world play paramount part among the children of men, success and prosperity are impossible. Nature is warlike, nature is bloodthirsty, nature is tyrannical, for nature is unaware of God the Almighty. That is why these cruel qualities are natural to the animal world.
13. From the beginning of human history down to the present time various religions of the world have anathematized one another and accused one another of falsity. They have shunned one another most rigidly, exercising mutual animosity and rancour. Consider the history of religious warfare. One of the greatest religious wars, the Crusades, extended over a period of 200 years. Sometimes the Crusaders were successful killing pillaging and taking captive the Muhammadan people

sometimes the Mussulmans were victorious, inflicting bloodshed and ruin in turn upon the invaders.

"So they continued for two centuries alternately fighting with fury and relaxing with weakness until the European religionists withdrew from the East, leaving ashes of desolation behind them and finding their own nations in a condition of turbulence and upheaval. Yet this was only one of the "Holy Wars."

14. Concerning the prejudice of race; it is an illusion, a superstition pure and simple, for God created us all of one race...In the beginning also there were no limits and boundaries between the different lands; no part of the earth belonged more to one people than to another. In the sight of God there is no difference between the various races. Why should man invent such a prejudice? How can we uphold war caused by such an illusion? God has not created men that they should destroy one another. All races, tribes, sects and classes share equally in the bounty of their Heavenly Father.

"The only real difference lies in the degree of faithfulness of obedience to the laws of God. There are some who are as lighted torches; there are others who shine as stars in the sky of humanity. The lovers of mankind, these are superior

men, of whatever nation, creed or colour they may be".

15. Many are the wars which have been fought over pieces of territory whose possession has been coveted by two or more rival nations. The greed of possession has been as fertile a cause of strife among nations as among individuals. According to the Baha'i view, land rightly belongs not to individual men or individual nations but to humanity as a whole, may, rather, it belongs to God alone, and all men are but tenants.

16. Land belongs not to one people but to all people. The earth is not man's home but his tomb. However great the conqueror, however many countries he may reduce to slavery, he is unable to retain any part of these devastated lands, but one tiny portion--his tomb.

17. It may happen that at a given time warlike and savage tribes may furiously attack the body politic with the intention of carrying on a wholesale slaughter of its members. In such a circumstance defence is necessary.

18. Baha'u'llah teaches that the universe is without beginning in time. It is a perpetual emanation from the Great First cause. The creator always had His creation and always will have. Worlds and systems may come and go, but the universe remains. All things undergo composition, in time undergo

de-composition, but the component elements remain. The creation of a world, a daisy or a human body is not "making something out of nothing" it is rather a bringing together of elements which before were scattered, a making visible of something which before was hidden. By and by the elements will again be scattered, the form will disappear, but nothing is really lost or annihilated; ever new combinations and forms arise from the ruins of the old. Baha'u'llah confirms the scientists who claim, not six thousand, but millions and billions of years for the history of the earth's creation. The evolution theory does not deny creative power. it only tries to describe the method of its manifestation, & the wonderful story of the material universe which the astronomer, the geologist, the physicist, the physicist and the biologist are gradually unfolding to our gaze is, rightly appreciated, far more capable of evoking the deepest reverence and worship than the crude and bald account of creation given in the Hebrew Scriptures. The old account in the Book of Genesis had, however, the advantage of indicating by a few bold strokes of symbolism the essential spiritual meanings of the story, as a master painter may, by a few strokes of the brush convey expressions which the mere plodder with the most laborious attention to details may utterly fail to portray.

19. Abdu'l-Baha says "Know that this is one of the most abstruse spiritual truths that the world of existence, that is to say, this endless universe, has no beginning... Know that a Creator without a creature is impossible, a provider without those provided for cannot be conceived; for all the divine names and attributes demand the existence of beings. If we could imagine a time when no being existed, this imagination would be the denial of the Divinity of God. Moreover, absolute non-existence cannot become existence. If the beings were absolutely non-existent, existence would not have come into being. Therefore, as the Essence of Unity, that is, the existence of God, is ever-lasting and eternal and has neither beginning nor end, it is certain that this world of existence has also neither beginning nor end. Yet, it may be that one of the parts of the universe, one of the globes, for example, may come into ~~six~~ existence, or may be disintegrated, but the other globes are still existing. As each globe has a beginning, necessarily it has an end, because every composition collective or particular, must of necessity become decomposed; the only difference is that some are quickly decomposed and others more slowly, but it is impossible that a composed thing should not eventually be decomposed.

-THE MILINDAPANHA (Buddhist Text): ON THE CAUSE OF (311),  
INEQUALITY IN DESTINY. Said the king, "O Sage Nagasena,  
what is the reason that men are not all alike, but some  
long-lived and some short-lived, some wealthy and some  
sickly, some handsome and some ugly, some powerful and  
some weak, some rich and some poor, some of high degree  
and some of low degree, some wise and some foolish?"

Said the elder, "Your Majesty, why are not trees  
all alike, but some sour, some salt, some bitter, some pun-  
-gent, some astringent, some sweet?"

"I suppose because of a difference in the seed."

"In exactly the same way, Your Majesty, it is through  
a difference in their karma that men are not all alike  
, but some long-lived and some short-lived, some healthy  
and some sickly, some handsome and some ugly, some pow-  
erful and some weak, some rich and some poor, some of  
high degree and some of low degree, some wise and some  
foolish. Moreover, the Blessed One has said as follows:

'All beings have karma as their portion; they are heirs  
of their karma; they are sprung from their karma; their  
karma is their kinsman; their karma is their refuge;  
karma allots beings to meanness or greatness.'

"If anyone says that a man must reap according to his  
deeds, in that case there is no religious life, nor  
is there any opportunity afforded for the entire ex-  
tinction of misery. But if anyone says that the reward  
a man receives accords with his deeds, in that case there  
is a religious life and opportunity is afforded  
for the entire extinction of misery.

"It is as if a man were to put a lump of salt into  
a small cup of water. What think ye, O priests? Would, now  
, the small amount of water in this cup be made salt  
and undrinkable by the lump of salt?"

"Yes, Reverend Sir."

"And why?"

"Because there was but a small amount of water in  
the cup and so it was made salt and undrinkable by the  
lump of salt."

"It is as if a man were to throw a lump of salt into  
the river Ganges. What think ye? Would, now, the river  
Ganges be made salt and undrinkable by the lump of  
salt?"

"Nay, verily, Reverend Sir."

"And why not?"

"Because the mass of water in the river Ganges is  
great and so is not made salt and undrinkable by the  
lump of salt."

"In exactly the same way, we may have the case of

an individual who does the same slight deed of wickedness and expiates it in the present life, though it may be in a way which appears to him not slight but grievous. "But every deed a man performs, With body, or with voice, or mind, 'T is this that he can call his own, This with him take as he goes hence.

This is what follows after him, And like a shadow ne'er departs.

Let all, then, noble deeds perform,

A treasure-store for future weal,

For merit gained this life within,

Will yield a blessing in the next."

When a woman has been irascible and violent, and at every little thing said against her has felt spiteful, angry, enraged and sulky and manifested anger, hatred and heart-burning; has been of an envious disposition, and felt envy at the gains, honor, reverence, respect, homage and worship that came to others and been furious and envious thereat; then, when she leaves that existence and comes to this one, wherever she may be born, she is ugly, of a bad figure and horrible to look at and indigent, poor, needy and low in the social scale.

"And again, when a woman has been irascible and violent and at every little thing said against her has felt spiteful, angry, enraged and sulky and manifested anger, hatred and heart-burning; has given alms and has not been of an envious disposition nor felt envy at the gains, honor, reverence, respect, homage and worship that came to others nor been furious and envious thereat; then, when she leaves that existence and comes to this one, wherever she may be born, she is ugly, of a bad figure and horrible to look at and rich, wealthy, affluent and high in the social scale.

"And again, when a woman has not been irascible or violent and, though much has been said against her, has not felt spiteful, angry, enraged or sulky, nor manifested anger, hatred and heart-burning; when she has given no alms, has been of an envious disposition and felt envy at the gains, honor, reverence, respect, homage and worship that came to others and been furious and envious thereat; then, when she leaves that existence and comes to this one, wherever she may be born, she is beautiful, attractive, pleasing and possessed of surpassing loveliness and indigent, poor, needy and low in the social scale.

"It is not this same name and form that is born into the next existence, but with this name and form, Your Majesty, one does a deed--it may be good or it may be wicked--and by reason of this deed another name and form is born into the next existence."

"If it is not this same name and form that is born into the next existence, is one not free from one's evil deeds?"

"If one were not born into another existence," said the sage, "one would be freed from one's evil deeds,--but inasmuch as one is born into another existence,--therefore is one not freed from one's evil deeds."

"Give an illustration."

"Your Majesty, it is as if a man were to take away another man's mangoes and the owner of the mangoes were to seize him and show him to the king and say, 'Sire, this man hath taken away my mangoes,' and the other were to say, 'Sire, I did not take this man's mangoes. The mangoes which this man planted were different mangoes from those which I took away. I am not liable to punishment.' Pray, Your Majesty, would the man be liable for punishment?"

"Assuredly would he be liable to punishment."

"For what reason?"

"Because, in spite of what he might say, he would be liable to punishment for the reason that the last mangoes derived from the first mangoes."

"In exactly the same way, Your Majesty, with this name and form one does a deed--it may be good or it may be wicked--and by reason of this deed another name and form is born into the next existence. Therefore one is not freed from one's evil deeds."

"Give another illustration."

"Your Majesty, it is as if a man were to buy from a cowherd a pot of milk and were to leave it with the cowherd and go off, thinking he would come the next day and take it, and on the next day it were to turn out sour cream, and the man were to come back and say, 'Give me the pot of milk,' and the other were to show

him the sour cream and the first were to say, 'I did not buy sour cream from you. Give me the pot of milk,' and the cowherd were to say, 'While you were gone, your milk turned into sour cream,' and they, quarreling, were to come to you. Whose cause, Your Majesty, would you sustain?"

"That of the cowherd."

"And why?"

"Because, in spite of what the man might say, the one sprang from the other." This consciousness-being in its series thus inclined toward the object by desire and impelled toward it by karma like a man who swings himself over a ditch by means of a rope hanging from a tree on the hither bank, quits its first resting-place and continues to subsist in dependence on objects of sense and other things and either does or does not light on another resting-place created by karma. Here the former consciousness, from its passing out of existence, is called passing away and the latter, from its being re-born into a new existence, is called rebirth. But it is understood that this latter consciousness did not come to the present existence from the previous one and also that it is only to causes contained in the old existence--namely, to karma called predispositions, to inclination, an object, etc.--that its present appearance is due. "As illustrations here may serve as echoes and other similes."

As illustrations of how consciousness does not come over from the last existence into the present and how it springs up by means of causes belonging to the former existence, here may serve echoes, light, the impressions of a seal and reflections in a mirror. For as echoes, light, the impressions of a seal and shadows have sound etc. for their causes and exist without having come from elsewhere just so is it with this mind. Moreover, "Nor sameness, nor diversity, nor can from that series take their rise."

For if, in a continuous series, an absolute sameness obtained, then could sour cream not arise from milk; while, on the other hand, if there were an absolute diversity, then could not a milk-owner obtain sour cream. The same argument holds good in regard to all causes and effects. This being so, it would be more correct not to use the popular mode of stating the case, but would not be desirable. Therefore, we must merely guard ourselves from supposing that there is here either an absolute sameness or an absolute diversity.

Because this round of existence is without any starting-point and of beings who course and roll along from birth to birth, blinded by ignorance and fettered by desire, there is no beginning discernible. Such is the length of time during which misery and calamity have endured and the cemeteries have been replenished; insomuch that there is every reason to feel disgust and aversion for all the constituents of being and to free oneself from them.



ANANDA METTEYA in "BUDDHISM" Review: Burma Vol.1. (1903).

1. The flames shall spread throughout the universe, and heaven and earth and hell be crumpled into one smoke-filled chaos, until at last naught shall remain of the Elder world but an illimitable ocean, and silence and obscurity; and the Old Order of Things shall have passed utterly away. All life shall have vanished,--there will be no more on earth the sound of laughter or of tears, nor any silence of the Gods to mock. Only the Deep Waters, and the Darkness, and the Silence--only these shall reign--an elemental chaos, unredeemed of any life.

Yet not forever. When the long reign of Darkness shall have passed, a new Sun rising from the East shall shed its light; and from the Deep Waters shall come forth an Island. 2. Now the destroying fire of Science, like a modern Surtur, mounting aloft even to the distant stars, makes heaven one with earth and leaves behind it but a darkling chaos in the mind of man; the problems of his life unanswered, the secret meanings of his being unrevealed;--to his questionings of why and whither only an answering silence; to his search for Light only the darkness of an unavailing nescience.

The ancient Gods are fallen,--some yet passing, all must inevitably go. For this new Civilisation of a hundred years is the child of modern Science, and the real rulers of the West are the great workers in the scientific arena. The commerce which has spread this civilisation over all the globe--that commerce without which England would starve in two month's time--is the child of Watt and Stephenson, and of innumerable workers since their time. The food, the clothing, the light, the warmth, the ability to travel in the West are all the gifts of applied Science, and we know not how many industries, born in the scientist's laboratory and the mechanician's workshop, have conspired together to bring our message from the East to the far-distant West to-day. And if these real rulers of the world the physicist, the engineer, the chemist, the electrician, are agreed on any one thing, that thing is the impossibility of accepting any longer the bases of the old religious beliefs; for in the world which they have investigated with a patience so wonderful, with an analysis so accurate, and a genius so supreme, they have found everywhere only the operations of natural laws, and have rightly concluded that those beliefs which aforetime constituted the Religions of the West have, in their fundamental doctrine of creation--whether creation of these worlds or of our human souls--no foundation save in the imaginations of their promulgators. And what the rulers of the West believe, and what they reject to

or refuse to consider--that, in no long time, the whole Western world will be believing, rejecting, and refusing to consider.

3 When the underlying deduction of Science, that the Universe consists of Phenomena, the resultant of the action of definite Laws, and that all talk of a Nounenon behind such Phenomena is but a vain echo of early animistic beliefs, but an expression of our own ignorance, comes home in its tremendous fulness to the minds of the Peoples of the West, then in proportion to the acceptance of that great generalisation, there will be, there can be, no more adhesion to any form of religious Belief which maintains the existence of a Supreme Nounenon behind all Phenomena, of a Lawgiver behind those Laws, of a Hand whereby these worlds were made.

And so, the West is in a fair way to lose what of Religion it has--that end is inevitable, as inevitable as the progress of Science itself. The forces of Heredity, the old instincts and traditions may for a time suffice to check the stream--but a few generations of widening knowledge will suffice to break down that barrier; and then in the West there can be no more religion--no more religion as past generations comprehended it. If religion were concerned with mere beliefs, if it were a resultant only of untutored animistic views, this would be well indeed, for every atom of wrong views, swept from the mind of humanity is gain to all. But it so happens that religion--all religions in varying degrees--contains also one thing that is essential to the well-being of Humanity--the teaching of that morality, that ethical basis of life, which lies at the root of all real civilisation.

4. The State, its strength sapped by the enervation of its children, hastens towards a final and an irretrievable calamity; --falls, even as fell Imperial Rome, conquered, not indeed by Goth or Hun, but by the decadence of the virtue of its people, by their loss of guiding principle in life; by their want of an Ideal to follow.

5. If the churches are empty, the taverns are full; if laws for restraint of crime are multiplied each year, so also are the goals; if education is increasing on every hand, so also is insanity; and, if we set aside such general calamities as plagues and famines, there is more real poverty, more starvation, more utter misery in England and America to-day than yet exists in any Buddhist land, where the people are poorer indeed in this world's goods, but richer, incomparably richer, in that trained attitude of mind, born of a deep appreciation of the realities of existence and of a cultured aestheticism, which alone can give rise to true contentment, to mental peace, to

a happiness which finds its goal rather in the inalienable 317  
delights of the exercise of the higher mental faculties.

6. The voices of the vast armies of the Powers--ten million men  
torn from the useful service of humanity in field or factory or  
State, trained in the arts of death and devastation, waiting  
but a word to let Hell loose on earth,--these have answered!

Have answered that modern enlightenment has failed to  
calm the basest passions in the hearts of men; has failed--  
how bitterly those millions testify,--to increase those virtues  
of solidarity whereon alone a lasting progress can be built.  
Each year sees new millions of the nations' wealth wasted in  
munitions of war.

7. What is the cure for the ever-growing misery, the stress and  
turmoil of the modern life? We would answer that the cause of  
that failure lies, firstly in the steady disappearance of the  
ethical basis of life before the attacks of Science on Revealed  
Religion; and secondly that the energies of the Western Civiliza-  
tion have been turned in a direction from which no final sa-  
tisfaction can be gained;--we would answer that the cure for  
somewhat at least of the burden of modern life lies in the adop-  
tion of an ethical system not based on revelation,--lies in the  
realisation of the fact that true happiness depends, not upon

the multiplication of material possessions, but on the cul-  
ture of the higher faculties of the mind. In other words,  
there is need in the West to-day of a Religion which shall con-  
tain in the highest degree a philosophy, a system of ontology,  
founded on Reason rather than upon Belief; a religion contain-  
ing the clearest possible enunciation of ethical principles;  
a Religion which shall be devoid of those animistic speculations  
which have brought about the downfall of the hereditary faiths  
of the West, devoid of belief in all that is opposed to reason--  
a Religion which shall proclaim the Reign of Law alike in the  
world of Matter, and in the world of Mind. Such a Religion  
exists.

8. It has been the Faith of forgotten ages, it is to-day the  
greatest of all the world-religions;--it will be the Faith of  
the Future in that far distant time, when all mankind, conquered  
by the Love it teaches, enlightened by the Truth it holds, shall  
dwell at last in harmony, in self-restraint, in mutual forbear-  
ance;--shall attain at last to a true Civilization; to a  
happiness beyond our hopes, who live but in the childhood  
of humanity; to a knowledge far beyond our deeming, as the stars  
beyond our earthlit lamps.

9. It is to tell some little part of that great Message which  
our Master left as the world's inheritance, that Law of Love and  
Truth He taught for the deliverance of all mankind, that

our new Journal is launched this day upon the Ocean of Existence.

10. To all questions as to the beginnings of things,--as to how this world came into being, or the source of life,--to these Buddhism has no answer, and the Buddha Himself refused to consider them. And this for a very simple reason. Buddhism is a religion of Here and Now; it is a practical solution of many of the difficulties of life. Unconcerned with Yesterday or To-morrow, its interest is centered on one question only: What can we do for the attainment of Happiness?

11. The idea of a Supreme Being, again, Buddhism, void of animistic beliefs even in its conception of the nature of man, necessarily rejects in toto. For the categorical exposition of the falsity of which belief see Brahmajala Sutta, translated by Dr. Rhys Davids in the 'DIALOGUES OF BUDDHA' page 30 et seq. which Sutta also sets forth--not without an underlying subtle humour,--the various causes which have led men to hold that belief. It thus avoids the necessity of proclaiming that mystery into which it is not lawful to enquire, common to all the Theistic Creeds:--the mystery, namely, of the Origin of Evil:--the mystery of how an all-wise, all-merciful and all-powerful Deity could possibly have created a world so full of sorrow, evil, and all manner of sin, that man needs the teaching of Religion in order to free himself from its contamination.

12. With all these speculations and beliefs, then, Buddhism as a Religion has no concern, its interest is fixed only on the life we live:--its search only for the truth about existence.

13. That Higher Truth, we must distinctly understand, is not contained in any words, in any system of religion, or philosophy its attainment is a question of personal endeavour, it is the fruit of the great conquest of self,--and no formulae of words or written Scriptures can do more for us than indicate the ways in which it may be gained.

14. In order to accurately estimate the value to humanity of any particular religious system, it is necessary at the outset to assume the critical attitude of mind, and to judge it, not by its own claims to be regarded as the only Truth, not by its promises or threats concerning the Hereafter.

15. Buddhists do not believe in any God (in the Occidental conception of a Supreme Being who can hear and answer prayers) at all; the images before which they kneel are representations only of One whom, for His love for all mankind, and because He found the Way to Peace, they worship in gratitude a man, long since passed into that utter passing away which leaves nothing whatever behind. They are not praying to, Buddhists do not pray at all;--and the offerings they make are

but a symbol of their reverence for the Great Teacher, and a 319 means of concentrating their minds on the meaning and truth of the words they are saying.

16. It unites in itself, and vivifies with a new meaning, all the great movements for the suppression of ancient barbarisms and the promotion of peace and true prosperity which are being mooted in the West.

17. Not only the continual transmutation, but the emptiness, the unreality of self in the world, the Maya, is in Shakespeare wondrously expressed in The Tempest:

And, like the baseless fabric of this vision, The cloud-capp'd towers, the gorgeous palaces, The solemn temples, the great globe itself, Yea, all which it inherit, shall dissolve, And, like this insubstantial pageant faded, Leave not a rack behind. We are such stuff As dreams are made on, and our little life is rounded with a sleep.

18. Shakespeare, out of the changefulness and mutability of material things, finds the other causal chain of the intelligible character of man, the Karma, which apart from influences of Gods or of high heaven determines the various vicissitudes of our life; as is said in the second scene of Act I of King Lear:

"This is the excellent foppery of the world, that when we are sick in fortune--often the surfeit of our own behaviour-- we make guilty of our disasters the sun, the moon and the stars; as if we were villains by necessity, fools by heavenly compulsion; knaves, thieves and treachers, by spherical predominance; drunkards, liars and adulterers, by an enforced obedience of planetary influence.

19. Atheism though simply meaning the 'want of a God' or the 'no-God' has through the odium theologicum come to mean an active and wicked denial of a God. Buddhism does not deny, it simply ignores such a conception.

20. The history of the individual does not begin with his birth but has endless ages in the making; and he cannot sever himself from his surroundings, no, not for an hour. The tiniest snow-drop drops its fairy head just so much and no more, because it is balanced by the universe. It is a snow-drop, not an oak, and just that kind of snow-drop because it is the out-come of the karma of an endless series of past existences.

21. To understand the difficult truth that there is no 'I' no Soul that thinks or sees or acts through mind or eye or hand; but only a succession of phenomena, mental, visual, molar each, by reason of Moha, the illusion, giving rise to a momentary 'I'--this is in Buddhism accounted the first step of progress in real knowledge; and to this end we are instructed to watch the passage of these thoughts, sensations and actions,

until we learn that there is no Thinker, Seer, Doer, behind the mental puppet-show,--no I at all or any living Soul in man.

And so, I watched, seeing the many thoughts that seemed my thoughts, but that, could I but understand aright, were thinking me.

22. There is one error, very common in the earlier works on Buddhism, and not infrequently met with to-day, which cannot be too strongly protested against. This is the idea--first started, I believe, by Burnouf, and in those early days of Buddhist scholarship quite natural--that there are three sorts of Nibbana:--Nibbana proper, Parinibbana and Mahaparinibbana. This--as has been well pointed out by Childers and ~~Xy~~ Rhys Davids--is an entire misconception.

22. These words do not imply that there are two sorts of Nibbana; but refer rather to the state of the Arahant or Buddha before and after death respectively; the principle of Nibbana is One--Infinite, Changeless, Real:--It is the End of All--how should there be aught beyond It?

23. For as the Ptolemaists held the centre of the earth to be the central point of all the universe, and as all their conclusions about the motions of the heavenly bodies were falsified by the incorrectness of that belief; so did the earlier ontological systems of the West, from that of Descartes downwards, arrive at incorrect conclusions about the nature of Being, by reason of the fact that they centred the noetic universe around an imaginary being dwelling in man, which they termed the Ego, or Immortal Soul.

24. I would point out that with this abandonment of a Soul or Ego, all such questions as "who attains Nibbana?" must necessarily be set aside. This denial of a 'Soul'--of any immortal principle in man,--is one of the cardinal tenets of Buddhism. It is this doctrine which makes of Buddhism a Religion altogether apart from all other forms of religious belief. The being of a man, according to Buddhist psychology, consists of five very complex groups, each as it were a little universe in itself which we may conveniently classify as Body, Sensations, cognitions, Tendencies, and Thoughts or Aspects of Consciousness.

25. When we wind a watch up, the work done imposes stresses on the material of the spring, which will later manifest as work when the escapement allows the watch to run down. When a being dies, he leaves behind him very many of these 'Tendencies' and they, in running down, so to speak, manifest as a being who is a new being from the Western, individualistic point of view, but the same being from the Buddhist standpoint as dependent on the same Karma or sequence of cause and effect.

26. This is the so-called 're-incarnation' of which very garbled views have been spread in the west:- transmigrating were a better term, for there is something which transmigrates, --i.e. passes over--namely the tendencies, collectively the Kamma; whilst there is nothing whatever, according to Buddhist ideas, which reincarnates-- a term which implies the existence of a Ghost or Soul in the being which (as the Hindu believes) passes over from body to body as a man changes his clothes. Buddhism denies the existence of anything to reincarnate--so Buddhism does not teach re@incarnation--all that passes over from life to life according to our views is this involved energy of the Tendencies. A good simile of the idea intended to be conveyed is that of the transmission of energy commonly used in text-books on physics. You place a number of billiard-balls in a line, each in contact with its neighbour, and strike the end one--the balls all along the line cannot appreciably move because each has another in front of it--but they transmit the energy, and the ball at the other end of the row flies off, after a certain small lapse of time.

27. Concerning the operation of this Buddhist proposition that 'Mental action and re-action are opposite and equal'. If you start good samkharas, then you will later enjoy good mental states--and vice versa, if you start evil tendencies, states of woe will arise. But as each being's Kammās are practically infinite in number, because of the ages during which they have been produced, we find ourselves involved in never-ending transition, now in states of happiness, now in states of woe. It is an endless circle of Becoming;--now becoming a happy being, and, now again, an unhappy one;--and so it goes on, so long as we continue to produce these tendencies at all.

28. If again you should ask: 'How does he who orders his life aright realise that Nibbana?' I should reply, 'He, O king, who orders his life aright grasps the truth as to the development of all things, and when he is doing so he perceives therein birth, he perceives old age, he perceived disease, he perceives death. But he perceives not therein, whether at the beginning or the middle or the end, anything worthy of being laid hold of as a lasting satisfaction.

29. And therewith does his mind leap forward into that state in which there is no becoming, and then has he found Peace, then does he exult and rejoice at the thought, "A refuge having have I found at last!" And he strives with might and main along that path, searches it out, accustoms himself thoroughly to it.

30. Still to that does he direct his mind again and again; until gone far beyond the transitory, he gains the Real.

31. We whose life is a becoming, must meditate It Absolute, unaltering, neither springing into being nor yet passing away. And yet, It exists--even our very reason must tell us this, for we know that we can conceive a thing only by comparison with that which is not it. Thus if I say a thing is white, I speak with reference to and by comparison with that which is not white, ~~It~~ and so with all our mental concepts. Comprehending then, as we do comprehend, the conditioned, the evanescent, the known universe in which we live, we may--may--we must deduce a state which is Unconditioned, Unchanging, and Unknown. As it is said in the Udana "There exists, Brothers, an unborn, unoriginated, uncompounded, unformed. Were there not, O Brothers, this unborn, unoriginated, uncompounded, unformed, there would be no possible exit from this world of the born, the originated, the compounded, the formed.

32. Let us imagine Space. Now by this word 'Space' we mean two very different things--which yet are in a certain way related to each other--we mean on the one hand infinity, and on the other finite extension. We say a cube occupies space in the latter sense of the term, but we are of course aware that its so doing does not detract anything from the Infinite Space; for a cube, howsoever big it might be, could, of course, never take up any room at all in infinite space. No formed thing ever could --for anything having a shape is necessarily finite; --what we call the form of a thing is just the collective appearance of its boundaries; and as space in the infinite sense has no boundaries, you cannot, for instance, have an infinite cube. So a cube, whatever size it is, is always finite, and as such it occupies finite space, and takes up no room at all in infinite space, which remains the same whether the cube is there or not. Now conceive of infinite space, and let us imagine it filled by an homogeneous medium--a sort of very thin jelly, like the Aether of modern science; and let us suppose this space-jelly to have a single property, that of consciousness per se. This thought-space symbolises our Mibbana-dhatu; but in so much as what we call thought or consciousness implies the comparison of two things, and as in our infinite thought-space there is nothing else but the thought-jelly to begin with it is quite obvious that that consciousness or thought which it has will be utterly different from what we mean by those words. Now suppose a cube--a solid cube--to come into existence in that thought-space. This cube must be imagined to consist of some other substance than the thought-jelly, and to definitely displace, say a cubic inch, of that material. Now, if I may be permitted the use of a rather loose expression



we may regard the thought-space as bounded towards its centre (the centre being merely the point which we are considering) by the walls of the cube. Now at those walls there will spring up a consciousness in the thought-ether such as we know, i.e. a differentiation-consciousness; for the thought-ether on one face of the cube will conceive itself an individual separate thing. It will think "Here am I. On my right hand is that surface, over there is a corner, here is a line"--and so on. Let then the cube change form betimes--sometimes it becomes a rhomboid, sometimes its corners vanish and it becomes a sphere and so on;- it is composed of an infinitude of little particles that are never still for an instant. With every movement in the cube a new sort of consciousness--or rather series of consciousnesses--will spring up in the adjacent thought-ether-- now cube-consciousness; now a sphere-consciousness; again a rhomboid, then a tetrahedron. Now just as that inch-cube does not take up any room in infinity so all these little sorts of consciousness--differentiation-consciousness--do not in the least degree alter the general noetic consciousness of the thoughtspace; and if that cube were to be suddenly annihilated, then the differentiation-consciousness rising at its faces will vanish too; that is, in their place the infinite space-thought, the undifferentiated absolute consciousness alone will remain. Now, the Nibbana-dhatu is typified in this illustration by the infinite thought-jelly, and man's being by the changing cube. The form of that cube is the symbol of his Rupa; its capacity of responding to external vibrations his Vedana; its faculty of discriminative perception, his Sanna and the inherent cubeness of it, so to speak his Samkhara. When the Araham dies, these four Khandas or groups break up altogether--there are no Tendencies left to build up a new being:-- and so the Vinnanam no longer arises in dependence on those groups, and that being, as far as our comprehension of him goes ceases to exist as a separate entity. The Nibbana dhatu is-- that is all that we can predicate concerning the Araham after death.

33. Often we pass through dream succeeding dream, never doubting but that they are real; rejoicing at their joy, grieving and fearing at their woe or horror, quite as satisfied of their reality as here we are satisfied of the reality of our life on earth.

34. We make a great effort of the will to wake--and in a second or two we are laughing at ourselves for being so foolish as to have been tortured by that woe or haunted by that fear;--recognising that it all was born out of our own mind, our sleeping ignorance, our dreaming state.

35. Like as the awakened man realised his dream as the creation of his mind, so even unto him thus wakened in this dire Dream of Life--these worlds but builded out of thought, this pilgrimage of unnumbered lives but a seeming and a dreaming. to him thus wakened is this life of ours in sooth the world of Dreams:--his awakenings his hours of Meditation, and his true life lived past time, past space, past thought.

36. Perhaps the most characteristic, and certainly the most hopeful of the signs of these latter times, is the universal revival of the true spirit of enquiry, the revival of the search for Truth in almost every department of life. We see this manifested in many ways; in the keen spirit of scientific research which has carried the world, in a brief hundred years; out of the dull lethargy of ages to a new era or enlightened knowledge of the world in which we live; in the efforts towards an accurate study of history; in the formation of the new science of political economy; and, not least of all, in the domain of religion.

37. We find this spirit of revival stirring up what had come to be regarded as the dry bones of old theologies, and great Divines, ministers, masters and teachers themselves, taking the foremost part in the critical study of their Sacred Books,--careless how many idols of their fathers they may break in the process, if only they may carry out the Apostolic maxim, "Prove all things: hold fast that which is good".

38. A matter of the greatest importance in Burma, where the rising generation is being rapidly spoiled because of the absence of any moral or ethical teaching in the Governmental schools.

39. Our message uttered, now beyond our ken, out of the East, whence dawns the Light, 'tis sent. His Light go with thee to the waiting West.--ANANDA M.

40. That interesting system of religion so nearly allied to some of the latest speculations among ourselves.

41. In the legends that have clustered around the name of Upagutta, we have a distant echo of an ancient tradition, common at one time to all the Turanian races.

42. Let us, then, consider these customs and beliefs in the light of Buddhism. Taking customs first, we may say without doubt that the direct worship of Upagutta, as described above, is absolutely and entirely opposed to the Master's Teachings. We are taught to rely on no external being, but only on ourselves and on the Dhamma.

43. The reciting of charms, and paying worship or making offerings to Gods is denounced in no unmeasured terms in Brahmajala Sutta and elsewhere.

44. The Kadaw Pwe itself, as a definite act of worship, done with the idea of obtaining fair weather, would come under the same category. All such 'low arts and lying practises' are utterly opposed to spirit and letter alike of the Tipitaka,-- they are Silabbata-paramasa, reliance on mere rule and ritual one of the first of the Ten Fetters of the mind.
45. Apologists for the belief in Upagutta's miraculous longevity rely on the passage in Mahaparinibbana Sutta in which the Buddha is represented as saying:--"Whosoever, O Ananda has thought out, developed, practised, accumulated and ascended to the very heights of the Four Paths to Iddhi...he should he so desire it, could remain in the same birth for a Kappa, or for that portion of the Kappa which has yet to run. Upagutta, they say, was an Arahan, he was perfect in the Four paths to Iddhi, and therefore, according to the dictum of the Master, was able so to preserve his life. But, as opposed to this idea, we are told in Milindapanha that "Kappa" in this connection means the duration of a man's life. i.e. the term to which he would live according to the course of natura, if not killed by accident, or overcome by disease.
46. Again, in the same Sutta, the Teacher says to Ananda:--"How then, Ananda, can this be possible--whereas anything whatever be brought into being, and organised, contains within itself the inherent elements of dissolution--how, then, can this be possible, that such a being should not be dissolved? No such condition can exist!
47. Finally, the idea that Buddhism is in need of any guardian Genius, or that Buddhists should look for help in the practise of meditation to such Genius, is refuted, almost in the Masters last words. "It may be, Ananda, that in some of you the thought may arise "The Word of the Master is ended, we have no Teacher more" Not thus, O Ananda, should you regard it. The Dhamma and the Vinaya which I have set forth and laid down for you all, let them, after I am gone, be unto ye as Teacher. We may therefore sum up by saying, that there is no authority whatever in the Buddhist Scriptures for the alleged belief in Upagutta, or sanction for the honour paid to him; but that, on the contrary this belief and these practises are utterly opposed to the teaching of the Tipitaka, and can only be regarded as relics of the earlier animistic beliefs and practises which prevailed in Burma before the advent of the Most Excellent Law.
48. The learned authors of the hman-nan-yazawin conclude by declaring the legend to be a fiction. But this authoritative pronouncement had not the desired effect; for, notwithstanding it, the ignorant could not shake off a belief which had so firmly taken root in the minds of successive generations.

49. The Legend of Upagutta, as culled from the Mokapannatti is given without any comment whatsoever; and the re-appearance of this popular myth in works by one so highly esteemed as was U Kin, seemed, in the eyes of the uneducated, to be an endorsement of its authenticity by the Order; although, of course, the more learned amongst the Monks are well aware that the story is ~~is~~ opposed to the teachings of the Tipitaka. How unfortunate this apparent endorsement was, tending as it ~~it~~ did to ~~prevent~~ support a puerile and un-Buddhistic belief; how well-deserved was the censure of the authors of the Hman-nan-yazawin, and how far the tradition is from the pure Doctrine of the most excellent Lord.

50. The customs to which that belief has given rise are absolutely opposed to the Teachings of the Master. And I shall deem the labour spent upon this article repaid indeed, if but a few of my countrymen shall endeavour to make headway against this popular superstition,--a superstition unworthy of the followers of the greatest of the world's Religions, a relic of the by-gone days of darkness and of ignorance which were in this land before the advent of the Most Excellent Law.

51. "Strictly speaking the duration of the life of a living is exceedingly brief, lasting only while a thought lasts. Just as a chariot-wheel is rolling rolls only at one point of the tire, and in resting rests only at one point; in exactly the same way, the life of a living being lasts only for the period of a single thought. As soon as that thought has ceased the being is said to have ceased."

52. We must first bear in mind the fact that the object of the profound analysis of the Abhidhamma is in general to shew that each state of consciousness is no simple modification of the mind-stuff, and above all that there is no Soul or Ego which is apart from the States of Consciousness and their percipient but that each seemingly simple thought is in reality a highly complex compound, constantly changing and giving rise to new combinations, and that the every thought of self-consciousness or egoity is itself but a more or less common element in the multifarious mental processes which go to constitute the various States of Consciousness.

53. It is only of late years that it has come to be recognised in the West that for now two consecutive moments is the fabric of the body the same; and yet this doctrine was taught by the Buddha 25 centuries ago. "Nadi Soto Viya"--like the ever-changing torrent of a river--was the Buddhist idea of existence, and this theory of the ceaseless change or flux of things, the Aniccadhamma, applied alike in the Master's teaching, to the body, (wherein it was said to occur by the continual replacement of Atoms, Paramanu) and to the mind.

In the latter, indeed, the flux was held to be more rapid,<sup>31</sup> the impermanence more marked; so that, as the Buddha taught, it were more true to speak of the body, which at least persists for a few fleeting years, as Attan, as a permanent Soul, than so to regard the Consciousness, which endures not the same for two consecutive instants of time. Life,--especially the life that we term conscious existence--is like the torrent of a river indeed, which still maintains one constant form, one seeming identity; though not a single drop remains to-day of all the volume that composed that river yesterday.

Life then, in the Buddhist view of things is like an ever-changing river, having its source in birth, its goal in death, receiving from the tributary streams of sense constant accretions to its flood, and ever parting to the world around it. The thought-stuff it has gathered by the way. When the mind is entirely vacant, as in the state of dreamless sleep, the total of its existence is termed Bhavanga, the Current of Being; and this is like the current of the river when it flows calmly on, unhindered by any obstacle, and neither receiving tributary waters nor parting with its content to the earth. And when that current is opposed by obstacles of thought, when it is perturbed by tributary torrents of the senses coming from the world without, then what we term the States of Consciousness arise; and, because of the similarity of these states, because of the Illusion which blinds them to the Truth men are apt to think of all the Stream of Life as one enduring Soul or Ego, even as they think the river of yesterday identical with that of to-day.

To every thought there are three stages--genesis, (Upada) development (Thiti) and dissolution (Bhanga); and each of these stages occupies an infinitesimal division of time called an Instant (Khana); so that to every thought there are three Instants, in which successively it becomes, exists and disappears. These three instants, the nascent, static and cessant together form one mental Moment (&k Cittakhana) the period occupied by any separate act or state of mind.

54. Looked at from the point of view of energy, some are latent or potential, some are in the course of manifestation as work and some are static.
55. Suppose now that a visible object (ruparammana) is cognised. It first comes in contact with the Stream of Being at the nascent instant of a Bhavanga-moment and the Stream of Being carrying with it, so to speak, the sense-impression, completes its three stages without marked perturbation, as the latter has entered the stream with a velocity comparable to that of the stream itself; so that but little change is

caused, and the calm flow of the stream is not perturbed. Then the inertia of the object comes into play, it as it were sinks into the stream and impedes it, with the result that the latter begins to vibrate, as a spinning top when its velocity is falling. This vibration of the stream mounts for one thought moment, and in the second vibration attains to such a pitch that the proper movement of the stream is destroyed; xxx wherefore these two thought-moments, during which the vibration (Bhavangacalana) mounts, are called Bhavangupacchaheda, the cutting-off of the Stream of Being, for with them the latter ceased to flow as such.

56. Attention, Manasikara, is now aroused by an effort of thought (Cetana-Viriya) and is fixed on the pure Sensation (Samphasajavedana) which is then referred to the Eye. This recognition of the localisation of the sensation is Sanna, Perception and following upon it in the case taken Cakkhuvinnana or eye-consciousness comes into full play;--the full realisation of the fact 'There is a seeing'.

The attention is next directed to the outer cause of object of this Seeing, when the Sampaticchana or Receptive Faculty accepts, as it were, the impression, with the knowledge that it is caused by the external visible object. The Santirana or enquiring Faculty next investigates its attributes, and following upon this the Votthapana or Assimilating Faculty, notes and generalises them. After this assimilation, the Cognitive Faculty, Javana, identifies the object, ordinarily for seven thought-moments; and, last of all, the Retentive Faculty or Tadarammana registers during two thought-moments, the results of the entire process, so that the knowledge of the perception is memorised for future use. Consciousness then once more loses itself in the Stream of Being, until a new thought-obstacle or sense-impression once more invades the Bhavanga and perturbs it, when the whole complex process is once more resumed. In waking life, of course, these processes follow each other with hardly a break, passing through the brief moment of Bhavanga only to take up another and yet another thought.

57. The above description of the processes involved in sensation and thought, whilst generally resembling the usual processes, only actually applies to the course of a very vivid impression (Atimahantarammana) In a vivid impression the vibrations of the Bhavanga does not commence till after two whole moments, or in a still less vivid impression, till after three Bhavanga-moments.

58. In representative or reproductive thought it is the sixth sense or mind which is the door and path, and the process is

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as follows:- The impulse comes in through the Manodvaravithi,<sup>329</sup> flows with the stream for one to five thought-moments before awakening vibration in the Bhavanga, according to its intensity and then arouses the Faculty of Representative Cognition (Manodvaravajjana). Later, the Javana, whereby it is recognised, is aroused for seven thought-moments, and lastly the Retentive

Faculty records it as before. This is the process with a Clear Idea, (Vibhutarammana), --with a Vague Idea (Avibhutarammana) six or seven lapsed Bhavanga-moments obtain, and cognition is not followed by Retention.

59. If we are to regard any of the mental functions whatever as our Self, as the Soul, then we find on examination that such a self can be in no wise eternal or enduring, for it only lasts for the infinitesimal period of time occupied by the rise, fruition and disappearance of a single thought. And, says the Buddhist, if we except all form, all sensation, all perception the Sankharas and all the processes of consciousness, what is there left to which the name of Self or Soul can be given? Surely nothing, and our being is as truly a component, an ever-changing congeries of mental and other phenomena, as is the flame of the lamp, or the flowing of the river. And the object of the abstruse investigations of the Abhidhamma is simply

this,--that by such constant analysis, by such continued introspection, we may perceive at last the third of the Three Great Signs reigning in ourselves as its reigns in all nature without --that there is here no Soul, nor any enduring Principle in life, but only an un-ceasing change, wherefrom Nibbana is the sole escape.

60. Of all the doctrines of the Buddhist Religion, the one which has given rise to the greatest number of misconceptions is that for which we are compelled, for want of a better expression, to employ the very inadequate word 'Transmigration'--the passing over of the Kamma or Doing, the Sankhara or Tendencies, the Character or the Destiny, of one being to another at the moment of death or birth. So much has this doctrine proved a stumblingblock for western students, that those who have understood it not at all have seen in it a proof that the Buddha taught that doctrine which all of all others he most strenuously denied; the existence in man of an immortal Soul.

61. Others better comprehending the Buddhist doctrine, yet going to the other extreme, have supposed that the true teaching of the Master was that at the death of a man, that man himself, as an individual, a separate entity in the Ocean of Existence, perished for ever, ~~whichist~~ whilst of his Doing naught survived save the effect his life and speech and thought had on all his fellows.

62. "Now, asks the Western student of Buddhism, "How, if there is no Soul, no permanent entity which passes over from life to life, no re-incarnating Ego or Self in man, how can we understand this saying, that a man's character and his destiny are but the fruits of his thoughts and words and actions in unnumbered past experiences? How can we reconcile with such a doctrine the statement, so often put forward in the Tipitaka by the Teacher at the termination of some story of the past, that He Himself was such a person in the tale that He had told, and Ananda or other of His disciples was such another? How can these things be, if indeed there is no Soul or Self that has passed over, that can remember its past experiences and former lives, even as we now remember the scenes and doings of our childhood's days?"

63. We are so apt to centre all our thoughts and actions in an imaginary Self within us, that the great lesson of Buddhist Psychology "This is not Mine, this am I not, there is no Self herein" seems till we have given it some thought, as but a paradox at best; and all our hopes and notions of the future life are founded on this Self, as something that shall endure after the life we know has passed away.

64. Step by step, Science, by clear and irrefragable proofs, is analysing this same "Soul" into the various mental elements of which it consists, and seeking to prove that all we know of man, character and mind as well as this corporeal frame ends with the life of the body that maintained it, and leaves behind, at death, only a few decaying ounces of brain-stuff;--out of the total of the life of man, heir to immemorial ages of evolution, only this piteous clay, food for the fire and the worm.

65. Buddhism, true to its doctrine of the Middle Way, steers its clear course between these two extremes, maintaining, on the one hand, with our latter-day psychologists, that that which we name "Soul" is but a collection of mental phenomena and faculties, and, as such, fleeting and transient as are all things phenomenal; but, on the other, teaching that the Karma the Doing of each individual life survives the disruption of the mind that wrought it, and, till Nibbana's Peace shall be attained, continues to manifest itself in countless lives; death being but the gate of birth, and birth the prelude to another death.

66. If, with clearer vision and with truer comprehension, you grasp the fact that to speak of Vitality or Life apart from all this bodily mechanism is, as a great scientist has aptly put it, like talking of the Horology of a clock, by way of explaining its going; then it seems to us as though, when the



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bodily mechanism has run down and all its functions fall asleep in death, it were in vain to talk of any future life; for what power shall gather yet again the atoms of the dew-drop into one, when once the radiance of rising sun has seized upon it, and it has melted in the morning air? Thus it is that the Buddhist hypothesis seems strange to animist and scientist alike, -- to the one, because, it denies the existence of any soul to pass; and to the other, because it maintains that the forces of a life yet hold together and persist as one, when death has broken up the mechanism that produced them, and the winds have flung every particle that once composed the living organism wide over the land and sea.

"Na ca so, na ca anno" -- 'It is not he, and yet is not another' -- this is the Buddhist statement of the extent of the persistence of identity between the man just dead and the being who, according to Buddhist ideas, springs into life in this world or another, at the very instant of the other's death. It is the first part of this statement, with its denial of identity, that seems impossible to the vitalist; the latter part, with its inference of a continued individuality, that the psychologist is unable to accept.

67. Two men are standing by the shore of a great lake, and are watching the waves upon its surface; that, starting far away upon the horizon, seem to draw near and nearer, and break at last in foam before their feet. Both are watching the same phenomena, and yet to each it bears a different meaning. One has no knowledge of the laws of nature, but possesses a fund of what he terms good common sense; and, -- for his eyes tell him that this is so, -- to him there is a distant mass of water which, impelled by the moving air that fans his face, travels from the horizon towards him, retaining always its identity and shape; and, if you ask him what a wave is, he will tell you it is a mass of water that moves over the surface, by the power of the wind. The other has the trained mind of the ~~scientific~~ scientific observer, and is acquainted with such few of the laws of nature as in the last ~~few~~ few hundred years have come known to men, and to him the moving wave carries a very different meaning. For he knows that really there is no motion whatever of any mass of water in his direction, that at each point upon the surface of the lake the particles of water are only rising and then falling in their places and that each particle in its turn is passing on its motion to its next neighbour. To him there is no translation of matter, as to the other, but only a translation of force. In other words, the first man sees a motion of something material, and owing to his ignorance of natural laws, mistakes the evidence

of his sense for fact; the other, having a dynamic, and noting a material conception of the phenomenon, sees only the translation of a portion of the universal energy, as it were individualised momentarily into a wave.

We know, of course, that the latter man, the man with the dynamic conception of the universe, is right; we know that there is no translation of water from place to place, but only the transference of an oscillatory force. Let us apply this lesson to existence. Let us grant for the moment that the two men have spoken of are gifted with the power of seeing, not the heaving waters of an earthly lake, but the surging sea of conscious life,--the power of looking back through past existences, till the mental vision fades on the far horizon of past eternity. Then the man of common sense will say of a certain wave that it itself is one enduring and unchanging thing, a separate portion of the waters of existence, retaining its identity, whilst its position and its surroundings change with each moment of the passing hours; he will have the point of view of the vitalist or of the Vedantist, and will believe in the existence of a Soul, itself unchanging and unchangeable, passing through the universe from place to place in time, yet never altering in its changeless individuality. But the instructed man will see only the translation of an individualised force; he will know that of the life which sprung into existence in the distant past, no element remains the same for even a two succeeding moments; and that the wave upon life's ocean which now mounts into being in one place is not the same as that which but a moment previous sank to ~~an~~ apparent rest, inasmuch as it has no particle in common with the previous life; yet is the same inasmuch as it is the result of the passing-on of the Character, the Mental Forces, the Doing or Energy of that other Life.

68. And to those who would maintain that it is difficult to conceive how the Character of one being can at the moment of his death in any way endure as such, or cause the existence of a similar individual; how, in a word, the individuality of the forces can persist after death, instead of being distributed throughout the universe, to these a similar analogy may serve to explain the Buddhist idea.

In the fierce radiance of a distant star a score of different elements are flaming, each tiny molecule of each tilting and trembling in its own peculiar way; and each, as it swings to and fro under the impact of the surging ether, is sending forth a series of vibrations, the totality of its Doing, the effect of its work upon the universe. Can either time or space avail to quench the individuality of one single wave, or take one flaming line from out the spectrum of each element?

Not even when the star itself has faded into dissolution. 333

But yesterday we beheld, flaming with a new glory in the skies the light of Nova Persei, kindled anew by some tremendous conflagration; we read its message from the gulfs of space, and identified many a different element in its spectrum; and yet that outburst happened nigh upon three centuries ago, and Nova Persei may now be dead and cold. And could we travel with a greater velocity than that of light away from that dead star, once again might we behold that strange upheaval, and yet again and again, far off and farther off, we might learn the secret of that conflagration, learn the identity, nowise unchanged by time or space, of each separate element that took part in that bye-gone cataclysm. The mechanism that gave rise to all that complex quivering of the Ether might indeed have ceased to operate ten million years, yet were our velocity great enough, our instruments perfect enough, our vision keen enough, we could again and again read that message flung wide into the abysses of the infinite, we would know that hydrogen had flamed out in that star, albeit it had died unnumbered centuries ago. And if the story of Nova Persei told us still is telling somewhere in the depths of space, and will be telling for so long as time shall endure, or the ocean of ether extend; if, centuries and milleniums after that conflagration is at end, the Doing of each element that took part in it still preserves and may record its individuality, how shall it seem strange that the vastly more complex Doing of the life and thought of man should similarly survive; and still be able given the necessary mechanism, to reproduce, on earth or elsewhere, the Character and the Nature of what had once been a man?

For what is it that we really mean when we speak of a particular man? Surely, not the mere matter of his body--that we know is changing every minute as he lives and breathes. Not also, Buddhism says, any enduring Soul within him; but the sum-total of his tendencies, his mental and other faculties; in a word, it is the Character we call John Smith.

69. whatever Thought is, we must presume that it either results from, or is anyhow accompanied by, molecular changes occurring in the structure of the brain. This would follow from the de-oxidisation of the blood coming from that organ, and from the fact that when a man is doing hard mental work the cerebral blood supply is much increased.

70. It may not even be many years before the substance is discovered which will react to these thought-emanations, even as selenium reacts to particular waves of common light; and then, like many other seeming far-fetched theory, the dream of thought-transference may become an actual fact.

71. And then Death comes, and, in a moment of its coming, all that locked-up energy flames on the universe like a new-born star, for through the wondrous laboratory that we call the brain a sudden final cataclysm has shattered all the subtle apparatus; and, the restraining and inhibiting appliances having broken down, each little cell is utterly discharged. Imagine a being whose eyes were sensitive to the range of vibration known as thought, and he would see the man's death as we saw Nova Persei,--a sudden conflagration in the galaxies of the mind, revealing, could one but analyse it in some psychic spectroscope, the mental record of what was once a man; and, like the story of the stellar cataclysm, speeding on and on through space, so that the observer on a distant star might now be watching at the death of Newton or of Rameses the Great.

Now, setting aside the question of the possible existence of a substance opaque to our thought-vibrations, there is but one way which we know whereby the waves produced by a man's death might be arrested and their energy absorbed. If we have a flame giving off, let us say, the yellow light of sodium, that light will, barring the presence of an opaque object, go on to all eternity, except and unless it comes to a layer of sodium vapour i.e. to the one substance in the universe which is similar in structure to the molecule which emitted it. Then a very strange thing will happen,--a thing so strange that we have no clear and simple explanation for it, although we know that it will always happen. For the sodium vapour will absorb the sodium light, and probably every element in suitable physical state will absorb the rays that element itself gives off when heated to a higher temperature--a phenomenon well manifested in stars of the same type as our sun, where the elements in the gaseous envelope about it all take up light of the same order as that which they emit at higher temperatures, giving a continuous spectrum crossed by black absorption-lines.

What has become of the energy they thus absorb we do not know,--only that, as energy is indestructible, it must be somehow still existent, presumably in the substance that has absorbed it, locked up and latent, may be, yet still there. And we may perhaps see in this absorption a type of what occurs at a man's death, and the secret of the springing-up of a new life in dependence on the first.

For what substance can in this case present so similar a structure to the dying brain, save only the brain of a child or being at that instant born, which by its physical heredity is akin to the brain of the man who dies? And it is some such action that we Buddhists think does really occur.

72. Some-where, at the moment of a man's death, there is being born a child of parentage such that the little brain can respond to and absorb the character of the dying man;--a brain that, without just that sort of stimulus, will never be galvanised into individual life. The man dies, and his death perturbs the ether in the very complex way characteristic of that man;--and, at the same instant, almost, a new-born child, hovering then very near to death, received the impact of the death-wave, and its brain thrills to a new life; the heart and respiratory centres suddenly are galvanised into action the new-born child draws ~~brath~~ breath and lives, or, as our Buddhist Scriptures put it, 'the new lamp is lighted from the dying flame!'

This image may serve also as an explanation of another difficulty, namely, the part that heredity plays in the theory of transmigration; and how is it that the Buddhist teaching on this matter maintains that when a good man dies it will be as a child of virtuous parents that his re-birth kamma will re-act how learning of a special nature is thus carried over, and in short, how the new life presents a group of mental and moral characteristics in every way similar to those of the past life. We may see this clearer from a consideration of what syntony ~~applies~~ implies. If, here in Rangoon, there is an apparatus

for producing the aetheric waves discovered by hertz, and so adjusted that it produces waves of but one special wavelength; and if all around there are receiving appliances in which aetheric waves will close an electric circuit and so repeat a signal, yet these appliances are tuned or syntonised so as only to respond to other waves; then there will be no response in all those instruments. But if at Mandalay or at Calcutta there is a receiving appliance nearly syntonised, then that appliance, distant though it be, will respond to the waves produced,--the local electric circuit will be closed, and the existence of the wave made manifest. So, we may take it, is it with the passing-over of the forces of a man at death. There might be a hundred children being born at that moment in town around him, but if he were, say, a profoundly learned man, and all these children were born of parents having no similar heredity, then that man's death-wave would affect none of those but would pass unobserved until it came, perhaps to a far distant child, having, by virtue of a special heredity, a brain capable of responding within a small range near to that learned sort of death-wave. And in like manner with all sorts of men; some few, with lives and instincts but little above the brutes, may at their death only evolve such waves as can stimule some animal to life; whilst others may so have lived that only a higher birth than that of man can fulfil the nobler

life they led. Thus, in this theory, the phenomena of heredity are accounted for,--it is only where a suitable heredity exists that the deathwave can thrill the new born brain to action, just as the rightly syntonized apparatus alone can respond to the etheric wave. And, of course, in following this analogy, it must always be remembered that the child's life does not come from the action of the death-wave on its brain; the latter serves but as the etheric waves act, in closing the circuit of the coherer;--it is the instigator of the life, but not its cause; it acts on cells all perfect, ready to respond and thrill to life, in the same fashion that an etheric wave will act in starting an arc or spark between two terminals, themselves at a difference of potential incapable of bridging the gulf that lies between them. The actual structure of the brain, the blood the body and the latency of life are all, of course, the direct progeny of the parents; but, according to our ideas, there is needed something else than these, the subtle energy needful to start that mechanism into individual being; and that, we think, can only come from what, in my simile, I have termed the death-wave,--from the Kamma of a being who at that moment has expired.

73. The physical sciences are founded on the mathematical correlation of phenomena, and in so far as they are mathematical they are expressions of relative truth. But, of course, it must always be remembered that we are not acquainted with a material universe at all,--the collection of phenomena to which we give that name is in reality a collection of mental, not material, phenomena; and when, for example, we speak of a cubic centimetre of water as weighing one gramme, we are merely expressing certain relations in our own minds; and we have no proof that there is any Thing-in-itself, outside and beyond our minds to which our statement always applies; or indeed that there is any universe, or time, or space or other conditionings, outside of the limits of our own consciousnesses. When we dream, for example, there is apparently a universe, and time, and space;--sometimes a different sort of time and space to that with which we are acquainted in the waking life; but nobody but a hopeless animist imagines that he goes in dreams to a new sort of world where the conditions are different,--it is of course merely a change, not in the universe outside us, but of the mental universe, the States of Consciousness within. In so far, then, as the physical sciences supply us with a means of illustrating and clarifying our ideas, and of expressing certain relationships in the form of relative truth, there use both legitimate and necessary; but we must not be led

away by the idea that the universe of which they treat is a real universe, a Thing-in-itself outside of our own minds, for this we have no possible means of ascertaining. It is the mental phenomena, and the mental phenomena only, which we cognise and the relations of which we determine; and all our science is but the expression of certain laws, relations, and limitations of our own minds. If an order of beings existed, gifted with an intelligence similar to ours, but with a different structure in time and space, the laws of the universe deduced by such beings would be entirely different to those which we have arrived at; still more different if the intelligence itself were of a different order altogether.

74. The sole thing dealt with is the transference at the moment of death of the Sankharas or Tendencies of the individual. And the actual manner of this transference is said to be incognisable,--we can only get a glimmering of the fashion in which it occurs by the use of similes, such as the standard one given in the Buddhist books of the new lamp being lighted from the dying flame.

75. Certain persons allege themselves to be able to remember events of their past lives,--a faculty which may be natural or may be acquired by the practice of a special mental training given in Visudhi Magga and elsewhere. This does not, we must hasten to add, imply anything mysterious or magical,--it is simply an extension of the ordinary powers of memory.

76. In Buddhist countries, it is no very unusual thing to have children gravely claiming to have had such-and-such a name, and to have lived in such-and-such a place, in their previous lives, and occasionally these claims are a sort of fashion substantiated. Such children are in Burma called winzas.

77. Here in our human life alone we see men and women born in all manner of different positions, in every species of environment, with possibilities for good and evil the most diverse. If there exist a Moral Law in the universe, then, as we know that no effect is produced without a cause these differences of position and opportunity are the fruit of a moral condition in the past, i.e. in a past existence; and to account for them in a manner compatible with human ideas of justice etc. the theory of Transmigration (or equally the Hindu idea of Re-incarnation) seems the only tenable hypothesis. For, on that theory, if a man is suffering now, it is because he has done evil in past lives, and vice versa; and so the apparent injustices of life are apparently set aside.

78. It is not difficult to understand the Buddhist position that a man who apparently goes scatheless in this life has so far damaged his own mind by his mis-deeds that he will certainly suffer in after lives, for all the evil he has done.

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in this; for it is his mind alone that starts the forces which go to build the future life. The difficulty which many have in conceiving a Moral Law,--for all the Laws we know act equally on good and bad alike,--may be lessened if this view, that a man by doing 'evil' harms his own mind, be accepted; and Morality will then take a place higher than mere sentiment can give it, as a species of science of mental hygiene.

79. If heredity were an absolute law, then all the children of the same parents,--or at all events all twins,---should have exactly the same mental abilities. We know they have not, we know that every individual child is different; and the Buddhist accounts for this fact by saying that heredity is only a little part, and that each child has really the Kamma of its own past lives as the foundation of its character,--that the heredity of a man only acts in so far as his own Kamma is concordant with it, by the process of selective absorption set forth in our physical analogy. Apart from trivial variations, the theory of heredity pure and simple is quite unable to account for the remarkable instances of sporadic genius which occasionally occur; cases of children born of illiterate parents, who, even in early childhood have manifested the most remarkable talents such as a wonderful memory, a capacity for mathematics, music, for the sciences. The theory of Transmigration, and that theory alone, would seem to cover all these phenomena. It is not a sufficient explanation to set them down as due to accidental variations, for there can be no such thing a accident,--that to which we assign that name is only a cloak for our ignorance of some unknown law. The law which will explain the divergences from heredity is the law of Transmigration.

80. In civilised races there is less tendency to extremes of individuality than in semi-civilised, and we may take it for granted that many of the mental characteristics, say of a Londoner, are common to most Londoners; and different to those say, of a Parisian. With such accentuated characteristics, it is natural to expect, on the theory of Transmigration, that they dying Londoner will tend to take re-birth as a Londoner, and not as a Parisian. But if the majority of dying Londoners actuate a London birth, then, balancing off the normal rise in population, we will expect to find that any variation in the death-rate of London will be accompanied by a similar variation in the birth-rate. And this--as I shall show for various towns and countries in a future issue of Buddhism, is an almost invariable rule. The divergences from the average of London death-rates and birth-rates are synchronous,--a fact which can only be explained by the theory of Transmigration; for it is impossible to suppose that the conditions which cause



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a rise of death-rate can be suitable for causing a rise of birth-rate also. Especially this syntonny is noticeable in the case of catastrophes which unusually increase the death-rate when the Black Death swept over Europe it was everywhere followed by an unusual rise in the birth-rate, and double and even tripple births were very common. The same is true of wars. In the Franco-Prussian war in 1870 raised the French death-rate considerably above the normal, it was followed by a sudden rise in the birth-rate; and the noticeable thing about this rise was that the male births were far in excess of the female, a fact which would exactly fit the theory of Trans-

80. The American nation is one which, in our opinion, is perhaps the best of all fields for the promotion of those ideas for which our Journal is founded; on account alike of the general freedom of its people from conservative prejudices, and their capacity for grasping that which is essential in new ideas. It is therefore a matter of great pleasure to us to have gained a representative so able in that country.

81. There is here nothing at all of personal immortality. We are immortal, in the buddhist view only in so far as we are a portion of the forces of the great Ocean of Existence. All life is one in very truth, and that which to-day our ignorance calls 'I' was yesterday the force that flamed in a bye-gone star, and will tomorrow be speeding outwards to eternity; entering here a new life and there awaking in a distant alien mind the thought that once was ours; life flashing as light from star to star, and nowhere an end of it, nowhere a beginning, so long as Thought, thought that has built the Universe about us, shall endure. Thus, in the Buddhist view of life, there is no conception of personal immortality, -- 'Abbhantare jivo n'atthi, --'there is no future life'--for life as we have known it is but a little ripple in the ocean of existence.

82. And if to those trained in another way of thought, if to him who has cherished in the chimera of self-hood till all the universe were vain without his personal and continued life, if to such an one the Master's teaching should seem dreary and forlorn, yet to the true Buddhist otherwise appears this solemn lesson of the mystery of life.

83. As something real and true, as Buddhaghosa tells us, there rises in us the thought 'I am' 'I was' or 'I shall be'. And it is all illusion, the dewdrop deeming itself a permanent and separate entity, though the waters which compose it lay yesterday in the ocean's depths, and with the dawning light will rise and melt into the wandering airs.

84. Metteyya Bodhisatta, the future Buddha; who, according to the prophecies of the Sacred Books, will re-appear on earth two thousand and five hundred years from now, and will enlighten all mankind with His Doctrine of the Law of Love. This Bodhisatta is always represented white it being believed that the coming Buddha will be of a white race; and it was a distorted echo of this belief (succinctly stated in the Buddhist Scriptures) which led to the favourable reception that enabled Lieutenant-Colonel Waddell to gather so much valuable information concerning the mysteries of the Tibetan priesthood. (See his **BUDDHISM IN TIBET**).

85. Now as our Theosophic friend has already insinuated in the opening pages of his review, that the doctrines of Buddhism as set forth in our Journal are an invention of our own, and not, as we would put it, an attempt to express the Teaching of the Master in modern phraseology, it will perhaps be best for us to quote from our Scriptures on this score.

86. It will all, in a future "Mahamanvantara" revert again, and produce a new Universe, which, having climbed up the same tedious path of evolution will again return to Brahma-nirvana, and so on ad infinitum. This, to a Buddhist, who wishes to escape forever from the Universe, to find the Real, to be no more the plaything of the forces of nature and the bond-servant of Self-hood and of sorrow,--this is almost dreadful idea.

87. If the Brahman was the All, and was perfect, then what was the object of this emanation of a Sorrow-filled Universe? If there was, as hinted in Theosophical works, some vaster perfection towards which the Brahman could evolve by this so pitiful descent into matter, then it was not the All--there was something greater light beyond it, some perfection it had yet to gain;

88. We believe, certainly, in the existence of other sorts of beings than men and animals; nor is that belief at all an essential part of Buddhism; for, if such beings exist, all we really know about them is that like everything else in the Samsaracakra, they are Impermanent, subject to Sorrow, and without a Soul. (Anicca, Dukkha, Anatta).

89. That which passes over from life to life is, as explained elsewhere in this journal, only the Doing, the Karma of the being that was; and the being in this very life is only a continuum, a nexus, a concatenation.

90. We are asked, if we maintain there is no tradition of esotericism in Buddhism, to account for the three treatises, printed by the late Madame Blavatsky under the title of **THE VOICE OF THE SILENCE**.

91. A work in which the reader is invited to "Behold the hosts

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of souls" is, by reason of that fact alone, stamped as a work outside the pale of Buddhism, for our critic seems to be blissfully unaware that the doctrine of Anatta, (in the Mahayana works Anatmakam) is as much an integral part of so-called "Northern" Buddhism as it is of "Southern". The belief that Northern Buddhism accepts the idea of a soul has arisen from a mistaken translation of the Chinese word 'shin' as soul a meaning which it does not possess.

92. The Christian idea of sin, a something opposed to right and good,--an idea which does not exist in Buddhism at all, which holds all that a Christian would regard as 'sin', as well as all other manifestations of this Dukkha, are only the result of Ignorance. To the Buddhist, no man is 'sinful' in the Christian sense; he is merely more or less ignorant of the Great Laws of Life, and more or less suffering in consequence.

93. "The ludicrous notion" the writer commences "that used to form the basis of missionary appeals in the mid decades of the last century, that the peoples of the East were thirsting for the Gospel of Christ, or that particular form of it favoured by the little sect appealing for funds at the moment, will only survive in regions where thought and knowledge are well kept at a distance.

94. A matter which we would commend to the serious consideration of the local authorities, and to all who have the well-being of Burma at heart, is the lamentable lack, in the present system of Anglo-Vernacular education, of any provision whatsoever for the inculcation of those principles of morality which should form the basis of every well-considered educational scheme. And the result is very sad, manifesting itself as it does and as it must continue to do until some alteration is made, in a visible and ever-increasing degeneration in the truthfulness, the uprightness and the honesty of the men who have been passed through the educational mill.

95. And the reason is not far to seek. It is a recognised fact in every civilised country that children are not, so to speak, born honest, but that the moral faculties, as much if not more than any others, require careful training by proper educational means. When you take a race and find that a section of it is steadily degenerating in its morality, you may be certain at ~~xxxx~~ once that that section is being improperly educated.

96. Unless the occidental education is to be regarded as a means, not of elevating and advancing, but of causing the utter deterioration of the Burmese people, this is what, sooner or later, will have to be done.

96. x Noble to undertake the education of youth,--better work no man ever set hand to--but if that education be lacking in every element of moral and ethical instruction, then it were

better far to have altogether abstained, for Euclid and Algebra and all these things will never do more than to rear a nation of more than usually dangerous savages. Civilisation does not consist in knowing these arts and sciences, but primarily in the extension of that ethical basis which is able to make of that knowledge, not a curse, but the greatest of all human blessings.

98. In this our latter age of deep and earnest enquiry into the causes of things, into the nature of the world in which we live, much, necessarily, of the older and unreasoning acceptance of bookish ethics has passed away;--it no longer seems to many to be a sufficient reason for regarding a definite act as right or wrong, that such act was commended or prohibited in a moral code, stated to have been dictated by a divine or semi-divine Being so many thousands of years ago. Mankind has begun to emerge from the nursery-days of its intellectual upbringing, and the ex cathedra must and must not of the theologic schools fails daily more and more completely to satisfy the legitimate demands of the intelligence of man. It is felt that, to be worthy of acceptance, a system of ethics must rest upon some securer basis than the fiat of a hypothetical Being; it must propound some more reasonable mechanism of causation than the voluntary interference of such a Being with human affairs; it must conduce to some apparent and useful end or aim--a goal to be attained and an ideal to be achieved, not in the distant future past the gates of death, but here and now here in the life we live.

99. It is necessary first to ascertain the real nature of the concepts with which that system deals,--in other words, we must first arrive at correct definitions of the subject-matter of our enquiry.

100. In Buddhism there is no word which can accurately be translated as "Sin" or "Evil" in the sense in which these words are generally understood in the religious systems of the West, i.e. in the sense of a positively-existent essence or quality opposed to the nature of Good.

101. It is an obvious fact that what we name the Universe is only the sum-total of our collective States of Consciousness, the total of our percepts and concepts; and in all our ideas about the existence of the Universe we are dealing, and are dealing only, with the modifications of our own sensuous and mental modes.

102. The Universe, that is, not 'in which we live and move and have our being;' but rather that which has its being in us, and is component altogether, as far as our knowledge of it extends, of our own ever-changing Mental States, of which alone we have direct experience and which in effect are what we name ~~ourself~~

ourselves.

103. In Buddhism, the Semitic idea of "Sin",--a something tending to taint men's actions for the worse, a principle of evil,--is wholly absent.

104. It is therefore, primarily Ignorance--ignorance of the natural laws which govern our mental states--which is the cause of what we name Evil; it is always by not understanding that we come to have evil thoughts, to speak ill words, to perform evil actions; for could we realise first the pain and sorrow they would cause, such would never be committed. The child sees the glowing coals of fire, and, not understanding the inevitable effect of fire upon its fingers, seizes upon a red-hot cinder and is burnt.

105. Had he but realised at first the inherent nature of fire--to burn and cause him pain--he would not have had that desire; least of all would he ever have done that foolish and unskillful act. That act is evil, because it causes pain.

106. If, then, the real root-cause of Evil is but ignorance, as the Buddhist thinks; the great cure for every evil is the removal of all taint of ignorance from all our thoughts; and in order to effect this removal we must first comprehend the particular nature of the Ignorance we seek to overcome.

107. Only not knowing and not understanding. That is the secret cause of sorrow, the parent of desire--it is the Origin of Evil as the Buddhist understands the word. Could but one flash of wisdom lighten the murderer's mind as he lifts his knife to set his finger to the trigger, no blow would follow and no ill-deed be done; or could the thief perceive aright, desire would vanish from his heart--for Self and thought of Self were ended then.

108. There are three chief forms which this dire ignorance, Avijja, takes in the hearts of men,--Craving and Passion and the Belief in Self; the craving inspires the thief, the passion which instigates the murderer, and the belief in self which is behind the other two; and, in the application of the Buddhist ethics, these are to be conquered by right understanding and by this alone. By understanding the Three Great Signs or Characteristics of all existence, by meditating on them till their inmost meaning is realised and known. For whose knows the secret of Anicca,--how all things, high and low subtle and gross alike, are ever-changing, passion without cessation into other forms;--for him all Craving vanishes;--how should one, knowing even himself as fleeting, covet some other creature of the dying hours? And whose comprehends the Sign of Sorrow,--how all creatures suffer, suffer but by their Ignorance, and in their fleeting agony commit ill-deeds;--

how should he harbour hatred, knowing himself alike not free? And, last and of the three the greatest; whose shall comprehend the non-existence of the Self, who by clear insight shall perceive aright that life is one and one alone, that only the Veil of Moha veils from the ignorant the Truth,--that ant and man and God, all this vast universe that seems about us is but the vision of a dream.

109. It is primarily in the understanding, and, later, the realisation of these Three Signs--Anicca, Dukkha, Anatta--Transition and Sorrow and the Absence of a Soul, that the Buddhist seeks to overcome his Ignorance.

110. Which fanned the flames of the religious hatred which deluged the Western World with blood;--the dark belief that cruelty abhorrent to the mind of man might be acceptable in the sight of God.

111. Then, turning from the phenomena that our ignorance names external and objective, to those we deem internal and subjective--analysing, in deep introspection, our own hearts and inmost beings,--here, too, we find the same sad lesson.

112. And so we learn at last the secret of Anatta, seeing the Self thus transitory and ever-changing; wrought but of thoughts that rise and pass in swift succession; component of the very stuff that dreams are made of; and, learning this, we cease to serve and worship that offspring of our Ignorance.

113. It is by Meditation, by deep and earnest thought upon the mystery of his being and the nature of the Universe he sees about him,--that the Buddhist seeks to overcome the Evil in his life:--by illumining, with the light of a profound understanding of the Universe without him and within, all that old ancestral darkness of Ignorance, whereof the home and citadel is the belief in Self. And,--because so much in all our lives is founded on and guided by this sad belief,--to him who realises its utter falsity, there comes at first a great and awful blank in life, a grief well-known to all who have in any sense attained--wherein all good and useful object in the Universe seems lost to him, for the Soul for which his life has heretofore been lived, has passed away for ever, and with it all the army of his former hopes and aspirations, in so far as these were founded on that conception of the Self. It is the darkest hour in all the evolution of a man, this realisation that the Self that he has striven to perfect and work for is no more than a delusion;--but it is also the darkest hour which goes before the dawn:--for soon that darkness passes, giving way to the light of a deeper and surer wisdom, wherein he sees unfold before him the glorious vision of a new and grander life-- a

life lived for all, compassionating all; a life of tireless and unceasing effort, lived no longer for that vain phantasy of Self, with all its darkling egotism and its manifold disillusionings; but only for the greater world of the Not-self about him,--the world whose sorrow he can lessen and whose burden he can lighten, to the extent to which he can illumine with compassion and with wisdom the life that once he deemed his own.

114. We shall comprehend the working of the Law of righteousness,--how Evil brings its own inevitable punishment, and Good itself is agent of its own reward.

115. A system of mental hygiene, the laws of which, arbitrary at first sight, are seen on examination into their causation and effects in life to be founded only on the clear and logical deductions of science. And it is most important,--especially in this age of intellectual advancement,--that this should be thoroughly understood. If you say to a reasonable man "If you drink water out of the river, unfiltered and unboiled, you render yourself liable to enteric and cholera", he is likely to disregard such an injunction,--it seems so arbitrary a statement, and there seems so little connection between the infringement of that rule and cholera, that he is unlikely to follow that advice. But if you go further, and explain the existence of bacteria to him, and you supply the missing link in the chain of causation; and the very intelligence which forbids his acceptance of your injunction so long as it seems merely arbitrary, bids him to follow it, so soon as he has grasped the reason why.

115. If the Buddhist ontology be followed, it is only your ignorance (in the technical sense, of course) that makes you to distinguish between the Self and the Not-self; and you have hurt yourself in exactly the same measure that you have hurt the ant that Moha makes you think something else than you. You have, as it were, imposed by that act of carelessness a stress upon the Universe, and the inevitable reaction will surely follow;--only, if you kill some nerve cells of your own body that reaction, the pain of it, will come home swiftly, in perhaps quarter of a second or less; while, if you kill another portion of yourself, the ant, it may take a longer while, for, by the doing of it you have hurt your own mind, you have further increased that Moha, that illusion of the Self, the Ignorance that made you careless of the suffering you inflicted, merely because you thought it inflicted on another ~~xxx~~ than yourself.

116. The worse violence you commit upon the subtler structure of your own mind and life in which you have augmented the threefold offspring of Ignorance, thereby casts out the

casts out the life you deem your own yet further from Nibbanas Peace. Because you have so augmented the evil your nature, because you have increased its Hatred and its Self-delusion, you have damaged yourself far more than all the violence of pain or death could hurt your victim, for there is no greater suffering than Ignorance and it is the Ignorance of bygone ~~days~~ lives which is the chiefest cause of whatsoever suffering we now endure.

117. Inasmuch as by thus attenuating Ignorance, a man diminishes the forces in his being that work for evil; and, in the process of transmigration it is the totality of the good and evil forces that create a happy or a sorrow-laden life; so we say that Charity,--that Love and Reverence and Gentleness and all fair virtues that our Books inculcate, themselves are harbingers of new and happier destinies,--for Character is Destiny; and that which is to-day but an ideal and an aspiration, will, if the Conservation of Energy hold good in the noetic world, as we believe it does, tomorrow have blossomed in a life wherein these things are hopes and dreams no longer; but part of the very fact and nature of the Universe those bye-gone thoughts have made.

118. His insistence on 'disinterestedness' or as he explicitly calls it, 'the Indian virtue of detachment', as the most essential attitude of all serious and lofty criticism of thought and life. Like the Buddhist virtue of Upekha, this was no offspring of cynical indifference, but was due to the intellect keeping itself emancipated from all bias and compromise.

119. It is precisely because Buddhism refused to take current fancies for perceptions and went straight to the facts of life and mind, that its ideal of wisdom are consisting in seeing and understanding "things as they really are" merits special attention.

120. European teachers are apt to quote Greek philosophy as the prototype of all earnest and unfettered thought, in that it had no scruple as to what ought or ought not to be discussed, but inquired.

121. A distinguished English physicist, lecturing recently on the newly-found marvels of Radium, invested his subject with a picturesque background by quoting Heraclitus as the first evolutionist. As the first, that is I presume, to teach that the universe was not composed of so many ultimately irreducible elements, but of elements which, according to some definite sequence, were mutually transmutable. Thus the universe according to the Ephesian teacher, was not so much a cosmos of things that are, as of things that are becoming--coming to be and passing into something else.



122. Heracleitus often spoke 'darkly' in parables, but his <sup>347</sup>speculations on the nature of cosmic processes were understood as inductions claiming to be true. That kinesis--movement, motion--was the normal state of everything in the cosmos.

123. His Law of Impermanence,--'Sabbam aniccam'--for the general hearer doubtless meant simply 'All things pass ~~by~~ away'. But where pressed home to the Sekha it involved more. Under it to say of a thing, 'it is' meant not so much, 'it is undergoing process' as 'it is process'--or a group of processes. At a given moment an individual, bearing a given name, is not. At another given moment, certain antecedents happening, this group of processes is set going. He, she, it lives, but the very thing, including the mental living, is a series of happenings, becomings, processes of contact with the world--procedure without, and distinguished as feelings and as cognizings, and leading to active impulses. All are viewed as temporary process, notwithstanding the adopted but misleading term Skandha (heap, aggregate), with its statical implications.

124. The capacity of regarding things, even the apparently most statical and permanent, under this aspect was made by Gotama the criterion of a right grasp of his philosophy.

125. Who sees clearly the things which hold back the peoples of India and has the courage to speak, ~~clearly and forcibly~~ clearly and forcefully, in season and out, the faith that is in him. In all movements there are doubters and Lao-diceans and in a crusade against customs and ways of thought centuries old the finest enthusiasm may be easily chilled. But to those who ask what good is being done by our scientists Professor Ryhs David's work is a very effective answer. Every individual departure from an out-worn custom makes it easier for the next, and its influence extends in an ever widening circle. Very soon there must come a great cleavage with the old ways: modern conditions of life are impinging heavily on ancient usages. The modification of old customs is inevitable and the fact is recognised even by those who are striving to oppose it.

126. The French Revolution wrought drastic changes in human intelligence; and, at the approach of the 19th century, commenced in Europe the great modern revolution. The thinking public, the human intelligence, underwent a change, and of the two shocks was born a new literature.

127. "The puzzle of the origin of things bids fair to support theological speculation for many a year. Probably no puzzle was ever so factitious and illusory. We have not the slightest ground for supposing that the great cosmic principles ever had a beginning".

128. And Mr. McCabe proceeds: "There is a similar fallacy about that other support of rationalising faith, the notion that there are 'ultimate factors' in the scheme of things which science cannot 'explain'. To explain usually means to analyse or dissolve a phenomena into its constituent elements or forces. From the nature of the case such a process must stop somewhere". But no, the religious imagination confuses the two meanings of the word, and because these ultimate factors of faith cannot be further explained (or analysed) there is some mystery about them, and, therefore, some room for faith. "Finally, the recent pronouncements of Lord Kelvin and Sir Oliver Lodge show that theology dies hard. Philosophically it really explains nothing, but requires a vast amount of explaining itself. Yet it has an irresistible fascination for a considerable category of minds." Mr. McCabe recognises that "we must set us a new goal for religious ardour, the realisation of an ideal that resents mysticism, and invites the full flood of light that science and philosophy and history can pour on it."

129. If the latest news to hand concerning this paradoxical substance is confirmed, the ceaseless ~~emmi~~ emission of energy by Radium may well be accounted for in another manner altogether a manner which would appear to overthrow many a cherished dogma of the science of yesterday; and to accentuate the great truth taught by the Sage of India so long ago, that all existent things are component and ever changing. For according to the experiments of Ramsay and others, it would now appear that Radium is slowly but surely changing into the gaseous element Helium.

130. So knowledge grows. But yesterday the Atom of the Chemist and Physicist was, as it were, the Atma, the eternal and unchangeable principle of the material world, we were taught that all matter consisted of minute hard indivisible bodies; that the atom of Hydrogen had been Hydrogen for all eternity, and would remain unchanged and unchangeable for ever; and whose should have dared to suggest the possibility of its transmutation would have been ~~feee~~ looked upon as mad--as an ignorant dreamer reverting to the vain speculations of the old-time alchemists. Even when Crookes brought forward, in his celebrated paper on THE GENESIS OF THE ELEMENTS, the theory that all the elements had an ancient common origin in one primordial substance, Protyle; and, by his patient researches into the fractionation of Yttrium shewed that an element could be made to yield five or more different radiant matter spectra, there were not wanting many who regarded such a suggestion as but folly; for, they pointed out, even if fractionated Yttrium shewed these different radian matter spectra, yet in the flame

the spectra of all the fractionated samples were identical, and there was in the radian matter spectra no evidence of any other change than that of some different arrangement of the Yttrium molecule;--the Atom, in their opinion, remained unassailed and anassailable.

Now, in the scare a decade later, what a vast change in our view of the ultimate structure of the Universe! The small hard solid body has gone for ever, and our conception of the atom is that it is but a vortex in the impalpable Aether;--a centre of Force, and not a thing material, (save in so far as we now conceive matter and force to be but different modes of manifestation, or of regarding the same thing)--it is a congeries of minute electrical charges without 'material' substratum; and now the great discovery of M. and Mme Curie has demonstrated that in one case at least, the Atom itself is in a constant state of change. And, if one element is thus ever changing, the the probability is that all are really changing, albeit so slowly and so imperceptibly that we have not as yet been able to detect that change. In the ~~ix~~ millions of years that our earth alone has endured, how many elements may not have passed away for ever? The very gases with which we are acquainted may all be but the effluvia of elements long dead and gone. The dream of transmutation is realised at least, and, in yet another respect, we can no longer laugh at those patient founders of our chemical science, the Alchemists of old, who, with the scientific ~~xxx~~ training of the schools, has not laughed betimes at the old 'legend' of the Rosicrucian's ever-burning lamps,--the mysterious source of illumination which, sealed hermetically in a glass vessel, would go on giving out light for untold ages. Today we have our own ever-burning lamp in Crooke's Spinthariscope, an instrument in which a tiny speck of Radium, bombarding a fluorescent screen, makes visible and palpable to our eyes the ceaseless activity of a little part of the Radium radiation.

And, as we have said, the vast probability is that all forms of matter are similarly radiant, and, therefore, similarly ever-changing. The classical researches of Becquerel, which led up to the Curies' great discovery, show that Uranium, Mercury, Zinc and other elements and even organic substances like wood and copal varnish, are constantly emitting a radiation capable of affecting a photographic plate or dissipating an electric charge. So, in this latter age, when men's minds at length are ripe for grasping that tremendous generalisation, does the most exact of all the sciences confirm and emphasise the Teaching of the Master:--'Sabbe Sankhara anicca',--**Transients are all the Elements of Being.**

...of law to mind and the body ...

131. TRANSMIGRATION. In the article in our last issue on this subject, use was made of an expression that, as has been pointed out to us from several sources, may give an erroneous impression to the Western mind. This is, that the passing-over of the Sankharas was stated to occur at the birth of the individual, where as as a matter of fact, from the Oriental point of view, this 'birth',--the moment of springing into life of a new being, is held to be occur either at the moment of the fertilisation of the ovum, i.e. of conception, or at some time between that mement and that usually regarded as the moment of birth in Western lands. Similarly, it would be more in accordance with Buddhist ideas on the subject, if, for the words 'new-born brain' on page 301 etc. the phrase 'newly fertilized ovum' or some analogous expression is substituted.

132. All the other great civilisations of the olden days we have but the recollection;--they have perished, because they were founded on the emotions and on cravings which were the property of one race alone. But the great characteristic of our New Civilization of this latter age is that it, also, is founded on knowledge:--not, as the Chinese, on ~~the~~ knowledge of the human heart, and of the springs which go to move it, but on knowledge of the universe in which we live; on the results of that Vipassana or Insight into the phenomena of nature which is one of the methods prescribed in our own Buddhist Scriptures as one of the two ways great ways of attaining to true Wisdom. It is, in a word, our Science which has made the New Civilization of to-day; and here we propose to trace out the manner whereby this science has wrought a result so incomparable; has more profoundly modified human nature, in the course of the brief period of its existence than any other system save only the Buddhist Religion; and to indicate the probable lines upon which further developments may be expected; till the present period of transition, of groping in the twilight, of suspended judgement, gives place to a grander and more stable civilisation than ever the world has known; to a unification of the sciences and a wider comprehension of the laws of nature; and, last of all, to actual knowledge,--to true comprehension of the nature of life and thought, and hence of the universe in which we live. Such a study has special interest for the Buddhist student because the very fundamental principle on which this tremendous progress of the last century is based is also the underlying concept of Buddhism:--the idea, namely, that all the phenomena of nature are the result of the manifestation of certain natural Laws; and that even our own minds and beings are themselves under the dominion of Law,--little albeit the Western

Science yet comprehends of these Laws of the Mind; or even as yet, of the nature of thought itself. And it is in this parallelism of modern science and of Buddhist philosophy that the most hope for both exists;--for science, because except her knowledge be founded on that sure basis of the Reign of Law, it is, like all mere imaginings of men, doomed to a speedy extinction; for Buddhism,--that is for the progress of Buddhism as a missionary Religion,--because now, when the teachings of science are gaining on every hand, and must ere long become the accepted philosophy of all mankind, any system which clashes, in its fundamental statements, with those of science, is destined of necessity to a speedy dissolution.

In his recent Presidential Address to the British Association at Cambridge, the Prime Minister of England, Mr. Arthur Balfour, made a statement which precisely sums up the position of the modern view of life. Speaking of the electric theory of Matter, the President of the Association said:--"It may seem singular that down to, say, five years ago, our race has, without exception, lived and died in a world of illusions; and that its illusions, or those with which we are here alone concerned, have not been about things remote or abstract, things transcendental or divine, but about what men see and handle, about those 'plain matters of fact' among which common sense daily moves with its most confident step and ~~handle, about these plain~~ most self-satisfied smile". This memorable utterance was, as we have said, spoken with reference to the new theory of the constitution of matter, born almost with this new century; it was made in the course of an Address to the greatest of the world's scientific bodies, and, appropriately enough, the scene of this discourse was at the University of Cambridge, which has contributed so largely, through immortal work of J.J. Thomson and others, to the construction of that electric hypothesis to which the lecturer referred.

132. It comes to us perhaps, as something of a shock, to comprehend the utter inadequacy of the views of our forbears held concerning not only the nature of the universe, but also of morality, of the value of learning, of kindness, of all that is noblest and greatest in life, even so short a period as of a century ago. Then the common people,--representing, as they ever do, the advanced views of a century or so further back,--regarded the learned man half in contempt and half in awe:--the awe arising, not from any admiration of his knowledge,--of this they were incapable,--but from the idea, (carefully fostered for ages by the Catholic Church, which saw in knowledge its most certain and final adversary) that the learned man was probably in league with the Devil!

133. When later still, Simpson of Edinburgh won immortal fame by the discovery of chloroform as an anaesthetic, he won, from the majority of men at that time, not the lasting gratitude which now we feel towards him, but bitter hatred,--for it was believed by many that human agony, also, was the prerogative of God;--and that a man should be in this seeming miraculous fashion, relieved of the torture of an operation, seemed to many of our barbaric forefathers but little short of atheism! Later still, when Darwin's marvellous work established the true descent of man, and his great common kinship with all the living creatures of our world, a new storm of bitten invective broke forth from almost every pulpit in England;--for people then believed that man had been created by God as quite a special work, and placed in the Garden of Eden just five thousand odd years ago. And so in every department of human progress:--the ideas of that age were, for the great majority of mankind, mere imaginations tempered by barbarism, and the humanity, the morality, the justice, and the science of those days was, for the great majority of mankind, but little in advance of the crude and barbarous state of things prevalent in the Dark Ages;

134. A tremendous conquest over matter of which we yet can scarcely grasp the full significance; each bringing cosmos out of chaos, and teaching in new fashion that tremendous lesson taught so long ago by the great Sage of India,--that whatsoever exists is the outcome of the operation of those inviolable sequences of effect and cause to which we give the name of Laws; as He, Master of the wider realm of Mind, summarised this whole universe in the Dhamma, the functionings or phenomena of Mind.

135. In what has this new method of progress so vitally differed from all others we have known, that it should bring devotees in all so short a period, a progress, an enlightenment and a material prosperity so utterly past in all comparison with any previous development of the human race?

136. Consider Reason as compared with this parochial ideal; and we will at once see that all its truths are universal, not limited to this or that race, or age, or to any time or place at all. Take, as the simplest of all instances, the science of Mathematics,--that science which lies at the back of all our modern sciences--for these are all in reality but a reduction of the phenomena of the Universe to Mathematics; an expression in mathematical equations of those sequences of causation which constitute the world in which we live. For all intellects constituted as the human intellect,--and, surely, for all others two and two make four:--that, simplest of all the conceptions of Reason, is a truth not limited to any race or age, but

universal, definite and sure. Here at last, and here in the <sup>353</sup> domain of Reason alone, do we arrive at an approximation to eternal truths:-- not in the vain and everchanging field and jungle-ground of the emotions, but on the calm clear heights of inerratic knowledge, wherefrom, serene, the wise regard the universe about them and below. Here alone we come to the border of Truth's Empire; here alone can we arrive at any certainty, at any sure foundation for our comprehension of the life we live. And it is precisely in the measure,--the ever-increasing measure,--that we of the West have set aside the dictates of the emotions, and have substituted Reason for ideals born out of desire, that we have at last won from the Universe about us some small knowledge of its mysteries; that we have progressed in this brief century so immeasurably beyond our forefathers; and have come at last, for the first time within our human history, to the dawn of a Civilisation founded on eternal Truth, to a knowledge greater than ever the world has seen before,--the threshold of a progress so vast that even yet we have not grasped its purport fully.

It is, then, in the truth of its fundamental conception that the secret of the power of this New Civilization lies hidden and concealed,--in that conception, namely, which forms the first half of that Stanza of Assaji which is held to summarise the deeper meaning of the Teaching of the Buddha:--that all the phenomena of life and nature, without any exception whatsoever, are sprung from Causes,--are mementary manifestations of those inviolable sequences to which our modern science gives the name of laws.

137. It was by reason of this animistic conception of the nature of the universe that men's hearts and sympathies were alienated from their fellows and from the brute creation alike; not less than their minds were alienated from that Truth which is great Reason's Norm. "or each group of men,--whether classified by race or by religious dogma, there was a narrow circle within which all their sympathies moved, and those that were without were 'dogs and sorcerers'; --beings to whom they dared not shew compassion.

138. The multifarious race-hatreds,--not yet, alas! extinct,--which sprung very largely from the fact that different members of the European family held different views about the nature of the Universe, about the Divine being supposed to reign therein, and about the best way to so approach that Being as to obtain his favour or to avert his wrath.

But, with the devoted work of the pioneers of scientific knowledge, a new light slowly dawned on the minds of men. Copernicus, Kepler and Newton, slowly albeit their discoveries and hypotheses gained general acceptance, had already vastly

extended man's conception of the universe about him; and, after Lavoisier's time, each successive new discovery of science widened anew the mental horizon of the European races.

139 The second great peculiarity of modern science,--that fact which has alone enabled it to spread its teachings, and to win acceptance from them even in the face of all the animistic tendencies of man, the hereditary ignorances, the power of the old-time tyrannies of Church and State. This peculiarity lies in its new method,--in its ability to prove its hypotheses by experiment, to give clear and irrefragable demonstration of the truth of its great underlying principles. It is no use to preach to man this or that doctrine as a mere philosophy,--a system built of words, excellent howsoever the principles set forth may be;--for the system of words already in his mind will necessarily be more powerful than that you teach. Before a man can ~~accept~~ accept,--before indeed, it is good, accordant with Reason, that he should accept, any new doctrine or philosophy whatever, that doctrine or philosophy must be supported by some proof,--

140. The proof of Buddhism is internal, 'subjective', relative to the actual mental phenomena whereby we perceive the material Universe. And whilst,--by reason of its very intimacy, so to speak, by reason of the fact that he who can win that proof realises absolutely what the scientist only deduces,--the Buddhist proof is final, absolute and complete for the man who gains it.

141. This Buddhist proof, then, lying as it does in the realm of an absolute Realisation unobtainable save by long practices of most arduous mental training, is far more final, infinitely more satisfying, than any deduction from external phenomena can ever be.

142. The people as a whole, were content to follow in faith's lower way,--leaving the Path of wisdom only to those whose hearts were stout enough to overcome its difficulties. So it came about that the inner teaching of Buddhism never reached to the hearts of the people, was never the property of any but the ascetic Monks themselves; nor was it either destined to spread downward to the Indian peoples at large, because they were not advanced enough to use the sole method for its demonstration, and because further, unhappily for India, the growing power of the Brahmanical caste, which had lost its perquisites through this new universalist teaching, was utilised to re-enslave the people, to make them once again, ere they hardly had realised the taste of Freedom's Life, thralls of the ancient animistic superstitions;--haunted by fears of demons, ghosts and Gods, by beings who could only be exorcised by the Brahman, with his farrago of ceremonial and of charms.



143. But with the new method of proof introduced by modern science it was far otherwise,--its proofs are open to all who care to repeat the experiments on which the various hypotheses are based, and with sufficient intelligence to follow the reasoning processes involved in those hypotheses. So,--though its results could never, for the individual, be of the absolute and intimate nature which comes from the Buddhist method of mental training and control,--the proofs afforded by science were of a far wider and more general application for humanity at large than those of Buddhism. Man, moreover, was impressed the more by them, that they were susceptible of material applications which were capable of appealing to minds the least advanced. The common worldling has ever been more impressed by show of power, by manifestation of mere senseless force, than by the greatest achievements of science and of philosophy; and it has been very largely because of the practical fruits of science,--its steam-engines, its motors and its guns,--that it has thus succeeded in impressing its ideas upon the great majority of men; whilst its really marvellous achievements,--its measurements of the distances and weights of the heavenly bodies, its determinations of the wave-length and velocity of light, its spectral analysis of the most distant members of our universe, and its Atomic Theory,--these all remain still without effect on the crude consciousness of man of earth; because they are accompanied by none of the noise and manifest power manifested by the steam-engine or the Maxim gun.

144. If the summit of the Hill of Science was, for the ordinary man, lost in the towering clouds of theories beyond his mental grasp, the base of it at least was on the earth,--solid, substantial, and undeniable; its very material vastness compelling his respect. So have its teachings come home to the majority of men;--and still we stand but at the very beginnings of its growth, groping through the twilight where our descendants will see clearly; enlightened by this fore-dawn of knowledge.

145. In exactly the same fashion as the bringing down of the conception of Causality into the world material has been so fruitful of every form of progress, so also, we take it, will be the next great advance of science;--an advance which will perform for our inner lives that which has already been accomplished for the world without; which shall bring us some true comprehension of the nature of Mind, of that whereby this Universe is known, but of which, so far, we know practically naught.

146. Here, in the realm of sense and mind, Animism has its chiefest and most ancient stronghold:--how few, even of our

latter-day psychologists, have as yet come to comprehend that there is no one Self in man, but rather, if we must employ a very misleading term, a thousand, a million, unnumbered Selves to each separate individual, according to the group of functionings of sense or thought paramount in his being at different periods and in different moods. Thought and the operation of the senses,--but especially the former,--have been too much regarded as things mysterious, beyond all ascertaining:\*

147. With the advancement of our knowledge of the Universe, however, and especially with that growing conception of its essential unity, which the Electric Theory of Matter has done so much to promote, even this idea of Mind and Matter as things thus alien and apart, is slowly vanishing.

148. Thought itself remains inscrutable as ever; for no method has yet been found whereby this all so subtle force can be appreciated, measured or analysed; and until such method is forthcoming we must still remain, not only in ignorance of the very nature of consciousness; but of necessity still in a state of suspended judgment concerning even the laws of the external universe, for it is by thought and thought alone that we are cognisant of these.

It is in this direction, especially, that the Buddhist Psychology of the Abhidhamma may supply the clue to the modern scientist. The Buddhist idea is that if we can bring the mind to a state of absolute one-pointedness as regards any particular subject, we shall realise the underlying nature of the matter thus meditated on directly; its Laws, in effect, will become apparent to us without the lengthy processes of experiment and ratiocination characteristic of the methods of modern science. Such a state of absolute concentration is, of course, impossible to the great majority of men in this age. And there is nothing more difficult,--we had almost said more impossible,--than to make even the necessary preliminary conquest of thinking of one thing only for any length of time. But the whole of the Buddhist system of psychology may be taken to be the outcome of such direct realisation, put into words suitable to the men of the time when that system was promulgated.

148. This, reduced to modern nomenclature, is tantamount to saying that the steady discharge of the vital forces of a man which exists, say, when he is in deep sleep, is converted into an oscillatory discharge during the rise and progress of all perceptions, thoughts, etc.,--the rate of vibration of course varying with the particular nature of the disturbance

In exactly the same way that the steady discharge of a Leyden jar or high-potential battery becomes an oscillating discharge

when a sufficient resistance is interposed in the circuit. The reader of course must bear in mind that, whilst this method of veiwng matter may serve to clarify our ideas, and to "objectivise" thought, at it were, we must not regard it,--or indeed any theory about the constitution of the universe,--as more, from the Buddhist point of view, than a convenient way of picturing or symbolising thought. For the Buddhist, it is rather rather thought that gives rise to matter, and the rest, than vice versa, the Buddhist position being, as indicated in the text which heads this article, wholly idealistic.

149. A psychology which shall at least reveal the true nature of the very mechanism whereby we perceive and conceive the Universe, open the way for new and hitherto undreamed-of discoveries; and, like the science of the last century, but with yet wider scope, indefinitely increase our knowledge of the nature of existence, widen our hearts and expand our minds, and bring mankind to the harvesting of all the age-long labour of Humanity; to the fulfilment of the purpose of that New Civilisation which even now is dawning on the world.

In another directions also, there is everywhere evidence that, even without so revolutionary a discovery as that of a true Science of the Mind, Humanity, will surely advance during this coming century beyond our highest dreams. As the great teachings of science come home to the masses of the people; as education progresses; as the conditions of the striving proletariat are constantly improved, alike by new discoveries and by the out-growth of the spirit of humanity; the old barbarous race-hatreds will swiftly perish, till the whole folly and fanfarronade of militarism and its evil fruits of warfare are ~~we~~ swept away for ever.

150. With the progress of medical science, and the increasing civilisation of the people, men will come presently to realise that their true enemies are not their brother men, but those far more destructive foes, the pathogenic bacteria; till at last, instead of the wealth and energy of the nations being wasted in the support of armaments to provide against each other's rapacity, they will be administered by men of science instead of politicians, and put to the far better and more sensible use of exterminating, in a series of world-organised campaigns of medical science, those pathogenic organisms which are responsible in each year for more of human suffering and mortality than any coalition of the military Powers could effect in generations.

151. Education will be more and more recognised as the chief asset of the State's prosperity and progress, its forces organised, supervised and supported at the State's expense, until

each child is instructed in the manner best fitted to develop his or her mental faculties to their utmost limit; and the whole intellectual ability of the world is utilised for the common good; instead of being for the most part wasted for lack of proper cultivation.

151. The great religion of the Sage of India will slowly but surely supplant the various forms of religious thought, and belief now prevalent in Western lands;--will spread, hand in hand with the extension of that scientific teaching which it endorses and supplements; alike in the spheres of ethic and of psychology. Countervailing much of the aggressive individualism of persons and of states so much in evidence to-day; representing Religion as no longer in conflict with science, but its counterpart in the world of morality and of spiritual progress; appealing to mankind not through desire for future life or the emotions, but through that reason which with the progress of the world will become ever more and more the lode-star of Humanity,--through the clear reasonableness of its teachings, and the nobility of its great ideas;--Buddhism, already the widest-spread of all the world's religions, will conquer all the nations ~~and~~ of the earth with the strong spirit of its Truth and its Compassion.

152. We, who live but in the foreglow of Humanity's ~~apathy~~ apatheosis, can see but little through the ~~twilight~~ twilight of our hearts,--still are our eyes bedimmed with the sorrow of ancient sufferings too terrible to contemplate; our minds still darkened with the mists of false conceptions, prejudices and cruelties inherited from the men of former days; needing another and yet another generation to obliterate from out the hearts and memories of men. Yet have we seen enough,--computing ~~and~~ all the immeasurable progress even of this one short century of dawning civilisation; measuring its incomparable conquests, not of the realm of things material alone, but also over many a dear delusion, of many a mental and moral bias that formerly debarred mankind from every great achievement;--we have yet seen enough to give us certitude of a yet vaster progress.

153. We must know first that all actual things are compound in their nature. They consist of parts and can be divided or separated into their constituents. Being aggregates, they cannot be permanent; they are subject to change and will sooner or later be dissolved. Every origin implies an end, and birth necessitates death. This is the First Characteristic. Further, while in our bodily incarnation we may at present enjoy life, we will sooner or later experience sufferings, old age and ~~and~~ death. Some changes are pleasurable, others

Next after comes the Second Trance, when all reflection has subsided, when the ecstasy has grown deeper, and the mind holds to its object firmly and unwavering. Then in the Third Trance joy and sorrow alike are left behind, and Viraga, non-attachment, reigns supreme; and so on to the Fourth, where absolute Concentration of mind is at last attained.

163. Less than half a century has passed since the West forced, at the cannon's mouth, its commerce and its new-found civilisation upon Old Japan;--that had been civilised in its own noble manner of civilisation from immemorial years.

164. Now the West knows how vastly it had under-rated the patriotism, the intelligence, and the ability of one at least of the nations of the East; and to-day Dai Nippon appears before us as one of the greatest of the world-powers;--great, not alone in the panoply of war, in the possession of all the potency of modern death-dealing mechanisms; but great in science, in art, in industry, in commerce --in all that goes to make a nation great according to modern ideas. It has learnt the lesson that the West forced upon it, --the lesson that in this world we see Might is the only right; it has adopted and adapted to its needs whatever of our Western civilisation seemed useful and necessary to self-preservation in the eyes of its wise rulers; it has dismissed its teachers, replacing each new vacancy in their foreign ranks with Japanese,--who have shown in many directions the supremest ability,--and now today is able, not alone to meet, but to conquer, one of the most powerful of the Western States. Strangest of all, and most significant, it is this Oriental Power which now stands forth before all the world as the champion of weakness against tyranny.

165. One of the most potent instruments, unhappily, in this age for the stirrin-up of the strife that leads to warfare in the public press; a great war pays the daily journalist. We fear that the temptation has in no few instances in the past resulted in a provocative attitude which has so influenced the people that war has ensued from difficulties that could easily, but for that sad propaganda of hatred, have been settled by arbitration or the usual methods of diplomacy. We do not, of course, for a moment wish to imply that, with the better class

of Western Journals at least, such a policy of provocation has ever consciously and wantonly been pursued.

166. It has for long been a stock argument of the professors and ministers of the many Christian sects in the East that the unbroken chain of success which has for the last two centuries attended the work of Christian armies in the Orient has been

- in a special manner a sign of supernatural assistance resultant from the adhesion of the West to Christianity.
167. Western greatness in general has been represented as the special gift of the Deity to his followers; and this false teaching has not been without considerable effect amongst the lower and least educated classes. But the success of Japan would be, for these same classes, an absolute disproof of this assertion;--they would understand at once that if a Buddhist State can beat a great Christian power, there is no truth in the argument by which many of them have been converted.
168. A long course of unjustifiable aggressions has brought China to a state of fatalistic acquiescence in its own helplessness.
169. The formulation of a new Monroe Doctrine for the Far East, guaranteeing the integrity of existing States against further aggression from the West. When we consider how much, once Occidental methods were forced by stress of circumstances upon them, Japan's forty millions have been able to accomplish in so short a time.
170. The mere formation of an Alliance of such tremendous power as this would ere long become of itself a menace so great in the eyes of Western politicians that these would at last be compelled to carry out that obvious remedy for international strife, partial disarmament and arbitration, which reason seems powerless to induce them to effect.
171. That later the growing populations of China and Japan might need to find some outlet in new territory, and so might come to insist on the 'Open Door' in some lands now occupied by Aryans, is possible, if a little unlikely. But that the Mongol should ever seek a war of wanton aggression, that he should ever dream seriously of conquering and inhabiting Europe is utterly absurd.
172. The world is wide enough for both these two great branches of the human family; and whatsoever is great and noble in these two races will survive in their respective spheres.
173. Those who have not lived in Oriental lands can form no adequately conception of the true inward importance of such works.
174. But ~~xx~~ in the East it is far other-wise, because, with the sole exception of Japan, the Oriental races have not as yet learnt the great lesson that the Western nations have to teach them,--that the true source of all strength lies in union and in united action and representation.
175. The one Religion in the world which is not based on supernaturalism, and one having many points in common with the view of modern science and modern thought.

painful, and the latter are inevitable. Suffering is an in-359  
alienable feature of existence. This is the Second Characteristic. The Third Characteristic involves the much mooted question of 'things in themselves'. We must know that when several parts constitutes a whole, the unity of it originates by composition; which means that an organism, or any other compound thing is produced through the interrelation of its constituents.

There are no independent things in themselves, independent of their parts; there are no Attans, i.e. permanent Selves, which are, and have been and will remain forever what they are now.

154. The traditional Brahmanism at the time of Buddha taught that the law of causation can be broken; it is advised its followers to set their trust in the saving power of sacrifice; it recommended sacred ceremonies, or sacraments, and especially prayers; and accepted the Vedas as a divine revelation. Asaji's stanza denies all hope of salvation by any other means except which as are effected through the normal course of causation. It repudiates miracles of supernatural interference by unreservedly recognising the Law of Cause and effect are irrefragable.

The Doctrine of the Buddha must have appeared bold and iconoclastic to the pious Brahmins, who placed their trust in the special revelation of the Vedas, who believed in the expiation of sin by the blood of sacrifice, and expected divine help by the magic charm of prayer. Their faith rested upon the assumption of some divine or extra-natural power that would overcome, or break or upset the law of causation. Buddha teaches us to give up all faith in the supernatural and the miraculous. He teaches that the origin and the end of all things depends upon causation.

155. We can understand Nibbana (Skt. Nirvana) only after having thoroughly grasped the meaning of 'Samsara'. What is the state of Nibbana? Is it perhaps pure mentality? Yes! or NO!--according to our understanding of mentality. If we understand by mentality the mental functions, the transient thoughts of an Ego, of a Self, of our individual existence, we should know that mentality too is a compound, and as such, also subject to corruption. Indeed, it is the most unstable of all conditions, for it is the function of a highly-complicated state of nervous

tissue, which, being more delicate than other organisms, is even more transient than other compounds things.

156. "Now at that time the Blessed One was instructing, arousing, animating, and gladdening the Bhikkhus with a religious discourse on the subject of Nibbana. "And these Bhikkhus grasping the meaning, thinking it out, and accepting with their

- hearts the whole Doctrine, listened attentively. "And the Blessed One, in this connection, on that occasion, breathed forth this solemn utterance: "There is, O Bhikkhus, a State where there is neither earth, nor water, nor heat nor air; nor neither infinity of space, nor infinity of consciousness; nor nothingness; nor perception nor non-perception; neither this world nor that world, both sun and moon.
157. "Hard is it to realise the essential, The Truth is not easily perceived, Desire is mastered by him who knows, To him who sees (aright) all things are naught. "There is, O Bikkhus an unborn, unoriginated, uncreated, unformed. Were there not, O Bhikkus, this unborn, unoriginated, uncreated, unformed, there would be no escape from the world of the born, originated created, formed.
158. Take the arithmetical equation  $2 \text{ by } 2 \text{ equal } 4$  has not been made by a God, nor has it been invented by the teacher who first discovered its significance, who formulated it and taught it. It is an intrinsically necessary truth, eternal, omnipresent, infinite in its application; and as unailing as it is universal. But this simple truth is only one instance of many more truths which are not less eternal and omnipresent, forming in their entirety the raison d'etre of all rationality the source of all science and all enlightenment. This ultimate Norm of Truth can neither be made nor unmade.
159. Let him penetrate all phenomena with his Insight--Akankheyya-Sutta.
160. Some through Vipassana, the way of Insight, who by deep searching and investigation penetrate all these illusions of the world external, till they are seen and known as false and vain and the Veil of Nescience is rent before their searching gaze.
161. Watching his actions thus, dissociate from all; ever repeating in his heart of hearts the formula "This is not I, this is not mine, there is no Self herein". So also must he train his mind to think of all things whatsoever that may rise within his consciousness, whether of sights or sound or other functionings of sense, or of his very thoughts themselves.
162. Moments when the world about him, seeming so real and solid to the senses, would melt away before his searching gaze, and he would indeed perceive Impermanence and Woe and unreality reigning in all these these worlds; as a man nigh to waking point perceives the vanity and the illusion of an evil dream. He would pass through the Four Stages of trance the first of which is the ~~xxx~~ Ecstasy which comes upon the aspirant,--that keen joy of dawning emancipation which co-exists with the continued functioning of the reasoning powers.



176. But the Sariputtas of the world are, unhappily, but few in number,--and men of minds thus far advanced are, we imagine sufficiently intelligent not to take alarm because of any classification of foreign nomenclature whatever. And to the rest of the world we think,--apart, of course, from our own conviction that highest Truth of which we speak exists in Buddhism in a form most readily assimilable for the men of this age,--the question of a naming, of a classification, is a very important one indeed,--that, as the Sage of Chelsea taught us, there is much, nay, almost all in names.

177. We drew a parallel between some of the latest results of western science, and the teachings of Buddhism, and show how the modern view of the atom, as a mere changing centre of energy, not a fixed, eternal, indivisible particle of matter, bore out the Buddhist doctrine of the impermanence of all things. He also referred to the tendencies of psychological science in the west, and the increased importance that was now being attached to it there, as a science that promised important results as regards our knowledge of the macrocosm no less than of the microcosm. He pointed out that here also western science came very close to Buddhist teaching, that modern psychological science failed to discover a permanent unit of consciousness, just as physical science failed to discover a permanent unit of matter, and closed with an eloquent statement of the need in which the West stands of Buddhist philosophy and psychology in order to complete its own labours in those departments of knowledge.

178. These ideas, as of existence of a Supreme Being that has created this world and yet rules it, and of the existence in man of an immortal spirit or ghost which shall endure after death of this body, have been found to be based on no foundation save only the imaginings of men; and Science, since the revolution of thought of a century ago, has found, reigning through-out the universe, only the great Laws of Nature.

179. A religion which denies in its Sacred Books in manner most categorical the existence of any immortal principle in man; which denies the existence of any Supreme Being and has no use for prayer; and in place of these conceptions teaches in manner most positive that it is only the outcome of the work done by a man on the Universe,--the total of his mental and other energies,--which survives the physical death of any being.

180. You should not condemn, with the example of Buddhism before you, all the world's Religions as mere imaginations of the human mind; asking above all, that you should not confound our Faith with these animistic ideas, which to us Buddhists, as to yourselves, are but a dark survival of the dreams of the Childhood of Humanity"

181. It is a notable fact that it is from Germany more than from any other country, that the Occidental has derived what knowledge he possesses of the mind of the East. Its thought has found expression in Schopenhauer; its philosophy, more strictly speaking, through Deussen; its sacred literature through Max Muller.

182. There have been bitter wailings in many quarters over the irreligious tendencies of the times from many good people. Tant pis pour eux if they do not see the real significance of the movement. Dr. Pfungst sees it, and holds that as this movement grows, Buddhism will come in for not a little attention from those who are in search of true religion. For they will find in it a creed that does violence to no man's reason, but, contrariwise, calls upon him to use his intelligence to the full extent of its powers.

183. It is without beginning or end, its everlastingness self-evident as an Euclidean axiom. But the term Everlastingness, has, in this system of Kapila, a different meaning from that which it conveys to the Occidental. Only Spirit as such is eternal, indestructible. The conception in popular religion of a self-conscious individual living a continuous life of happiness in god-like state in divine felicity is an error. Here it is easy to see, how near Kapila's system comes to the teaching of the Buddha.

184. There have been bitter wailings in many quarters over the irreligious tendencies of the times from many good people.

Tant pis pour eux if they do not see the real meaning of Mibban which leave any one who reads them no further excuse for misunderstanding the fundamental doctrine of Buddhism. He does not say it is an easy thing to comprehend, -- far from it, for indeed the Buddhist Scriptures themselves state that its full comprehension comes to him alone who has attained it. But if the student will make the necessary effort to get away from the traditional mental attitude of the Occidental toward the Universe, he will be rewarded by such an understanding of the true relationship of his existence to the universal life.

185. We have a doctrine liker to the Teaching of the Great Sage of India than any other that has appeared on earth. The intensely personal and absolutely anthropomorphic God of the Muhammedans has here given place to a more abstract principle, a half-personified existence whose main attributes are Compassion and wisdom and Love.

186. The thoughts, volitions, and characteristics of each human being constitute in it potentialities which will again be

brought into manifestation in other human beings. Further, the thoughts and characteristics of the individual are not scattered and dissipated so as to lose the coherence of individual character, but tend to reappear in conjunction with each other, thus giving rise to a ~~xxx~~ succession of similar and developing characters.

~~xxx~~ 187. It is our firm belief, derived from some small study of the conditions under which the world-religions have sprung up and spread, that the doctrine of each great teacher of Religion has been couched in that form of words that which was best suited to the views, the intelligence and the mental capacities of the people amongst who he lived and taught. If this be so, then has the world advanced far indeed on the path of intellectual capacity.

188. "We see a man of to-day powerful, a great general, whose deeds are like Hannibal's. This man may be called Napoleon, but we may say that Hannibal has returned. In saying this we do not think of Hannibal's wraith or entity, but of the character, but similar to his here manifested as Napoleon.

Now this, -- as readers of past numbers of this Journal may have noticed -- is precisely the Buddhist view. We, too, in saying that a person has been re-born, do not mean that any wraith or soul-entity belonging to the past has 're-incarnated'. We, too, in speaking of a Napoleon as being the rebirth of Hannibal, if we should so speak, would mean only and precisely that the Character of the latter has re-appeared in the former.

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32 p. 214 Societies, like individuals, employ sometimes analysis and sometimes synthesis; and this determines whether the epoch which they pass through will be critical or organic. All history may be divided into critical periods and organic periods. The critical periods are those in which the minds of men are employed in investigating the principles of the governments under which they live, in endeavouring to amend old institutions and to invent new ones; in which no creed commands the assent of all, so that society is without principles, discontented, changeful, and, in a word, in a state of anarchy.

Organic periods, on the contrary, are those which possess an accepted doctrine, in which society is cemented by the synthesis of a common faith, in which the actual institutions give satisfaction to the world, and men's minds are at rest. Thus prehistoric pre-Socratic Greece was organic -- post-Socratic Greece, critical. Roman history began to pass from organic (contd. overleaf)

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to critical with Lucretius and Cicero. With the definitive constitution of the Christian Church in the sixth century began the new organic period of feudalism; and in the 16th century the reformers inaugurated another critical period which the philosophers have continued until the present time, when the great want of society is not more analysis, not the continuance of criticism, but a new synthesis, a new doctrine.

34) I cannot consider him to have been under the sway of a positively insane imagination, and a positively insane belief in the wonderful things soon to happen on the earth. Condorcet was too credulous as to human perfectibility; but what is said to be said of a man who believed that the world was to be improved until the ocean should be lemonade.

35) It is quite safe to say that the principle of perfectibility liable as it is to perversion, will never be more perverted than it has been, since nobody can in that line outdo Fourier.

36) The ultimate appeal, however, must be to the facts themselves. Now, what do they say? Do they substantiate the notion of three historical epochs, the first characterised by the supremacy of the infinite, the second of the finite, and the third of the real relation of the infinite and finite?

37) "History is the Government of God made visible; and hence everything is there in its place; and if everything is there in its place; and if everything is there in its place, everything is there for good; for everything arrives at an end!"

38) It is marvellous how our author could fancy he was entitled to believe so great a theory on such a faint appearance of reason.

39) America, which is so emphatically the land of progress and of promise--that which, so far as man may judge, has the mightiest future before it?

40) The true causes of war are those so well described by Hobbes--Competition, distrust, and glory--or, in other terms greed, jealousy, and ambition, making men invade, for gain, for safety and for reputation.

41) That narrow, superficial, and false notion which caused a justly forgotten race of authors to suppose the history of nations was merely the history of their kings and nobles.

42) A man is possessed by a blind feeling of being an instrument of destiny, used by an irresistible force he knows not to what end, instead of being rationally conscious of having a mission to accomplish, a worthy work to do.

43) Advise us to falsify history, to delude ourselves, to set up idols and worship them.

THE PRINCIPLES OF HINDU ETHICS -- M.A. Buch: Key to abbreviations used below: Rg. Rig Veda. Av. Atharva-veda. Yj. Yajur-veda. Tai. S. Taittiriya Samhita. Vaj. S. Vajasneyi. Mai. S. Maitrayani Samhita. S. Br. and Sh. Br. Shatapatha Brahmana. Ai. Br. Aitaraya Brahmana. Ai. Br. Aitarya Brahmana. Kaus. Br. Kaushitaki Brahmana. Up. Upanishad. Tait. Taittiriya. Br. Brihadaranyaka. Ai. Aitareya. Ch. Chandogya. Mu. Muduka. Pr. Prashna. Isha. Isha. G. Gr. S. Gobhila. A. Gr. S. Ashwalayana Grihya Sutras. S. Gr. S. Shankharyana Grihya Sutras. Ap. Gr. S. Apastamba Grihya Sutras. M. Gr. S. Manava Grihya Sutras. H. Gr. S. Hiranyakeshi Grihya Sutras. Ka. S. Kaushitaki Sutra. Apastamba Apastamba Dharma Sutras. M. M. Smriti. Bg. Bhagavad-Gita. Y. or Yaj. Yajurvediya-Smriti. R. Ramayana. S. N. Shukra-Niti. Dharma-Shastras. Me. P. Markandeya Purana. Sh. Shakuntala. S. B. Shankara-Bhasya. (S. IV. 1) and (S. IV. 2)

There are pseudo-counsellors as well as right ones, and these must be properly distinguished. (R. II. 63, 14-17). Mere orators, wits, flatterers, self-seekers, sophisters, bunglers, and traitors, are ruled out of court.

A profound veil of secrecy is to be thrown over the deliberations of the inner council. "That king, whose counsels cannot be known by either outsiders or those about him, but who knoweth the counsels of others through his spies, enjoyeth his prosperity long. (Udyoga 38, 15-20).

A tiger should be placed in the position of a tiger; a leopard should be placed as a leopard. If thou wishest to achieve success, thou should never appoint servants insitutions higher than what they deserve. (Shanti 119). "My child, dost thou employ the best servants upon the best offices, the middling upon the middling and the worst upon the worst?"

No faith in the infallibility of majority guided the kings. It is wisdom not number which should rule the destinies of a country. "And passing by a thousand dunces dost thou set thy heart on having a single wise man? In times of pecuniary stress, a wise man stands in excellent stead. And although a king might be surrounded by a thousand or ten thousand fools yet he cannot count upon any assistance at their hands. And a single able counsellor, intelligent, heroic, and sagacious, bringeth great prosperity upon a king. (R. II, 100, 22-24.)

Government is solely responsible for the mischievous work of its own agents. "When a weak person fails to find a rescuer, the great rod of divine chastisement falls upon the king. When all the subjects of a king (are obliged by distress) to live like Brahmins by mendicancy, such mendicancy brings destruction upon the king. When all the officers of the king posted in the provinces unite together and act with injustice, the king is then said to bring about a state of unmixd evil upon his kingdom."

When the officers of the king extort wealth by unjust means, acting from lust or avarice, from persons piteously soliciting for mercy, a great destruction, is then sure to overtake the king." (Shanti 91 M.VII. 123-124).

An active intelligence department was an essential part of every administration. Learned, upright spies, endowed with presence of mind, representing the truth, and possessed of wisdom representing truth, and possessed of wisdom are to be spread all the provinces over. The king is called charuchaxa (whose eyesight is represented by his spies. Three spies must be appointed in connection with each of the following officers.

The wise king, that gathers a knowledge of his enemy thro' spies, can, putting forth a little effort in conflict, neutralise his exertions. (R.VI 29, 18-21.)

Maricha says to Ravana: "O king, the speaker of soft words is common, but the speaker and listener of unwelcome though beneficial words are rarities." (R.III 37.2).

No party is expected to be more honest than its opponents. Deceit must be matched by deceit, and crookedness by crookedness. As regards ordinary combatants one should fight with them artlessly. As regards those that we possessed of powers of deception, one should fight with them, aided by the ways of deception. (Udyoga 193.10). It is said that when the war breaks out all laws are silent. In extreme crises, all means are justified for the ultimate end. "When the number of one's foes becomes great, then destruction should be effected by contrivances and means." (Shalya 62).

"Both kinds of wisdom, straight and crooked, should be within the call of the king. Though acquainted with it, he should not, however, apply that wisdom which is crooked (for injuring others). He may use it for resisting the dangers that may overtake him." (Shanti 100.50).

Kings should, in a matter of destroying their foes, even resemble razors in every particular; un pitying as these are sharp, hiding their intents as they are concealed in their leather cases, striking when opportunity cometh as these are used on proper occasions, sweeping off their foes with all their allies and dependents as these shave the head or the chin without leaving a single hair." (Adi. 153, 106-107).

Until also some service is asked, the sincerity or otherwise of friends cannot be known." (Udyoga, 36, 37-43).

"One should behave towards another just as that other behaveth towards him. Even this is consistent with policy. One should behave deceitfully towards that behaveth deceitfully and honestly towards him that is honest in his behaviour." (Udyoga, 37.7. Shanti 109 34).

A Sannyasin is often the most picturesque figure in Hindu society, because he is largely free from the relativity of the ethics of the man of the world. He knows no law except that of love; he knows no limits to his goodwill except those of his vision. He is not a member of any family, nor a constituent of any caste, nor a citizen of any commonwealth, but a master of that great brotherhood of the noble living and the noble dead, and a citizen of the kingdom of God. He does not belong to the East or the West; he transcends all geographical, all historical, all ethnological barriers.

The wearing of brown clothes, shaving of the head, bearing of the triple stick, and the Kamandalu — these are the outward signs of one's modes of life. These have no value in aiding one to the attainment of Emancipation... Emancipation does not exist in poverty nor is bondage to be found in affluence. One attains Emancipation through knowledge alone, whether one is indigent or affluent." (Shanti 325, 42-52.)

The Hindu teachings have an esoteric and an exoteric side. One fact that they expressed so well was the existing diversity of talents and temperaments. (S.P. III 2. 33). It is not possible, says, Sankara, for all persons to understand the Timeless and Changeless Absolute; because there is an infinite variety of grades of intellect. The doctrinal differences in Hindu theology are calculated to meet this psychological fact.

Hindu sages did not want to create a structure of faith for the metaphysical few only; nor for the vulgar many. Hence we meet with the most abstract conceptions of the Deity, along with the most concrete forms at the other level.

Now there are two conceptions of God in the Vedic literature — one sets forth the metaphysical picture of Him as the Absolute, the other sets forth the more concrete picture of a Personal God. God is both personal and impersonal; personal from the point of view of unregenerate man, yet clothed in human weakness and subject to human limitations; impersonal from the point of view of rigorous truth, from the point of view of purest and highest thought. There is no essential contradiction between these two; man gradually rises from the one to the other. The difficulty of those whose minds are set on the Unmanifested is hard for the embodied to reach. (Pg. XII 3-5).

"Through acts one is forced to take rebirth after death. Through knowledge one is transformed into that which is Eternal, Unmanifest and Immutable. The fruit that one obtains of acts consists of pleasure and pain, of existence and non-existence. By knowledge one attains to that which there is no occasion for grief, whether one becomes freed from both birth and death,

whither one is not subject to deceptitude...Reaching that stage, they cast equal eyes on everything, become universal friends, and devoted to the good of all creatures." (Shanti, 247 8-12).

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## This is not to say that war either can or ought always to be avoided. On the contrary; the devil should be resisted, evil poised, despotisms overthrown, mutinies quelled, invasions driven back, and oppressed liberated, might violating right punished by the sword if nothing else will do--by the sword, taken up as a last sad necessity, to be cast down with joy as soon as its harsh work is over. But although men, although nations, may have to go to war for the sake of truth, justice, or mercy, it is never these things that are real causes of war, but their opposites,--the evil lusts which have produced their opposites, those wrongs that must be righted. It follows that those who argue that war is just because it is necessary, reason badly. Strictly or philosophically speaking, war is not necessary any more than injustice is necessary; popularly speaking, or as a matter of fact, it is necessary, but only because of the existence of injustice. It is not necessary in the sense incompatible with injustice on both sides, and is only necessary in a sense which involves injustice on one side.

## Till that is discovered, therefore,--and it is not likely to be easily discovered--all discussion as to which sphere of life has been adorned with the greatest men must be fruitless, and all decisions in favour of one over another arbitrary and premature.

## It would be most unreasonable to object to the speculations of which a summary has now been given that they are merely general--that they involve no conclusions as to particular contingencies, no predictions of particular occurrences. In carefully refraining from all such, M. Jouffroy has shown his wisdom, his knowledge of the limits within which historical prevision is possible. The science of history, whatever it may in the future become, is as yet very far from being an exact science like Astronomy. It furnishes us with no means of calculating the courses of nations with precision and definiteness like the courses of the stars, of foretelling that at this or that period of future time a nation will do this or that action, as we can foretell that at a certain date a star will arrive at a certain point. To forecast, through reasoning on the general tendencies of nations, the general character and direction of

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1. In practice there is no difficulty in distinguishing between things which are alive and things which are not alive, right down to the smallest objects which the microscope can see--that is to say, to minute bacteria only one fifty-thousandth part of an inch in length.
2. Fifty years ago it was the fashion to put down most of the shortcomings of human nature to environment. If but education were more copious and more excellent, we should be both intelligent and moral; if we could only get rid of slums, we should be going most of the way towards abolishing crime. Today there is a movement in the opposite direction. We read psychopathic temperaments which lead people to wrongdoing as inevitably as a duck's instincts lead it to water, of tendencies to virtue or to vice.
3. The truth, as so often, is between the two extremes. No character or property of any organism is due entirely to heredity, or entirely to environment.
4. The hereditary constitution sets the limits to the possibilities of the stock, and environment determines which of those possibilities shall be realized. We cannot grow figs from thistles any more than we can grow thistles from figs; but if we want to grow good figs we must manure fig-trees. The hereditary constitution is thus merely the capacity to react with a given environment in a particular way.
5. The best environment will not bring out good qualities in a child with really defective inheritance, any more than bringing up a dog in the National Gallery will develop in it a taste for high art; and there are also, too many instances of bad environment crushing or distorting inborn genius. Eugenics and Education are complementary, not antagonistic.
6. The view which took away the stigma of degeneracy and gave man knowledge of past progress and hope of future improvement, was, when put forward, greeted with execration as being impious and disgusting. The feeling is perhaps a semi-instinctive one, like white that which makes us recoil from the sight of blood or causes a medical student to faint at his first operation. However, luckily for humanity, medical students make it their business to overcome these illogical feelings; and we, secure in the faith that what is true must always in the long run bring with it what is right, should make it our business to overcome this particular repugnance. For there is no doubt of its truth. Either Nature is meaningless, and the appearances which she thrusts beneath our eyes are not facts at all but deliberate lies, or else man is more closely related to the existing anthropoid apes than to any other creature.

"THE POPULAR WORKS OF JOHANN GOTTLIEB FICHTE"

1. Ignorance of his true motives often cause Fichte to be misunderstood and misrepresented.
2. A new spiritual life was awakened within him: he understood for the first time the meaning of scientific knowledge, and cast off the thralldom of scholastic pedantry. Lessing became to him an object of such deep reverence that he determined to devote his first days of freedom to seek a personal interview with his mental liberator.
3. He encountered unexpected difficulties, which led him into a wider circle of enquiry, and finally drove him to abandon the theological for the philosophical point of view.
4. Every complete and consistent philosophy contains a deterministic side, for the thought of an all-directing Unity is the beginning and end of profound investigation. Fatalism sees in this highest Unity a dark and mysterious anemesis,--an unconscious mechanical necessity; determinism sees in it the highest disposing Reason, the infinite Spirit and God, to whom the determination of each living being is not only to be referred but in whom alone it becomes clear and intelligible.
5. Prolonged investigation, however, rendered him dissatisfied with these views;--the indestructible feeling of internal independence and freedom, rendered doubly powerful by the energy of his own character, could neither be removed, nor explained on an exclusively deterministic theory, which must ultimately have come into collision with his deepest spiritual want,--to look upon freedom--self-determination--as the only true and real being.
6. Amid these lofty speculations, poverty, the scholar's bride, knocked at his door, and roused him to that struggle with the world, in which so many purchase ease with degradation, but in which men such as he find strength, confidence, and triumph.
7. But amid all his privations his courage never deserted him, nor the inflexible determination, which was not so much an act of his will as a law of his nature, to pursue truth for her own sake and at all hazards.
8. Providence either has something else in store for me, and hence will give me nothing to do here, as indeed has been the case; or intends by these troubles to exercise and invigorate me still further. I have lost almost everything except my courage.
9. To these convictions that I am indebted for the deep tranquillity of soul which I enjoy. My external circumstances suit well with these dispositions. I am master of no one and no one's servant. I have no farther prospects: the present constitution of the church, and indeed the men who compose it, do not please me. So long as I can maintain my present independence, I shall

do so at all hazards.

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10. "I have lived in a new world since I have read the Critique of practical reason. Principles which I believed irrefragable, are refuted; things which I thought could never be proved--as for example, the idea of absolute freedom, of duty--are proved; and I am so much the happier. It is indescribable what respect for humanity, what power this system gives us! But why should I say this to you, who have known it longer than I have done? What a blessing to an age in which morality was torn up by the roots, and the name of duty obliterated from every vocabulary!
- 11/ A philosophy that restrains the imagination which was always too powerful with me, gives reason the sway, and raises a soul to an indescribable elevation above all earthly concerns.
12. It is difficult beyond all conception, and stands much in need of simplification....The principles, it is true, are hard speculations which have no direct bearing on human life, but their consequences are most important for an age whose morality is corrupted at the fountain-head; and to set these consequences before the world in a clear light, would, I believe, be doing it a good service.
13. Inspired with this enthusiastic admiration for the Critical Philosophy, he resolved to become the exponent of its principles and to rescue it from the obscurity which an uncouth terminology had thrown around it.
14. Out of despair, more than from taste, I threw myself into the Kantian philosophy and found peace.
15. Sustained only by an ardent and indomitable love of truth, devoting himself with intense application to the production of a systematic work on one of the deepest subjects of philosophic thought, that he might thereby attain the friendship and confidence of one whom he regarded as the greatest of living men.
15. Literary pursuits--my true means of culture, to which I must devote myself, and for which I have too much respect to to print anything of the truth of which I am not thoroughly assured.
15. It is not the first time that I have been in difficulties out of which I could see no way; but it would be the first time that I remained in them, if I did so now. Curiosity as to what is to come of it, is generally all that I feel in such emergencies. I merely adopt the means which appear to be the best in my mind, and then calmly await the consequence.
17. Exhibit the same clearness of vision, strength of thought, and subtilty of discrimination. In the conduct of this enquiry Fichte manifests that single eye to truth, and reverent devotion to her when found, which characterise all his writings and his life.

18. But while happiness and security dwelt in the peaceful Swiss canton, the rest of Europe was torn asunder by that fearful convulsion which made the close of last century the most remarkable period in the history of the world. Principles which had once bound men together in bonds of truth and fealty had become false and hollow mockeries; and that evil time had arrived in which those who were nominally the leaders and rulers of the people had ceased to command their reverence and esteem; nay, by countless oppressions and follies had become objects of their bitter hatred and contempt. And now one nation speaks forth the word which all are struggling to utter, and soon every eye is turned upon France--the theatre on which the new act in the drama of human history is to be acted; where freedom and right are once more to become realities; where man, no longer a mere appendage to the soil, is to start forth on a new career of activity and honour, and show the world the spectacle of an ennobled and regenerated race. The enslaved of all nations, rouse themselves at the shout of deliverance; the patriot's heart throbs higher at the cry; the poet dreams of a new golden age; the philosopher looks with eager eye for the solution of the mighty problem of human destiny. All, alas! ~~are~~ are doomed to disappointment; and over the grave where their hopes lie buried, a lesson of fearful significance stands inscribed in characters of desolation and blood, proclaiming to all ages that where the law of liberty is not written upon the soul, outward freedom is a mockery and unchecked power a curse.

19. They may indeed have neither heard nor read anything about me, since they settled this idea in their minds and wrote "democrat" over my head in their imaginations.

20. Berkeley resolved the phenomena of sensation into those of reflection. Berkeley's principles were pushed to the extreme by Hume, who, applying to the phenomena of reflection precisely the same analysis which Berkeley applied to those of sensation, demolished the whole fabric of human knowledge, and revealed under the seemingly substantial foundations on which men had hitherto built their faith, a yawning gulf of impenetrable obscurity and scepticism. Feeling, thought, nay consciousness itself became but fleeting phantasms without any abiding subject in which they could inhere.

It may be safely affirmed that, notwithstanding the outcry which greeted the publication of the "Essay of Human Nature" and the senseless virulence which still loads the memory of its author with abuse, none of his critics have hitherto succeeded in detecting a fallacy in his main argument. Admit his premises and you cannot consistently stop short of his conclusions.

The Aristotelian theory of perception, which up to this period none had dared to impugn, having thus led, by a strictly necessary movement, to the last extreme of scepticism.

21. Kant admitted the validity of Hume's conclusions respecting our knowledge of external things on the premises from which

which they were deduced. He admitted that the human intellect could not go beyond itself, could not furnish us with any other than subjective knowledge. We are indeed constrained to assume the existence of an outward world to which we refer the impressions which come to us through our senses, but these impressions having to pass through the prism of certain inherent faculties or "categories", of the understanding, by which their original character is modified, or perhaps altogether changed, we are not entitled to draw from them any conclusions as to the real nature of the source whence they emanate. Our knowledge of the outward world is thus limited to the bare admission of its existence, and stands in the same relation to the outward world itself as the impressions conveyed to the eye through a kaleidoscope do to the collection of objects within the instrument. But is the outward world, which we are thus forced to abandon to doubt, the only reality for man?

22. For the first time, philosophy becomes, not a theory of knowledge, but knowledge itself: for in it the apparent division of the subject thinking from the object thought of is abolished, by penetrating to the primitive unity out of which this opposition arises. The origin of this opposition, and the principle by which it is to be reconciled, must be sought for in the nature of the thinking subject itself. Our own consciousness is the source of all our positive and certain knowledge. It precedes and is the ground of, all other knowledge; nay it embraces within itself everything which we truly know. The facts of our own mental experience alone possess true reality for us; whatever is more than these however probable as an inference, does not belong to the sphere of knowledge. Here, then, in the depths of the mind itself, we must look for a fixed and certain starting point for philosophy.

23. But in affirming this proposition we also affirm our own existence, for the affirmation itself is our own mental act.

But this affirmation itself postulates the existence of something not included in its subject, or in other words, out of the affirmative axiom (A=A) there arises the negative proposition (-A not=A,) or as before (Non-Ego not=Ego.) In this act of negation the mind assumes the existence of a Non-Ego opposed to itself, and forming a limitation to its own existence. This opposition occurs in every act of consciousness.

and in the voluntary and spontaneous limits which the mind thus sets to its own activity, it creates for itself an objective world. The fundamental character of finite being is thus the supposition of itself (thesis), and of something opposed to itself (antithesis); which two conceptions are reciprocal, mutually imply each other.

24. The two conceptions are indissoluble, may they are but one conception modified by different attitudes of the mind. But as these attitudes are in every case voluntarily assumed by the Ego, it is itself the only real existence, and the Non-Ego as well as the varied aspects attributed to it, are but different forms of activity of the Ego. Here, then, Realism and Idealism coincide in the identity of the subject and object of thought, and the absolute principle of knowledge is discovered in the mind itself. But in thus establishing the Non-Ego as a limit to its own free activity, the ego does not perform a mere arbitrary act. It constantly sets before it, as its aim or purpose, the realisation of its own nature; and this effort after self-development is the root of our practical existence.

25. But this limitation, or in other words the Non-Ego, is a mere creation of the Ego, without true life or existence in itself, and only assumed as a field for the self-development of the Ego. Let us suppose this assumed obstacle removed or laid aside, and the original activity of the Ego left without limitation or restraint. In this case the finite individuality of the Ego disappears with the limitations which produce it, and we ascend to the first principle of a spiritual organisation in which the multiform phenomena of individual life are embraced in an infinite all-comprehending Unity.

26. I to be a transcendental idealist more severe than even Kant himself;-- for with him there is still recognised a multiform object of experience, whilst I maintain, in plain language, that that this object is itself produced by us thought our own creative power. Permit me to come to an understanding with you on this point.

My absolute Ego is obviously not the Individual;--although this has been maintained by offended courtiers and chagrined philosophers in order to impute to me the scandalous doctrine of practical Egoism. But the Individual must be deduced from the Absolute Ego.

27. When we regard ourselves as individuals--in which case we always look upon ourselves as living, and not as philosophizing or poetizing,--we take our stand upon that point of view which I call practical;--that is of the Absolute Ego being speculative. Henceforward, from this practical point of view there is a world for us, independent of our-selves, which we can

only modify; and thus too the Pure Ego, which does not dis-<sup>37</sup>  
appear from this region, is necessarily placed without us,  
objectified, and called God. How could we otherwise have ar-  
rived at the qualities which we ascribe to God, and deny our-  
selves; had we not first discovered them in ourselves, and only  
denied them to ourselves in one particular respect--i.e. as

individuals? This practical point of view is the domain  
of Realism; by the deduction and recognition of this point  
from the side of speculation itself arises that complete recon-  
ciliation of philosophy with the Common Sense of man which is  
promised in the Wissenschaftslehre.

"To what end, then, is the speculative point of view, and with  
it all philosophy, if it belong not to life?

28. That highest region of thought from which the speculative  
and practical points of view are seen to be united. We begin  
to philosophise from presumption, and thus become bankrupt of  
our innocence; we see our nakedness, and then philosophize  
from necessity for our redemption.

29. It possesses, at least according to the testimony of our  
inmost convictions, the same degree of certainty with the imme-  
diately certain postulate "I am"--a certainty infinitely supe-  
rior to all objective certainty, which can only become possible  
mediately, through the existence of the intelligent Ego.

30. Should any being whatever, contemplating its existence  
in time, declare at any moment of that existence--"Now, I am  
eternal!"--then, on that very account, it could not be eternal.

31. The outward world assumes a new reality, for we have impe-  
rative duties to perform which demand its existence. --life cea-  
ses to be an empty show without truth or significance;--it is  
our field of duty, the theatre on which our moral destiny is  
to be brought out.

32. And serene above all change, the unattainable object of all  
finite effort--fountain of our life--home of our spirits--Thou  
art--the One Being,--the I Am, --for whom Reason has no idea,  
and Language no name.

33. For Thou and I are not divided.

34. That which I conceive, becomes finite through my very con-  
ception of it; and this can never, even by endless exaltation,  
rise into the Infinite. Thou differest from men, not in degree  
by in nature. In every stage of their advancement they

Think of Thee as a greater man, and still a greater; but  
never as God--the Infinite,--whom no measure can mete. I have  
only this discursive, progressive thought, and I can conceive  
of no other;--how can I venture to ascribe it to Thee? In the  
idea of person there are imperfections, limitations;--how can  
I clothe Thee with it without these?

"I will not attempt that which the imperfection of my finite nature forbids, and which would be useless to me.

35. Let them not be deterred if at first the path should seem to lack something of the smoothness of the well-trodden highway on which they have hitherto travelled;--let them proceed courageously.

36. Fichte's powerful and commanding intellect evidently possesses great ascendancy over the more diffident and pliable nature of Reinhold; but his influence never interferes with the mental freedom of his friend.

37. It is heartfelt love that I feel for you, since I now, through your philosophy, understand yourself.

38. "My conviction is that Kant has only indicated truth, but neither unfolded nor proved it. This singular man either has a power of divine truth, without being himself conscious of the grounds on which it rests; or he has not esteemed his age worthy of the communication of those grounds.

39. We shall have a philosophy with all the clearness of geometrical demonstration.

40. The rich profusion of his thoughts, following each other in the most convincing sequence and modelled with the sharpest precision, astonished and delighted his hearers.

41. In all his inquiries there is a motion, a struggle, an effort, thoroughly to solve the hardest problems of reason. His predecessor never appeared to suspect the existence of these problems--to say nothing of their solution. Fichte's philosophemes are inquiries in which we see the truth before our eyes, and thus they produce knowledge and conviction. Reinhold's philosophemes are exhibitions of results, the production of which goes on behind the scenes. We may believe, but we cannot know!

42. He penetrates to the innermost depths of his subject, and moves about in the ideal world with an ease and confidence which proclaim that he not only dwells in that invisible land, but rules there.

43. Morality was no arbitrary legislation, but the natural development of the active principle of our own being, indissolubly bound up with, and indeed the essential root of, its intellectual aspect. Binding together into a common unity every mode and manifestation of our nature, his philosophy is capable of the didest application, and of an almost infinite variety of expression; while in the ceaseless elevation of our whole being to higher grades of nobility and greatness is found at once its intellectual supremacy and its moral power.

44. He soon discovered that the best intentions, and the most prudent conduct, are no protection against calumny.



45. Those who could take their stand beside him would see the matter as he saw it; those who could not do this must remain where they were. Claiming for his system the certainty of mathematical demonstration,--asserting that with him philosophy was no longer a mere speculation, but had now become knowledge he could not bend or accommodate himself or his doctrines to

the prejudices of others;--they must come to him, not he to them. "My philosophy" he says "is nothing to Herr Schmidt, from incapacity; his is nothing to me, from insight. From this time forth I look upon all that Herr Schmidt may say, either directly or indirectly, about my philosophy, as something which, so far as I am concerned, has no meaning; and upon Herr Schmidt himself as a philosopher who, in relation to me, is nobody".

46. "You say that my tone touches and wounds persons who do not deserve it. That I sincerely regret. But they must deserve it in some degree, if they will not permit one to tell them honestly of the errors into which they wander, and are not willing to suffer a slight shame for the sake of a great instruction. With him to whom truth is not above other things,--above his own petty personality,--the "Wissenschaftslehre" can have nothing to do.

47. It is surely to be expected from every scholar, not that he should understand everything, but that he should at least know whether he understand a subject or not; and of every honest man that he should not pass judgment on anything before he is conscious of understanding it.

48. Atheism is a charge which the common understanding has repeatedly brought against the finer speculations of philosophy when, in endeavouring to solve the riddle of existence, they have approached, albeit with reverence and humility, the Ineffable Source from which all existence proceeds. Shrouded from human comprehension in an obscurity from which chastened imagination is awed back, and thought retreats in conscious weakness, the Divine Nature is surely a theme on which man is little entitled to dogmatize. Accordingly, it is here that the philosophic intellect becomes most painfully aware of its own insufficiency.

49. But the common understanding has no such humility;--its God is an incarnate divinity; imperfection imposes its own limitations on the illimitable, and clothes the unconceivable Spirit of the universe in sensuous and intelligible forms derived from finite nature. In the world's childhood,--when the monstrous forms of earth were looked upon as the visible manifestations of the Deity.

50. In all ages, men have coloured the brightness of Infinity

with hues derived from their own hopes and fears, joys and sorrows, virtues and crimes. And he who felt that the Idolon of the age was an inadequate representative of his own deeper thoughts of God, had need to place his hopes of justice, in futurity, and make up his mind to be despised and rejected by the men of his own day.

51. And so, too,ichte--whose ardent love of freedom made him an object of distrust and fear to timorous statesmen and whose daring speculations struck dismay into the souls of creed-bound theologians--found himself assailed at once by religious and political persecution.

52. The consciousness of the individual reveals itself alone; his knowledge cannot pass beyond the limits of his own being. His conceptions of other things and other beings are only his conceptions,--they are not those things or beings themselves. Consciousness is here alone with itself, and the world is nothing but the necessary limits which are set to its activity by the absolute law of its own being. From this point of view ~~xxx~~ the common logical arguments for the existence of God, and in particular what is called the "argument from design" supposed to exist in the material world entirely disappear. We invest the outward universe with attributes, qualities, and relations, which are the growth and product of our own minds and then build up our faith in the Divine on an argument founded upon phenomena we have ourselves called into existence. However plausible and attractive such an argument may appear to those who do not look below the mere surface of things, it will not bear the light of strict scientific investigation.

53. It was no part of the policy of the Ducal Court to give offence to its more powerful neighbours, or to enter upon a crusade in defence of opinions obnoxious, because unintelligible to the masses.

54. It contained a reproof for imprudence in promulgating doctrines so unusual and so offensive to the common understanding.

55. This he accomplished by a deeper analysis of the fact of consciousness. What is the essential character of our knowledge--that which it preserved amid all the diversities of the individual mind? It is this;--that it announces itself as a representation of something else.

56. It must renounce the thought of itself as the only being whose existence it reveals, and regard itself rather as the image or reflection of a truly Highest and Ultimate Being revealed in human thought, and indeed its essential foundation. And this idea cannot be got rid of on the ground that it is a merely subjective conception; for we have here reached the primitive essence of thought itself,--and to deny this would be to deny the very nature and conditions of knowledge, and to

maintain an obvious contradiction; this namely, --that there can be a conception without an object conceived, a manifestation without substance, and that the ultimate foundation of all things is nothing.

57 It seems to us that it was the natural and inevitable outcome of his own principles and mode of thought; and that it was even theoretically contained in the very first exposition of his doctrine, although it has not then attained in his own mind that vivid reality with which it shines, as a prophetic-like inspiration, throughout his later writings.

58. That starting-point is necessarily the individual consciousness,--the finite Ego. But when the logical processes of the understanding have performed their office, and led us from this, the nearest of our spiritual experiences, to that higher point in which all finite individuality disappears in the great thought, of an all-embracing consciousness,--an Infinite ego.

59. Fichte now looked forth on the universe and human life, and saw there no longer the subjective phenomena of a limited and finite nature, but the harmonious, although diversified, manifestation of the One Universal.

60. It is an attempt to apply the principles of transcendentalism to General History, and abounds in searching and comprehensive views of the progress, prospects, and destiny of man.

61. No employment could have been more congenial to Fichte's inclinations:--it presented him at last with the long-wished-for opportunity of developing a systematic plan of human instruction, founded on the spiritual nature of man. He entered with ardour upon the undertaking, and towards the end of 1807 his plan was ~~has~~ completed and laid before the Minister. Its chief feature was perfect unity of purpose, complete subordination of every branch of instruction to the one great object of all teaching,--not the inculcation of opinion, but the spiritual culture and elevation of the student. The institution was to be an organic whole;--an assemblage, not of mere teachers holding various and perhaps opposite views, and living only to disseminate these, but of men animated by a common purpose, and steadily pursuing one recognised object. The office of the

Professor was not to repeat verbally what already stood printed in books, and must be found there; but to exercise a diligent supervision over the studies of the pupil, and to see that he fully acquired by his own effort, as a personal and independent possession, the branch of knowledge which was the object of his studies. It was thus a school for the scientific use of the understanding, in which positive or historical knowledge was to be looked upon only as a vehicle of instruc-

instruction, not as an ultimate end;--spiritual independence, intellectual strength, moral dignity,--these were the great ends to the attainment of which everything else was but the instrument.

62. His passion for universal dominion led him into the great military error of his life,--the attempt to conquer a country defended by its climate against foreign invasion, and which, even if subdued, could never have been retained.

Followed by a retributive nemesis, he rushed on to the fate which sooner or later awaits unbridled ambition. The immense armies of France were poured through Germany upon the North, to find a grave amid the snows of Smolensk and in the waters of the Berezina.

63. He had now accomplished the great object of his life,--the completion, in his own mind, of that scheme of knowledge by which his name was to be known to posterity. Existing in his thought as one clear and comprehensive whole, he believed that he could now communicate it to others in a simpler and more intelligible form than it had yet assumed. It was his intention to devote the following summer to this purpose, and, in the solitude of some country retreat, to prepare a finished record of his philosophy in its maturity and completeness.

64. The ceaseless effort of his life was to rouse men to a sense of the divinity of their own nature;--to fix their thoughts upon a spiritual life as the only true and real life;--to teach them to look upon all else as mere show and unreality.

65. The Non-Ego--(so I denominate everything which is conceived of as existing external to the Ego, distinguished from, and opposed to it:)--it is not true, I say, that the pure Ego is a product of the Non-Ego;--such a doctrine would indicate a transcendental materialism which is entirely opposed to reason;--but it is certainly true, and will be fully proved in its proper place, that the Ego is not, and can never become, conscious of itself except under its empirical determinations; and that these empirical determinations necessarily imply something external to the Ego. Even the body of man,--that which he calls his body,--is something external to the Ego.

66. The pure Ego can only be conceived of negatively,--as the opposite of the Non-Ego, the character of which is multiplicity,--consequently as perfect and absolute unity;--it is thus always one and the same,--always identical with itself. Hence the above formula may also be expressed thus;--Man should always be at one with himself,--he should never contradict his own being. The pure Ego can never stand in opposition to itself, for there is in it no possible diversity, it constantly remains one and the same; but the empirical Ego,

determined and determinable by outward things, may contradict itself; and as often as it does so, the contradiction is a sure sign that it is not determined according to the form of the pure Ego,--not by itself, but by something external to itself. It should not be so;--for man is his own end,--he should determine himself, and never allow himself to be determined by anything foreign to himself.

67. If the Ego is to be constantly at one with itself in this respect also, it must strive to operate directly upon the things themselves on which the sensations and perceptions of man depend;-- man must endeavour to modify these, and to bring them into harmony with the pure form of his Ego, so that his conceptions of them likewise, so far as these (his conceptions) depend upon the nature of their objects, may harmonize with that form. His modification of things according to our necessary ideas of what they should be, is not however possible by mere Will, but requires also a certain skill which is acquired and improved by practice.

68. There are many questions which philosophy must answer before she can assume the character of knowledge and science;-- questions which are shunned by the dogmatist, and which the sceptic only ventures to point out at the risk of being charged with irrationality or wickedness, or both.

If I would not treat in a shallow and superficial manner a subject respecting which I believe that I possess some fundamental knowledge,--if I would not conceal, and pass over in silence, difficulties which I see right well, it will be my fate in these public Lectures to touch upon many of those hitherto almost undisturbed questions without, however, being able to exhaust them completely; and, at the risk of being misunderstood or misinterpreted, to give mere hints towards more extended thought, mere directions towards more perfect knowledge, where I would rather have probed the subject to the bottom. If I supposed that there were among you many of those popular philosophers, who easily solve all difficulties without labour or reflection, by the aid of what they call sound Common Sense, I would not often occupy this chair without anxiety.

69. We know "from experience that rational beings like ourselves exist around us". This might be the answer of those who are unaccustomed to strict philosophical enquiry. But such an answer would be superficial and unsatisfactory; it would indeed be no answer to our question, but to an entirely different one. The experience which is here appealed to is also felt by the egoists, who nevertheless are not thoroughly refuted by it. Experience only teaches us that the conception of reasonable beings around us is a part of our empirical

consciousness; and about that there is no dispute, -no Egoist has ever denied it. The question is, whether there is anything beyond this conception which corresponds to the conception itself; whether reasonable beings exist around us independently of our conceptions of them, and even if we had no such conceptions.

70. Experience can at most teach us that there are phenomena which appear to be the results of rational causes; but it can never teach us that these causes actually exist as rational beings in themselves, for being in itself is no object of experience.

We ourselves first introduce such a being into experience, -- it is only we ourselves who explain our own experience by assuming the existence of rational beings around us. But by what right do we furnish this explanation? This right must be strictly proved before it is made use of, for its validity can only be grounded on its evidence, and not upon its actual use:--and thus we have not advanced a single step, but return again to the question with which we set out.

71. He must be thoroughly conversant with the labours of those who have gone before him in his own department, and this knowledge he cannot have acquired otherwise than by instruction.

72. He must rouse men to the feeling of their true wants, and make them acquainted with the means of satisfying these. He should enter with them into the deep enquiries which he himself has been obliged to undertake, in order to find some certain and secure foundation of truth.

73. When you shall have left this place and are scattered abroad in all directions, I may one day know in you, wherever you may dwell, men whose chosen friend is Truth, who adhere to her in life and in death, who receive her when she is cast out by all the world, who take her openly under their protection when she is traduced and calumniated, who for her sake will joyfully bear the cunningly concealed enmity of the great the dull sneer of the coxcomb, and the compassionating shrug of the fool.

74. The whole material world, with all its adaptations and ends and in particular the life of man in this world, are by no means, in themselves and in deed and truth, that which they seem to be the uncultivated and natural sense of man, but there is something higher, which lies concealed behind all natural appearance.

75. He needs no conscious effort of his individual will to bring his actions into harmony with this Divine Thought; he needs not to exhort, urge, or compel himself to this harmony, for he cannot possibly act otherwise: were he to endeavour to act in opposition to it, then he would need to persuade, to urge, to compel himself to that course but without success.

76. His idea, its influence with must not lie concealed within him; it must go forth and lay hold upon the world, and he is urged to this activity by the deepest impulses of his nature. But the world is capable of receiving this Idea in its purity; on the contrary, it strives to drag down the Idea to the level of its own vulgar thought.

77. No stranger can judge him--in this no stranger can ever wholly understand him, nor divine the deep purpose of his actions. In this region, so far is respect for the judgment of others from aiding his intention, that on the contrary he must here cast aside foreign opinion altogether, and look upon it as if it were not. He must be guided and upheld by his own purpose alone;--and truly he needs a mighty and immovable purpose to keep his ground against the temptations which arise even from his noblest inclinations. What is more noble than the impulse to action, to sway the minds of men, and to compel their thoughts to the Holy and Divine?--and yet this impulse may become a temptation to represent the Holy in a common and familiar garb for the sake of popularity, and so to desecrate it. What is more noble than the deepest reverence for the Holy and disdain and abnegation ~~to~~ of everything vulgar and opposed to it?--and yet this very reverence might tempt some one to reject his age altogether,--to cast it from him and avoid intercourse with it. A mighty and good will is needed to resist the first of these temptations, and the mightiest of all to overcome the second.

78. He perfectly understands the changing and adventitious form which it may assume in reality without prejudice to its essential nature. He knows the particular form which it has assumed at the present time, and through what new forms it must be led nearer and nearer to its unattainable Ideal. No part of its forms, is, in his view, necessary and unchangeable, but is only an incidental point in a progression by which it is constantly rising towards higher perfection.

79. The Idea, thus moulded on the Divine Life, lives in his life instead of his own personality. It alone moves him,--nothing else in its room. His personality has long since disappeared in the Idea,--how then can any motive now arise from it? How then can fame, judgment of mortal and perishable men have any significance for him?

80. The Idea alone moves him,--and where it does not move him, there he has no life, but remains quiescent and inactive. He will never rouse himself to energy and labour merely that something may come to pass, or that he may gain a reputation for activity; for his desire is not merely that something may come to pass, but that the will of the Idea may be accomplished. Until it speaks, he too is silent;--he has no voice but for it.

31. He does not respect old things because they are old;--but as little does he desire novelty for its own sake. He looks for what is better and more perfect than the present; until he this rises before him clearly and distinctly,--so long as change would lead only to difference, not improvement,--he remains inactive, and concedes to the old the privilege it derives from ancient possession.

32. Is the Academic Teacher to prepare men for the reception of the Idea?--then he must himself know the Idea, have attained it, and be possessed by it.

33. The art of acquiring it can be understood only by him who has himself acquired it.

34. From this skill which is required of the Academic Teacher in the embodiment of the Idea, there arises another demand upon him,--this, namely, that his mode of communication shall be always new, and bear upon it the mark of fresh and active life. Only living and present thought can enter other minds and quicken other thought; a dead, worn-out form, let it have been ever so living at a former time, must be called back to life by the power of others as well as its own.

35. He will not allow himself to be restrained, by forbearance towards any person whatever, from demolishing error and establishing truth in its place. The worst insult that can be offered, even to a half-educated man, is to suppose that he can be offended by the exposure of an error he has entertained, or the proclamation of a truth which has escaped his notice. From this bold and open profession of truth as he perceives it, without regard to any man, he will suffer nothing to lead him astray, not even the politely expressed contempt to the so-called fashionable world.

36. He should not rest contented with a mere historical apprehension of what is here said, but that during reading he should really and truly hold converse with himself, deliberate, draw conclusions and form resolutions, like his imaginary representative, and thus, by his own labour and reflection, develope and build up withing hinslef that mode of thought the mere picture of which is presented to him in the book.

37. If any secret wishes concerning the result of my inquiries, any partial leaning towards certain conclusions, stir within me, I forget and renounce them; and I will accord them no influence over the direction of my thoughts. I will perform my task with firmness and assiduity;--I will honestly accept the result whatever it may be. What I find to be truth, let it sound as it may, shall be welcome to me. I will know.

38. I seize on Nature in her rapid and unresting flight, detain for an instant, hold the present moment steadily in view, and



reflect--upon this Nature by means of which my thinking <sup>387</sup> powers have hitherto been developed and trained to those researches that belong to her domain. I am surrounded by objects which I am compelled to regard as separate, independent, self-subsisting wholes.

89. But Nature pursues her course of ceaseless change, and while I yet speak of the moment which I sought to detain before me it is gone, and all is changed; and in like manner, before I had fixed my observation upon it, all was otherwise. It had not always been as it was when I observed it it had become so.

90. I assumed without further proof, and without the slightest inquiry, as an absolute, immediate, certain and unalterable truth,--(as indeed it is, as I now find it to be, and shall ever find it to be)--I assumed, I say, that they had a cause;--that not through themselves, but through something which lay beyond them, they had attained existence.

91. Nature herself ascends gradually in the determinate series of her creations. In rude matter she is a simple existence; in organised matter she returns with herself to internal activity,--in the plant to produce form, in the animal motion;--in man, as her highest masterpiece she turns inward that she may perceive and contemplate herself,--in him she, as it were, doubles herself, and, from being mere existence, becomes existence and consciousness in one.

92. My inquiry is closed, and my desire of knowledge satisfied. I know what I am, and wherein the nature of my species consists.

93. I stand under the inexorable power of rigid Necessity.

94. Had I but been content to remain amid the pleasant delusions that surrounded me, satisfied with the immediate consciousness of my existence, and never raised those questions concerning its foundation.

95. Merely for the sake of my wishes, did they lie ever so deep or seem ever so sacred, I cannot renounce what rests on incontrovertible evidence.

96. Which of these two opinions shall I adopt? Am I free and independent?--or am I nothing in myself, and hereby the manifestation of a foreign power. It is clear to me that neither of the two doctrines is sufficiently supported.

97. The system of freedom satisfied my heart; the opposite system destroys and annihilates it. To stand, cold and unmoved, amid the current of events, a passive mirror of fugitive and passing phenomena,--this existence is insupportable to me.

98. I know immediately that I see and feel, and what I see and feel; I know this while it is, and simply because it is, without the intervention of any other sense.

99. So thou hast an immediate consciousness of thy sight and touch?

100. Of thy sight and touch, I said, Thou art, therefore, the subject seeing, feeling, etc; and when thou art conscious of a particular determination or modification of thyself.

101. Thou hast a consciousness of thy seeing, feeling, etc, and thereby thou perceivest the object. Couldst thou not perceive it without this consciousness? Canst thou not recognise an object by sight or hearing, without knowing that thou seest or hearest?

102. The immediate consciousness of thyself, and of thy own determinations, is therefore the imperative condition of all other consciousness; and thou knowest a thing, only in so far as thou knowest that thou knowest it: no element can enter into the latter cognition which is not contained in the former. Thou canst not know anything without knowing that thou knowest it?

103. What thou doest not perceive immediately, thou doest not perceive at all.

104. In all perception, thou perceivest in the first place only thyself and thine own condition; whatever is not contained in this perception, is not perceived at all? Canst thou say, I am conscious of external objects?

I. By no means, if I speak accurately; for the sight and touch by which I grasp these objects are not consciousness itself, but only that of which I am first and most immediately conscious. Strictly speaking, I can only say, that I am conscious of my seeing and touching of these objects.

Spirit. Do not forget, then, what thou hast now clearly understood. In all perception thou perceivest only thine own condition

105. Thou hast said that thou canst see, hear, and feel objects. How then--that is, with what properties or attributes,--doest thou see or feel them?

I. I see that object red, this blue; when I touch them, I find this smooth, that rough--this cold, that warm.

Spirit. If, for instance, any one had seen red, green, yellow, but never a blue colour; had tasted sour, sweet, salt, but never bitter,--would he not, by mere reflection and comparison, be able to discover what is meant by blue or bitter, without having ever seen or tasted anything of the kind?

I. Certainly not. What is matter of sensation can only be felt, it is not discoverable by thought; it is no deduction, but a direct and immediate perception.

Spirit. Thou maintainest that thou hast not discovered this difference by means of reflection and comparison of these sensations in thyself. But perhaps thou hast learnt, by comparing the red or blue colours, the smooth, or rough surfaces

of objects out of thyself, what thou shouldst feel in thyself as red or blue, smooth or rough?

L. This is impossible; for my perception of objects proceeds from my perception of my own internal condition, and is determined by it,--not the reverse. I first distinguish objects by distinguishing my own states of being.

106. But then thou shouldst content thyself with saying: "I feel myself affected in the manner that I call red, blue, smooth, rough." Thou shouldst refer these sensations to thyself alone, and not transfer them to an object lying entirely out of thyself, and declare these modifications of thyself to be properties of that object. Or, tell me, when thou believest that thou seest an object red, or feelest it smooth, dost thou really perceive anything more than that thou art affected in a certain manner?

I. From what has gone before, I clearly see that I do not, in fact, perceive more than what thou sayest; and this transference of what is in me to something out of myself, from which nevertheless I cannot refrain, now appears very strange to me. My sensations are in myself, not in the object, for I am myself and of my own state, not of the state of the object.

107. Is there then in the object, as thou usually conceivest of it, anything more than its red colour, its smooth surface and so on; in short, anything besides those characteristic marks which thou obtainest through immediate sensation?

I. I believe that there is; besides these attributes there is yet the thing itself to which they belong; the substratum which supports these attributes.

S. But through what sense dost thou perceive this this substratum of these attributes? Dost thou see it, feel, it, hear it; or is there perhaps a special sense for its perception?

I. No. I think that I see and feel it.

S. Indeed! Let us examine this more closely. Art thou then ever conscious of thy sight in itself, or at all times only of determinate acts of sight?

I. I have always a determinate sensation of sight. That of red red colour.

108. But now thou spreadest this simple red over a broad surface, which thou assuredly dost not see, since thou seest only a simple red. How dost thou obtain this surface?

I. It is certainly strange,--Yet, I believe that I have found the explanation. I do not indeed see the surface, but I feel it when I pass my hand over it. My sensation of sight remains the same during this process of feeling, and hence I extend the the red colour over the whole surface which I feel while I

continue to see the same red.

S. This might be so, didst thou really feel such a surface. But let us see whether that be possible. Thou dost not feel absolutely; thou feelest only thy feelings, and art only conscious of these?

When thou saidst that thou didst feel a surface, thou hadst only an immediate consciousness of feeling smooth, rough or the like?

This smooth or rough is, like the red colour, a simple sensation,--a point in thee, the subject in which it abides? And with the same right with which I formerly asked why thou didst spread a simple sensation of sight over an imaginary surface, do I now ask why thou shouldst do the same with a simple sensation of touch?

Canst thou, in the same undivided moment of time, have sensation of opposite kinds, or be affected at the same time in different ways?

109. I now perceive clearly that I neither see nor feel the superficial extension of the properties of bodies, nor apprehend it by any other sense. I see that it is my habitual practice to extend over a surface what nevertheless in sensation is but one point, to represent as adjacent and simultaneous what I ought to represent as only successive, since in mere sensation there is nothing simultaneous but all is successive. I discover that I proceed in fact exactly as the geometer does in the construction of his figures, extending points to lines and lines to surfaces. I am astonished how I should have done this.

But thou addest something more even to this surface:--thou extendest it to a solid mathematical figure; as by thy previous admission thou hast extended the line to a surface. Thou assumest a substantial interior existence of the body behind its surface. Tell me, canst thou then see, feel, or recognise by any sense, the actual presence of anything behind this surface?

By no means:--the space behind the surface is impenetrable to my sight, touch or any of my senses.

And yet thou dost assume the existence of such an interior substance, which nevertheless, thou canst not perceive?

110 Thou dost but spread through the whole mass thy own sensibility, that which is already familiar to thee,--visibility as coloured, tangibility as rough, smooth, or the like; and after all it is this sensibility itself of which alone thou ~~xxx~~ art sensible? Or dost thou find it otherwise?

111. Thus there is nothing remaining of the object but what is perceptible,--what is a property or attribute;-- this perceptibility thou extendest through a continuous space which is

divisible to infinity; and the true substratum or supporter<sup>39</sup> of the attributes of things which thou hast sought, is, therefore, only the space which is thus filled?

Although I cannot be satisfied with this, but feel that I must still suppose in the object something more than this perceptibility and the space which it fills, yet I cannot point out this something, and I must therefore confess that I have hitherto been unable to discover any substratum but space itself.

Always confess whatever thou perceivest to be true. The present obscurities will gradually become clear, and the unknown will be made known. Space itself, however, is not perceived; and thou canst not understand how thou hast obtained this conception, or why thou extendest throughout it this property of perceptibility?

112. I see clearly that I really perceive only my own state and not the object; that I neither see, feel, nor hear this object; but that, on the contrary, precisely there where the object should be, all seeing, feeling, and so forth, comes to an end.

113. Sensations, as affections of myself, have no extension whatever, but are simple states: in their differences they are not contiguous to each other in space, but successive to each other in time. Nevertheless, I do extend them in space

114. Thou hast therefore an organ,--consciousness itself--whereby thou perceivest such an affection of thyself? But the organ whereby thou perceivest the object itself thou hast not? Since thou hast convinced me that I neither see nor feel the object itself, nor apprehend it by any external sense, I find myself compelled to confess that I have no such organ.

Bethink thee well of this. It may be turned against thee that thou hast made me this admission. What then is thy external sense at all, and how canst thou call it external, if it have no reference to any external object, and be not the organ whereby thou hast any knowledge of such?

I desire truth, and trouble myself little about what may be turned against me. I distinguish absolutely because I do distinguish them, green, we sweet, red smooth, bitter, fragrant, rough, ill-scented, the sound of a violin and of a trumpet.

I see in them therefore not external senses, but only particular definitions of the objects of the inward sense, of my own states or affections.

115. "I know nothing indeed", thou seemest to say, "of things in themselves, but such things there must be; they are to be found, if I could but find them".

116. Thus the first consciousness appears as soon as thou discoverest thy own existence, and the latter is not dis-

~~recoverable~~ -covered without the former; the second consciousness is produced in thee by means of the first.

When thou reflectest upon that undivided consciousness of thyself and of the external object, distinguishest between them, and inquirest into their connexion, thou wilt find that the latter can be conceived of only as conditioned by the former, and as only possible on the supposition of its existence; but not vice versa.

117 According to thy assertion, I must produce the presentation of an object out of myself.

118. Wilt thou not, in the first place, explain to me what is a cause?

I find the thing determined this way or that. I cannot rest satisfied with knowing that so it is;--I assume that it has become so, and that not by itself, but by means of a foreign power. This foreign power, that made it what it is, contains the cause; and the manifestation of that power, which did actually make it so, is the cause of this particular determination of the thing. That my sensation must have a cause, means it is produced within me by a foreign power.

119. Why canst thou not rest satisfied to know that something is? Why must thou assume that it has become so, or that it has become so by means of a foreign power? I note that thou hast always only assumed this.

We will however first try all other possible methods of ~~xx~~ ascertaining the grounds of the assertion that everything must have a cause.

Doest thou know this by immediate perception?

How could I? since perception only declares that in me something is, according as I am determined this way or that, but never that it has become so.

120. Out of thyself therefore, and through thyself, and through thine own immediate knowledge, thou prescribest laws to being and its relations?

121. "I have at all times pre-supposed a cause, and every one who thinks will likewise be constrained to pre-suppose a cause"

Thou perceivest then that all knowledge is merely a knowledge of thyself; that thy consciousness never goes beyond thyself; and that what thou assumest to be consciousness of the object is nothing but a consciousness of thine own supposition of an object, which, according to an inward law of thy thought, thou dost necessarily make simultaneously with the sensation itself.

122. I retract my whole previous position, that by means of the principle of causality I arrive at the knowledge of external things.

123. If the consciousness now in question be not a consciousness of thine own passivity, and still less a consciousness of thine own activity;--may it not then be an unrecognised consciousness of thine own being?

What doest thou mean when thou sayest "I";--what lies in this conception,--and how doest thou attain it?

On this point I can make myself understood only by contrast. External existence--the thing, is something out of me, the cognitive being. I am myself the cognitive being, one with the object of my cognition. As to my consciousness of the former, there arises the question,--Since the thing cannot know itself, how can a knowledge of it arise? --how can consciousness of the thing arise in me, since I myself am not the thing, nor any of its modes or forms, and all these modes and forms lie within the circle of its own being, and by no means in mine? But as to my consciousness of myself there can be no such question. In this case, I have my knowledge within myself for I am intelligence. What I am, I know because I am it; and that whereof I know immediately that I am it, that I am because I immediately know it. There is here no need of any tie between subject and object; my own nature is this tie. I am subject and object:--and this subject-objectivity, this return of knowledge upon itself, is what I mean by the term 'I', when I deliberately attach a definite meaning to it.

Thus it is in the identity of subject and object that thy nature as an intelligence consists:

Canst thou become conscious of the moment in which this inconceivable one separated itself into these two?

How can I, since my consciousness first becomes possible in and through their separation,--since it is my consciousness itself that thus separates them? Beyond consciousness itself there is no consciousness.

It is this separation, then, that thou necessarily recognisest in becoming conscious of thyself? In this thy very original being consists?

124. I begin to believe it half credible, that out of the internal laws of my own consciousness may proceed even the presentation of an existence out of myself, and independent of me; and that this presentation may at bottom be nothing more than the presentation of these laws themselves.

And why only half credible?

Because I do not yet see why precisely such a presentation--a presentation of a mass extended through space--should arise.

Thou hast already seen that it is only thine own sensation which thou extendest through space; and thou hast had some forebodings that it is by this extension in space alone that thy sensation becomes transformed for thee into something

something sensible. We have therefore to do at present only with space itself, and to explain its origin in consciousness. 125. My spiritual faculty appears as if in a state of internal motion, swiftly passing from one point to another; --in short, as an extended line. A definite thought makes a point in this line.

Now then it will be entirely clear to thee, how that, which really proceeds from thyself, may nevertheless appear to thee as an existence external to thyself, --nay, must necessarily appear so.

Thou hast penetrated to the true source of the presentation of things out of thyself. This presentation is not perception for thou perceivest thyself only; --as little is it thought, for things do not appear to thee as mere results of thought. It is an actual, and indeed absolute and immediate consciousness of an existence out of thyself, just as perception is an immediate consciousness of thine own condition. Do not permit thyself to be perplexed by sophists and half-philosophers; things do not appear to thee through any representation; --of the thing that exists, and that can exist, thou art immediately conscious; --and there is no other thing than that of which thou art conscious. Thou thyself art the thing; thou thyself, by virtue of thy finitude -- the innermost law of thy being -- art thus presented before thyself, and projected out of thyself; and all that thou perceivest out of thyself is still thyself only. The objective, that which is contemplated and of which I am conscious, is also myself, -- the same self which contemplates, but now floating as an objective presentation before the subjective. In this respect, consciousness is an active retrospect of my own intuitions; an observation of myself from my own position; a projection of myself out of myself by means of the only mode of action which is properly mine, -- perception. I am a living faculty of vision. I see (consciousness) my own vision (the thing of which I am conscious)

126. Thus does a knowledge of things become possible; it is not in the things, and cannot proceed out of them. It proceeds from thee and is indeed thine own nature.

There is no outward sense, for there is no outward perception. There is, however, an outward intuition -- this knowledge apparently external to the subjective being, and hovering before it, -- is itself the thing, and there is no other. By means of this outward intuition are perception and sense regarded as external. It remains eternally true, for it is proved, -- that I see or feel a surface, -- my sight or feeling takes the shape of the sight or feeling of a surface. Space, -- illuminated, transparent, palpable, penetrable space --



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the purest image of my knowledge, is not seen, but is an intuitive possession of my own mind; in it even my faculty of vision itself is contained. The light is not out of, but in me, and I myself am the light.

127. I forget myself entirely, and lose myself in my intuition of the object; become conscious, not of my own state, but only of an existence out of myself. This is most obvious in the sensation of sight. Colour appears as something out of myself; and the common understanding of man, if left to itself, and without further reflection, would scarcely be persuaded.

128. Thou canst, indeed, lose thyself in the intuition; and unless thou directest particular attention to thyself, or takest an interest in some external action, thou dost so, naturally and necessarily. This is the remark to which the defenders of a groundless consciousness of external things appeal, when it is shown that the principle of causality, by which the existence of such things might be inferred, exists only in ourselves; they deny that any such inference is made, and, in so far as they refer to actual consciousness in particular cases, this cannot be disputed. These same defenders, when the nature of intuition is explained to them from the law of intelligence itself, themselves draw this inference anew, and never weary of repeating that there must be something external to us which compels us to this belief.

Do not trouble thyself about them at present, but instruct me. I have no preconceived opinion, but seek for truth only.

129. Consequently, at all times and places the consciousness of existence out of myself must be accompanied by unobserved consciousness of myself?

130. I have now attained the fullest insight into the origin of my conceptions of objects out of myself.

131. Let us cast a glance back on all that we have now established. Thou feelest thyself in a certain state, affected in a certain manner, which thou callest red, smooth, sweet, and so on. Of this thou knowest nothing, but simply that thou feelest, and feelest in this particular manner.

Further it is by thine own nature as an intelligence that there is space spread out before thee;--or dost thou know anything more than this concerning space? Between that state of simple sensation, and this space which is spread out before thee, there is not the smallest connexion except that they are both present in thy consciousness. But thou art a thinking, as well as a sensitive and intuitive, being, and yet neither dost thou know anything more of this matter, than that so thou art. Thou dost not merely feel thy sensible state,--thou

canst also conceive of it in thought.

132. I can know nothing more respecting ~~this~~ it. I cannot proceed beyond my thought; for, simply because I think it, does it become my thought and fall under the inevitable laws of my being.

133 I cannot even describe such a connexion in any manner of way; for even in speaking of it I must be conscious of it; and, since this consciousness can only be a thought, the connection itself could be nothing more than a thought. All attempts to conceive of an absolute connexion between things in themselves, and the I in itself, are but attempts to ignore our own thought--a strange forgetfulness of the undeniable fact that we can have no thought without having--thought it. That ~~we~~ there is a thing in itself is itself a thought:--this, namely, that there is a great thought which yet no man has ever thought out.

134. From these then I need fear no objection to the principle now established:--that our consciousness of things out of ourselves is absolutely nothing more than the product of our own presentative faculty, and that, with regard to external things we know nothing more than ~~xxx~~ what is produced through our consciousness itself, and through a determinate consciousness subject to such and such laws.

135. Thou canst not then object to the bolder statement of the same proposition; that in that which we call knowledge and observation of outward things, we at all times recognise and observe ourselves only; and that in all our consciousness we know nothing whatever but of ourselves and of our own determinate states.

I say, thou wilt not be able to advance aught against this proposition; for if the external world generally arises for us only through our own consciousness, what is particular and multifarious in this external world can arise in no other way; and if the connexion between what is external to us and ourselves is merely a connexion in our own thought, then is the connexion of the multifarious objects of the external world among themselves undoubtedly this and no other. As clearly as I have now pointed out to thee the origin of this system of objects beyond thyself and their relation to thee, could I also show thee the law according to which ~~these~~ arises an infinite multiplicity of such objects, mutually connected, reciprocally determining each other with rigid necessity, and thus forming a complete world-system.

136. With this insight, mortal, be free, and for ever released from the fear which has degraded and tormented thee! Thou wilt no longer tremble at a necessity which exists only in thine own thought; no longer fear to be crushed by things which are

product of thine own mind; no longer place thyself, the <sup>397</sup>  
the thinking being, in the same class with the thoughts which  
proceed from thee. As long as thou couldst believe that a sys-  
tem of things, such as thou hast described, really existed out  
of, and independently of, thee, and that thou thyself mightst  
be but a link in this chain, such a fear was well grounded.

Now, when thou hast seen that all this exists only an and  
through thyself, thou wilt doubtless no longer fear that  
which thou dost now recognise as thine own creation. It was  
from this fear that I wished to set thee free. Thou art delive-  
red from it, and I now leave thee to thyself.

137. Thou hast set me free, it is true:--thou hast absolved me  
from all dependence; for thou hast transformed myself, and  
everything around me on which I could possibly be dependent,  
into nothing, Thou hast abolished necessity by annihilating all  
existence.

According to thy system--

My system? Whatever we have agreed upon, we have produced in  
common; we have laboured together, and thou hast understood  
everything as well as I myself.

By all that thou hast hitherto said, there is nothing abso-  
lutely nothing but presentations,--modes of consciousness, and  
of consciousness only. But a presentation is to me only the

picture, the shadow, of a reality; in itself it cannot  
satisfy me, and has not the smallest worth. I might be content  
that this material world beyond me should vanish into a mere  
picture, or be dissolved into a shadow; I am not dependent on  
it:--but according to thy previous reasoning, I myself dis-  
appear no less than it; I myself am transformed into a mere  
presentation, without meaning and without purpose.

138. I also be compelled to admit that this body, with all its  
organs, is nothing but a sensible manifestation, in a determi-  
nate portion of space, of myself the inward thinking being.

139. Thus there arises for me the notion of the identity and  
personality of my I, and of an efficient and real power in  
this person,--necessarily a mere fiction, since this capacity  
and this entity are themselves only suppositions.

140. There is nothing enduring, either out of me, or in me, but  
only ceaseless change. I know of no being, not even of my own.

There is no being. I myself absolutely know not, and am  
not. Pictures are:--pictures which float past without  
there being anything past which they float; which, by means of  
like pictures, are connected with each other:--pictures without  
significance and without aim. I myself am one of these pictures  
--nay, I am not even this, but merely a confused picture of the  
pictures. All reality is transformed into a strange dream,

without a life which is dreamed of, and without a mind which dreams it;--into a dream which is woven together in a dream of itself. Intuition is the dream; thought,--the source of all the being and all the reality which I imagine, of my own being my own powers, and my own purposes,--is the dream of that ~~xxx~~ dream.

141. Didst thou then think that these results were less known to me than to thyself,--that I did not understand, as well as thou, how by these principles all reality was thoroughly annihilated, and transformed into a dream? Didst thou then take me for a blind admirer and advocate of this system, as a complete system of the human mind?

Thou didst desire to know, and thou hadst taken a wrong road. Thou ~~didst~~ didst seek knowledge where no knowledge can reach, and hadst even persuaded thyself that thou hadst obtained an insight into something which is opposed to the very nature of all insight. I found thee in this condition, I wished to free thee from thy false knowledge; but by no means to bring thee the true.

Thou didst desire to know of thy knowledge. Art thou surprised that in this way thou didst discover nothing more than that to which thou desiredst to know,--thy knowledge itself; and wouldst thou have had it otherwise? What has its ~~origin~~ origin in and through knowledge, is mere knowledge. But all knowledge is only pictures, representations; and there is always something wanting in it,--that which corresponds to the representation. This want cannot be supplied by knowledge; a system of knowledge is necessarily a system of mere pictures, wholly without reality, significance, or aim. Didst thou expect anything else? Wouldst thou change the very nature of thy mind, and desire thy knowledge to be something more than knowledge?

The reality, in which thou didst formerly believe,--a material world existing independently of thee, of which thou didst fear to become the slave,--has vanished; for this whole material arises only through knowledge, and is itself our knowledge but knowledge is not reality, just because it is knowledge. Thou hast seen through the illusion; and without belying thy better insight, thou canst never again give thyself up to it. This is the sole merit which I claim for the system which we have together discovered,--it destroys and annihilates error. It cannot give us truth, for in itself it is absolutely empty. Thou dost now seek, and with good right as I well know, something real beyond mere appearance, another reality that that which has thus been annihilated. But in vain wouldst thou labour to create this reality by means of thy knowledge, or out of thy knowledge; or to embrace it by thy understanding

If thou hast no other organ by which to apprehend it, thou will never find it.

But thou hast such an organ. Arouse and animate it, and thou wilt attain to perfect tranquillity. I leave thee alone with thyself.

142. What seekest thou, then, my complaining heart? What is it that causes thee to rebel against a system to which my understanding cannot raise the slightest objection?

This it is:--I demand something beyond a mere presentation or conception; something that is, has been and will be, even if the presentation were not; and which the presentation only records, without producing it, or in the smallest degree changing it. A mere presentation I now see to be deceptive show; my presentations must have a meaning beneath them, and if all my knowledge revealed to me nothing but knowledge, I would be defrauded of my whole life. That there is nothing whatever but my presentations or conceptions, is, to the natural sense of mankind, a silly and ridiculous conceit which no man can seriously entertain, and which requires no refutation. To the better-informed judgement, which knows the deep, and, by mere reasoning, irrefragable grounds for this assertion, it is a prostrating, annihilating thought.

143. But, having entered within the domain of speculation, the doubt which has been awakened within me will secretly endure and continue to disturb me. Since I have placed myself in this position, I can obtain no complete satisfaction until everything which I accept is justified before the tribunal of speculation.

144. Who am I? Subject and object in one,--the conscious being and that of which I am conscious, gifted with intuitive knowledge and myself revealed in that intuition, the thinking mind, and myself-revealed-in-that-intuition, the the object of the thought--inseparable and ever present to each other.

145. Since it is I who feel this impulse, and since I cannot pass beyond myself, either with my whole consciousness, or in particular with my capacity of sensation; since this I itself is the last point at which I am conscious of this impulse, it certainly appears to me as an impulse founded in myself, to an activity also founded in myself. But may it not be that this impulse is, unknown to me, in reality the impulse of a foreign power invisible to me, and that notion of independence merely a delusion arising from my sphere of vision being limited to myself alone? I have no reason to assume this, but just as little reason to deny it. I must confess that I absolutely know nothing, and can know nothing, about it.

146. What can hinder speculation from raising such questions, and continuing to raise them without end? What can I answer,

and where is there a point at which I can command such questionings to cease?

147. To this ladder there is no highest step. I know that all scepticism rests upon this process, and that the system which has so violently prostrated me is founded on the adoption and the clear consciousness of this process.

148. I can never believe that I truly act;-- that which seems to be my action must appear to me as entirely without meaning, as a mere delusive picture. All earnestness and all reality are banished from my life; and life, as well as thought is transformed into a mere play which proceeds from nothing and tends to nothing.

149. This it is, which first lends a sanction to knowledge, and raises to certainty and conviction that which without it might be mere delusion.

150. Let me hold fast for ever by this doctrine, which is no mere verbal distinction, but a true and deep one, bearing with it the most important consequences for my whole existence and character.

151. Now that I know this, I possess the touchstone of all truth and of all conviction.

152. In mere knowledge, in mere perception and reflection, there is no ground for regarding our mental presentations as more than mere pictures which necessarily pass before our view.

153. The true dignity of my understanding fills me with reverence. It is no longer the deceptive mirror which reflects a series of empty pictures, proceeding from nothing and tending to nothing; it is bestowed upon me for a great purpose. Its cultivation for this purpose is entrusted to me; it is placed in my hands, and at my hands it will be required.

154. Shall I eat and drink only that I may hunger and thirst and eat and drink again, till the grave which is open beneath my feet shall swallow me up and I myself become the food of worms? Shall I beget beings like myself, that they too may eat and drink and die, and leave behind them beings like themselves to do over again the same things that I have done? To what purpose this ever-revolving circle, this ceaseless and unvarying round, in which all things appear only to pass away, and pass away only that they may re-appear as they were before; -- this monster continually devouring itself that it may again bring forth, and bringing itself forth only that it may again devour itself?

155. I know nothing, and know that I know nothing. I firmly root myself in this ignorance, and refrain from harassing myself with conjectures concerning which that of which I know nothing;

1. I must entreat you to look for perfect light only at our conclusion, when a complete survey of the whole shall have become possible.
2. A philosophical picture of the Present Age is what we have promised in these lectures, but that view only can be called philosophical which refers back the multifarious phenomena which lie before us in experience to the unity of one common principle, and, on the other hand, from that one principle can we deduce and completely explain those phenomena. The mere Empiricist who should undertake a description of the Age would seize upon some of its most striking phenomena, just as they presented themselves to casual observation, and recount these, without having any assured conviction that he had understood them all, and without being able to point out any other connexion between them than their co-existence in one and the same time.
3. It presupposes a World-plan, which in its primitive unity, may be clearly comprehended, and from which may be correctly deduced all the great Epochs of human life on earth, so that they may be distinctly understood both in their origin, and in their connexion with each other.
4. Reason acts as blind instinct, where it cannot as yet act through Free Will. It acts thus in the first epoch of the Life of Mankind on Earth.
5. Freedom, as the opposite of instinct, is thus seeing, and clearly conscious of the grounds of its activity. But the sole ground of this free activity is Reason;--Freedom is thus conscious of Reason, of which Instinct was unconscious.
6. She finds all to be necessary and therefore good, and accepts that which is, as it is, because it is subservient to a higher end.
7. His thought embraces all objects in a clear and consequential light, which they can never attain amid the endless fluctuations of reality.
8. If a cultivated and intelligent audience shall pass a few hours of this half year in an agreeable and worthy manner, raised above the business and pleasures of every-day life into a freer and purer religion,--a more spiritual atmosphere.
9. That which some of my hearers have been unable to thoroughly to comprehend, does not so much belong to the subject itself, as to the practice of the art which we now employ--the art of philosophizing.
10. In the self-cognizant art of the philosopher no step can be taken without declaring the grounds upon which it proceeds.
11. I now proceed calmly and without restriction, as becometh a philosopher, to that higher principle which we have already

laid down as the fundamental principle of any Age whatsoever, not as something of our own devising, but as deduced from the general conception of an Earthly Life.

12. The Age of Empty Freedom--does not know that man must first through labour, industry, and art, learn how to know; but it has a certain fixed standard for all conceptions, and an established Common Sense of Mankind always ready and at hand, innate, and ever present without trouble on its part;--and those conceptions and this common sense are to it the measure of the efficient and the real. It has this great advantage over the age of Knowledge, that it knows all things without having learned anything; and can pass judgment upon whatever comes before it at once and without hesitation,--without needing any preliminary enquiry:--"Whatever I do not immediately comprehend by the conceptions which already dwell within me, is nothing",--says Empty Freedom.

13. From the higher philosophy where the strict proof of it may be found,--there is but One existing LIFE, even in reference to the subject; i.e. there is everywhere but ONE animating power ONE living Reason;-- not, as we are accustomed to hear the unity of Reason asserted and admitted, that Reason is the one homogeneous and self-accordant faculty and property of reasonable beings, who do nevertheless exist already upon their own account, and to whose being this property of Reason is only superadded as a foreign ingredient, without which they might, at any rate, still have been;--but, that Reason is the only possible independent and self-sustaining existence and Life, of which all that seems to us to exist and live is but a modification, definition variety, and form.

14. It is the greatest error, and the true ground of all the other errors which make this Age their sport, that each individual imagines that he can exist, live, think, and act for himself, and believes that he himself is the thinking principle of his thoughts; whereas in truth he is but a single ray of the ONE universal and necessary Thought. I shall not by any means be surprised if it should appear to you that in making this assertion I have uttered a monstrous paradox.

15. It knows not the principle of which I have spoken, or holds it, when announced, in the highest degree incredible and absurd. This principle, is however, absolutely incontrovertible upon any other ground than that of the mere feeling of personality; the existence of which as a fact of consciousness we by no means deny, since we ourselves experience it as well as others. But we do most earnestly deny the validity of this feeling when the question respects truth and real existence in the firm conviction that such questions must be decided



- upon quite other grounds than the deceptive revelations of <sup>403</sup> consciousness; and we are perfectly able, in the proper time and place, to justify this our denial upon decisive grounds.
16. It is only by and to mere Earthly and finite perception, that this one and homogeneous Life of Reason is broken up and divided into separate individual persons; the ground of which division, as well as its form and mode, are to be found in the higher philosophy;--which individual persons exist and are in no other way than in this Earthly and finite perception.
17. It is quite natural and necessary that an Age whose whole theory of the world is exhausted in the means of personal existence, should value Experience as the only possible source of Knowledge.
18. The philosopher is compelled by the rules of his art, to deal with perfect openness and honesty; and in return he acquires a power which lies far beyond the sphi<sup>9</sup>stries of mere eloquence.
19. The dreadful phantom of a Devil hostile to mankind has vanished, and the Human race is now delivered from this horror, and enjoys tranquillity and freedom. Who has eradicated this error, so widely spread and deeply rooted among all nations?
20. It is no doubt quite conceivable that after the Truth has once been proclaimed, and in consequence of its <sup>1</sup> numerous adherents has even acquired an authority among men, we may be peaceful inquiry investigate its foundations, reconstruct it by the power of our own understanding, and so, in a certain sense, rediscover it.
21. Thought itself is alone truly independent and self-existent --not indeed the thought which belongs to the single thinking Individual, which truly cannot be self-existent,--but the One Eternal Thought, in which all Individuals are but Thoughts.
22. A living Thought: as is obviously at once, for Thought is by its very nature living; and thus Thought can only be conceived of as self-existent, and self-existence can only be ascribed to Thought, inasmuch as both bear within them the Idea of Life.
23. To those in whom the Idea has never attained to life in any form, such delineations of the Blessedness of the Life in Idea are wholly unintelligible--tones from another world; and since they necessarily deny the existence of any world but their own,--dreams, folly, and fanaticism.
24. So is it:--under this Sacred Legislation, willing or unwilling, asked or unasked, we all stand;--and it is but a heavy fever-dream which weighs upon the brain of the egoist when he thinks that he may live for himself alone, whereby

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he cannot change the nature of things, but only does himself a wrong.

25. A discourse, indeed, which undertakes really to say something must be heard from beginning to end and in all its parts. But when a man, let him hear as often as he will, at each new hearing still misconceives what is said,--in him there is no understanding at all, but only some empty husks of phraseology learned by rote, like chaff upon the granary floor.

26. Conceptions, which, by means of Experience, find their way into the understanding of the mere sensuous man.

27. It is the avenging lightning of the Idea, which seeks out every folly, even in the midst of its disciples, and surely strikes it to the ground. Whether hurled by the hand of an individual with deliberate aim, or not so directed, it still, even in the latter case, reaches its object with the sure course of concealed and inevitable fate.

28. We shall not grudge them this enjoyment, and we shall be careful not to take the bandage from their eyes.

29. Thus does man recognise himself as man, attain to independent thought.

30. He admits whatever fancies may occur to his mind, and entertains those among them which are most agreeable to him; stimulating himself, should such fancies not flow readily as he desires, by means of physical appliances,--the recognised and established support of all Artists in Mysticism, in ancient and modern times, amongst rude and civilised people;--a means through which the clearness, discretion, and freedom which belong to genuine Speculation, and which demand the highest degree of temperance, are infallibly lost, and from the use of which, for the sake of production, we may at once and with certainty conclude that what is produced is not true Speculation but mere mysticism. If even with the aid of these accessories the veins of fancy still do not flow with sufficient fulness, recourse is had to the writings of former mystics.

31. Real Thought and Speculation are troublesome and unproductive truly to learn anything demands indeed an effort of attention and memory. Imagination steps in. Let a successful master once bring this power into play,--and how can he fail if he be a mystic, since Mysticism is always sure to lay hold of the unguarded and inexperienced?--then Imagination pursues its way without farther trouble to its possessor, quickens into life, assumes a new and varied forms, and thus puts on the appearance of a vigorous activity without the smallest trouble on our part.

32. This principle, which is here announced merely in the form of a result, may be made thoroughly clear in the higher walks of Speculation. But further:--a world has no existence but in knowledge.

33. Has man been created?--then he could not have been present, at least with consciousness, at that event, or have been able to observe how he passed over from non-existence into existence; nor can he relate it as a fact to posterity.

34. This nation, more than any other, was the blind and unconscious instrument for the furtherance of a higher world-plan, since it had formed itself, as indicated above, into a most fit and proper instrument for that purpose.

35. We have delineated the Present Age as a necessary part of the great world-plan on which the Earthly Life of our Race is arranged, and have endeavoured to disclose its secret significance; we have sought to understand the phenomena of the present by means of this Idea, to bring them forth as the necessary results of the Past, and to predict their immediate consequences in the future;--and if we have succeeded in this our undertaking, we have then understood our Age. We have been engaged in these contemplations without thought of ourselves, or of our own position. Speculation warns every inquirer, and with good reason, against this self-forgetfulness. To show

the justice of this warning in our own case:--Should our view of the Present Age prove to have been a view taken from the standing-point of this Age itself, should the eye which has taken this view have been itself a product of the Age which it has surveyed, then has the Age born witness to itself and such testimony must be set aside; and so far from having explored its significance, we have only added to the number of its phenomena a most superfluous and unproductive one. Whether this has been our position or not, can only be determined by a retrospect of our previous inquiry.

36. The greatest obstacle to reflection is when a man no longer hesitates or stumbles at anything, no longer wonders at anything, and no longer seeks any explanations of surrounding phenomena. Of all the wonders that surround a man in this condition of indifference, whatever touches him however slightly because it has a direct influence on his own personal weal or woe, is that which lies nearest to him among the events of the time. But what cultivated mind has not sometimes at least pondered in astonishment over those wonderful phenomena, demanded the meaning of the, and earnestly longed for a solution of its questionings?

37. The whole artificial training of the school, the systematic rise and overthrow of each objection, the gradual upturning

of every branch of error by the roots; further, the profound and lengthened course of study, and the artificial development of the power of thought, which are presupposed in these things.

38. Pure thoughtlessness,--that is, mute and blind surrender of ourselves to the stream of phenomena, without even entertaining the thought of any unity or foundation therein-- is mere Animalism.

39. According to these doctrines, the animal is the true Philosopher and Sage; folly belongs to man, and consists in demanding a foundation and a reason of the visible. This folly the wise man subdues as well as he can, and thus by art brings himself back to the condition of the beast.

40. Why fly from no society more willingly than from our own; and that we may never be left alone with ourselves we endeavour to fill up with mere amusement every portion of time unemployd by those occupations which already keep us from ourselves.

41. 'This atmosphere of the Spirit-world, its creating and combining element, is LIGHT--this originally: Heat, if it do not again evaporate, but bear within itself an element of endurance, is but the first manifestation of this Light.

42. Appearance is a ceaseless change, a continual floating between birth and decay.

43. The True Life lives in the Unchangeable; it is thus incapable neither of abatement nor of increase.

44. Throughout Eternity it necessarily remains what it is in each moment of Time. The Apparent Life lives only in the Transitory and Perishable, and therefore never remains the same in any two successive moments; each succeeding moment consumes and obliterates the preceding; and thus the Apparent Life becomes a continuous Death, and lives only in dying and in Death.

45. This impulse to be united with the Imperishable and transfused therein, is the primitive root of all finite Existence; and in no branch of this existence can that impulse be wholly destroyed.

46. Once attained, it can never again be lost. "He who lives the True Life has attained it, and now possesses it evermore, whole undivided, in all its fullness, in every moment of his existence and is therefore blessed in this union with the object of his Love, penetrated with a firm, immovable conviction that he shall thus enjoy it throughout Eternity, and thereby secured against all doubt, anxiety, or fear, where the True Life is not attained, that aspiration is not felt the less but it is not understood. Happy, contented, satisfied with their condition, all men would willingly be; but wherein they shall find this happiness they know not; what it is that they really love and strive after they do not understand. In that which comes

into immediate contact with their senses, and offers itself to their enjoyment,--in the world, they think it must be found; because to that spiritual condition in which they now find themselves there is really nothing else existing--but the world. Ardently they betake themselves to this chase after happiness, eagerly appropriating, and devoting themselves to, the first best object that pleases them and promises to satisfy their desires. But as soon as such an one returns into himself, and asks, "Am I now happy?" he is loudly answered from the depths of his own soul, "O no, thou art as empty and necessitous as before". They now imagine that they have been mistaken in their choice of an object, and throw themselves eagerly into another. This satisfies them as little as the first:--there is no object under the sun or moon that will satisfy them. would we that any such object should satisfy them? by no means:--that nothing finite and perishable can satisfy them;--this is precisely the one tie that still connects them with the eternal and preserves them in existence:--did they find any one earthly object that should fill them with perfect satisfaction, then were they thereby irretrievably thrust forth from the Godhead, and cast out into the eternal death of nothingness.

4/. Let no one be deceived by the invectives which, in these later godless and soulless times, are poured forth on what is termed speculation. It is a striking characteristic of these invectives that they proceed from those only who know nothing of speculation;--no one who does know it has inveighed against it. It is only to the highest flight of thought that the Godhead is revealed, and it is to be apprehended by no other sense of whatever;--to seek to make men suspicious of this mental effort, is to wish to cut them off for ever from God and from the enjoyment of Blessedness.

Wherein should Life and the blessedness of Life have their element if they had it not in Thought? Perhaps in certain sensations and feelings, with reference to which it matters not to us whether they minister to the grossest sensual enjoyments or the most refined spiritual raptures? How could a mere feeling, which by its very nature is dependent on circumstance, be secure for itself an eternal and unchangeable duration?

and how could we, amid the obscurity which, for the same reason, necessarily accompanies mere feeling, inwardly perceive and enjoy such an unchangeable continuance? No: it is only the light of pure knowledge, thoroughly transparent to itself, and in free possession of all that it contains, which, by means of this clearness, can ensure its unalterable endurance.

But by no means one can rise to True Virtue, to god-like, creative action, whence arises everything True and Good in this world, who does not lovingly embrace the Godhead in clear comprehension; while he who does so embrace it will thus act without either formal intention or positive reward, and cannot act otherwise.

49. Blessedness, as we have seen, is unwavering repose in the One Eternal; wretchedness is vagrancy amid the manifold and Transitory; and therefore the condition of becoming blessed is the return of our love from the Many to the One.

50. This vagrancy is our peculiar nature, and in it we are born. For this reason the return of the mind to the One Eternal, which never arises by the common view of things but must be brought about by our own effort, appears as concentration of the mind, and its indwelling in itself;--as earnestness, in opposition to the merry game we play amid the manifold diversities of life;--and as profound thoughtfulness, in opposition to the light-hearted thoughtlessness which, while it has much to comprehend, yet comprehends nothing thoroughly.

51. It is certainly true, that, by this withdrawal of our mind from the Visible, the objects of our former love fade from our view, and gradually disappear, until we regain them clothed with fresh beauty in the aether of the new world which ~~perishes~~ rises before us; and that our whole previous life perishes, until we regain it as a slight adjunct to the new life which begins within us. But this is the destiny inseparable from all Finite Existence; only through death does it enter into life.

52. With what applications, and under what images, forms, and conceptions, shall such instruction be addressed to this age, in these circumstances?

53. These images and forms have been first of all emptied of their significance, then openly derided, and lastly given over to silent and polite contempt. The propositions and syllogisms of the philosophers are accused of being pernicious to the country and the nation, and subversive of sound sense, and that before a tribunal where neither accuser nor judge appears;--and this might be endured;--but what is worse, every one who will believe it is told beforehand that he can never understand these propositions and syllogisms;--with this object, that he may not accept the words in their natural sense and as they stand, but seek behind them for some peculiar and hidden meaning; and in this way misconception and confusion are sure to arise.

Or, even were it possible to discover forms and applications by means of which we might communicate such instruction, how

should we awaken a desire to receive it?

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54. An employment which, more than any other, distracts the mind and draws it away from clear and earnest reflection.

55. I see before me men of business, whose calling drags them, every day of their lives, through many and varied details, which are indeed, connected with the Eternal and Unchangeable, but so that not every one can discover, at the first glance, the link that unites them.

56. While all these are disturbed and divided by the multifarious objects to which their thoughts must be applied, the philosopher pursues, in solitary silence and in unbroken concentration of mind, his single and undeviating course towards the Good, the Beautiful, and the True; and has for his daily labour that to which others can only resort at times for rest and refreshment after toil. This fortunate lot has fallen upon me among others; and therefore I now propose to communicate to you here.

57. It is un-advisable to do so,--the latter objection being sometimes made by philosophers who would willingly make a mystery of their knowledge.

58. It would not be advisable ever to give spiritual freedom to the unlearned, but that these should always remain under the guardianship of pretended philosophers, a mere appanage to their sovereign understanding. For the rest, the distinction which we have here touched upon between true Thought and mere Opinion will become perfectly clear and distinct.

59. To communicate profound truth in a popular way.

60. His belief resting wholly on hearsay and outward assurance,--that there is a GOD:--this is a vulgar superstition by which, at most, a defective police system may be remedied, while the inward nature of man remains as bad as before, and indeed frequently is made worse, since he forms this God after his own image, and in him only manufactures a new prop for his own corruption.

61. It is clear, therefore, that every one who does not wish to return to the ancient times of heathendom must admit not only the possibility, but the irresmissible duty of communicating to men the profoundest principles of knowledge in a generally comprehensible form.

62. The few among them who meddled with philosophy at all, and ~~xxx~~ with whose philosophy we are acquainted, so philosophised that it is easy for the educated man to perceive that it was not to their philosophy that they owed their insight.

63. The Scientific discourse eliminates truth from among the errors which surround and oppose it on all sides and in every form; and, by demolition of these opposing views as error and as impossible to true thought, shows the truth as that which

alone remains after their exclusion, and therefore as the only possible truth.

64. By this method truth emerges before our eyes out of a world full of error.

65. It must certainly be understood; for intelligence itself is the only organ whereby we can apprehend its import, and without this it cannot reach us at all.

66. It is not to be denied that this knowledge assumes itself to be true, and true only in the sharp and complete precision in which it is thus announced,--and everything opposed to it, absolutely and without exception or mitigation, to be false;--that therefore it seeks, without forbearance, to subdue all weak partialities, all vagrant fancies, and wholly disdains to enter into any treaty or compromise with the other side.

67. ~~One~~ Others are dissatisfied with this form of truth, because it requires them at once to take their part for or against, and to decide on the instant yes or now.

68. It turns into falsehood precisely those things which the age has hitherto prized as the most precious.

69. This indeed is an error which will disappear with the age which produced it; for we, who explain death by life, the body by the soul,-- and not the reverse as these moderns do,-- we are the true followers of the Ancients; only that we see clearly what remained dark to the; while the philosophy which we have alluded to above is not even an advance in time, but only a ludicrous interlude, a petty appendix to thorough barbarism.

70. We see, hear, feel--outward objects; and along with this seeing, etc. we also think these objects and are conscious of them by means of our inward sense.

71. This co-existence, this inseparability of the outward, sensible perception and the inward though one conception,-- this co-existence, I say, and nothing more than this, lies in practical self-observation or the fact of Consciousness; but this fact of consciousness does by no means contain,--and I beg you to note this well,--this fact of consciousness does by no means contain any relation between these two elements,--the outward Sense and the inward Thought, --a relation of the one to the other,--it may be a Cause and Effect, or as Essential and Accidental. If any such relation between the two be assumed, this is not in consequence of practical self-observation, and it does not lie in the fact of consciousness.

72. Inasmuch as the inward consciousness embraces even the outer sense itself,--since we are conscious of the seeing, hearing or feeling, but can by no means, on the other hand, see, hear, or feel our consciousness.



73. How does the common mode of thought proceed in this matter? To it, the outward Sense is, without further inquiry, the first thing, the immediate touchstone of truth;--whatever is seen, heard, or felt, that is, just because it is seen, heard, or felt. The thought, or inward consciousness of the object, comes afterwards, as a mere formal addition which is scarcely to be noticed at all, and is quite willingly dispensed with if it do not force itself upon our observation. And a thing is never seen or heard because it is thought, but it is thought because it is seen or heard, and that under the guidance and control of this seeing and hearing.

74. Why does the opposite view, which, even at the first glance and as yet without any deeper ~~signifi~~ investigation, recommends itself as much more natural and probably,--that the whole outward Sense, and all its objects, are founded upon Thought alone, and that a sensible perception is possible only in Thought; and as something thought, as a determination of the general consciousness, but by no means in itself and separated from consciousness,--I mean, the view that it is not true that we see, hear, and feel absolutely, but only that we are conscious of seeking, hearing, feeling,--why does this view which we profess, and which we recognise with absolute certainty to be the only right one, while we also clearly perceive its opposite to be a palpable absurdity,--why does this view or even the possibility of it, remain wholly concealed from the common mode of thought?

75. It is clear that at the creation of the world, and before the appearance of the human race, there was no observer present whose experience could be cited.

76. They invent for themselves, by means of vagrant and lawless thought, or, as it is called, fancy, one out of many possible ways in which the actual fact in question may have arisen;--in the language of the schools they make an hypothesis:--they then consult their desire, fear, hope, or whatever may be their ruling passion for the time, and, should it assent, the fiction becomes established as a firm and unalterable truth.

77. For everything which thus arises, you are compelled to assume a previous causal being, by virtue of which the other at first arose. If you hold that at some earlier period this second being has itself arisen in its turn, then you are again compelled to assume a third thing by virtue of which the second arose, and should you attribute a beginning to the third, then you are compelled to assume a fourth,--and so on and for ever.

78. It endures unchangeably in all eternity. For, since it is through itself alone, so is it,--completely, without division, and without abatement,--all that, through itself, it can be and

must be.

79. When you have strictly considered the conception of Being as now set forth, and have so become conscious in yourselves of what is contained in this thought, and what is not contained in it. The natural illusion which may obscure your minds against the desired insight, I shall very soon examine.
80. I distinguish Being (Seyn)--essential, self-comprehended Being--from Ex-istence (Daseyn), and represent these two ideas as opposed to each other,--as not even directly connected with each other. This distinction is of the weightiest importance; and only through it can clearness and certainty be attained in the highest elements of knowledge.
81. It is admitted that the whole of this experiment demands the most subtle abstraction and the keenest inward observation.
82. The reason of which is, that their love and affection are attracted directly to the object itself, and to it exclusively, and are wholly occupied with it, so that they have no time to tarry by the "is," ~~to~~ or to consider its significance, and thus it is wholly lost to them. Hence it usually happens that, leaping over the Ex-istence (Daseyn), we believe that we have arrived at Being (Seyn) itself; while nevertheless we forever remain in the fore-court, in the Ex-istence;--and this common delusion may render the proposition which we have submitted to you above, at first sight, dark and unintelligible. In our present enquiry, however, everything depends on our comprehending this proposition at one, and henceforth giving it due attention.
83. We here desire not to accumulate mere opinions, but truly to think; and secondly, with reference to its consequences,--for with such a possibility remaining our union with the Absolute, as the only source of Blessedness, could never be attained.
84. That any living Ex-istence should be wholly cut off from God, is already guarded against, and is absolutely impossible; for only through the Ex-istence of God in it is it maintained in Ex-istence, and were it possible that God should disappear from within it, then would it thereby itself disappear from Ex-istence. In the lower grades of spiritual life, this divine life Ex-istence is seen only through obscure coverings, and amid confused phantasmagoria, derived from the organ of the spiritual sense through which man looks upon himself and upon Being; but to gaze upon it bright and unveiled, as indeed the Divine Life and Ex-istence.
85. I would therefore, in the first place, bring home to your minds in clear insight, and thoroughly convince you of its truth. We here aim at instruction and enlightenment, which

alone have enduring value; not at a mere fugitive emotion or <sup>413</sup>  
awakening of the fancy, which for the most part passes away  
without leaving a trace behind it.

86. All other things that appear to us as Ex-istences--outward  
objects, bodies, souls, we ourselves in so far as we ascribe to  
ourselves a separate and independent Being--do not truly and in  
themselves exist; but they exist only in Consciousness and

Thought, as that of which we are conscious, or of which  
we think, and in no other way whatever.

87. He ex-ists, I say, as he is absolutely in himself, in his own  
Being (Seyn)--without changing in aught by his passage from  
Being (Seyn) to Ex-istence (Daseyn) without any intervening di-  
vision or other separation between these two states.

88. The whole distinction, set forth in our former lecture, bet-  
ween Being (Seyn) and Ex-istence (Daseyn), and their independence  
of each other, is thus seen to be only for us, and only a result  
of our limitation; and by no means to have any place, immedi-  
ately and of itself, in the Divine Existence.

89. The one can be apprehended and characterized only by means  
of the other, as not being distinguished as not being that which  
the former is. In this distinction we have the genesis of know-  
ledge and Consciousness; or, what is the same thing, represen-  
tation, description, and characterization.

90. The distinction does not embrace its object immedi-  
ately, but only the form and character of the ex object immediately  
so Ex-istence does not apprehend itself immediately in this  
distinction,--that is, in Consciousness,--but only a picture or  
representation of itself.

91. Consciousness is the true World-creator.

92. Only to consciousness and in consciousness is there a world,  
as the necessary form of Life in Consciousness;--but beyond con-  
ception,--that is, truly and in-itself,--there is nothing.

93. It has not vanished, but it is and abides there, where alone  
it can be, in the hidden and inaccessible Being (Seyn) of Con-  
sciousness, which no conception can reach:--in that which alone  
supports Consciousness, maintains it in Ex-istence, and even  
makes its Ex-istence possible. In Consciousness the Divine Life  
is inevitably changed into an actual and abiding World:-- further  
every actual Consciousness is an act of reflection; the act of  
reflexion, however, inevitably divides the one world into  
an infinite variety of shapes, the comprehension of which can  
never be completed, and of which therefore only a finite series  
enters into Consciousness.

94. The World which, to mere abstract knowledge, is simple and  
indivisible, is, by the fundamental law of reflection, which is  
inseparable from all actual knowledge, further characterized,  
formed, and moulded into a particular world, and indeed into

an infinitely varied world, flowing onward in a never-ending stream of new and changing forms.

95. Some-favoured and inspired men find themselves, as it were by miracle, without their own knowledge and through mere birth and instinct, placed at once on a higher standpoint from which to survey the world.

96. The first, lowest, shallowest, and most confused mode of viewing the world, is that wherein that only is regarded as the world, and actual existence therein, which is perceptible to outward sense;--as the highest, true, and self-sufficient existence.

97. We showed at the same time that this view by no means proceeds from their logic--since the very nature and possibility of logic directly gives the lie to such a view--but from their love.

98. Should any one, persisting in the testimony of his senses, continue to say:--"But these things are obviously there, really and truly, for I see them there, and hear them"--then let such an one know that we are not even disturbed by his confident assurance and inflexible faith; but that we abide by our categorical, invincible, and absolutely literal:--"No, these things are not, precisely because they may be seen and heard"--and that we can have nothing more to say to such a person as one wholly incapable of understanding or instruction.

99. Compelled to recognise the absolute unity and unchangeableness of the Divine Nature in itself, and being unwilling to give up the independent and real existence of finite things, they made the latter proceed from the former by an act of absolute and arbitrary power; whereby, in the first place, the fundamental conception of Godhead was utterly destroyed, and an arbitrary power established in its room,--an error that ran through the whole of their religious system; and, in the second place, reason was for ever perverted, and Thought changed into a dream of fancy; for of such a creation it is impossible even to conceive rightly in thought--what can properly be called Thought and no man ever did so conceive of it. In relation to the doctrine of religion, in particular, the supposition of a creation is the first criterion of the falseness.

100. Jesus was very far from representing himself as that unattainable ideal into which he was first transformed by the spiritual poverty of after-ages.

101. The speculative philosopher arrives at the same knowledge. The latter proceeds upon the problem, which in itself is foreign to religion, and even profane in its sight, and which is imposed upon him merely by his desire of knowledge--to explain existence

wherever there is a learned public, he finds this problem <sup>415</sup> already proposed by others before him, and he finds fellow-labourers in its solution both among his predecessors and his contemporaries.

102. He know it not in the abstract and universal conception in which the speculative philosopher knows it and can describe it, for he did not proceed upon such conceptions, but only on his own self-consciousness.

103. For Jesus such a transcendentalism was simply impossible; for to this end it would have been requisite for him to distinguish himself, in his own personality, from God, represent himself as thus separate, wonder over himself as a remarkable phenomenon, and propose to himself the task of solving the problem of the possibility of such an individual.

104. He unconditionally denies and rejects the notion of an independent personaity in himself, when accused of undue self-assertion by those who misunderstood his words. To him Jesus was not God, for to him there was no independent Jesus whatever

105. In this age we can enter no circle at all numerous among the cultivated classes, in which there shall not be found some one in whom the mention of the name of Jesus, or the use of scriptural expressions, excites unpleasant feelings, and the suspicion that the speaker must be either a hypocrite or a fool

It is wholly opposed to my principles to find fault with any one on this account:--who can know how much he may have been tormented with these matters by meddling zealots, and what irrational things may have been forced upon him as Scripture doctrine?

106. The living possession of the theory we have now set forth, not the dry, dead, and merely historical knowledge of it, is according to our doctrine, the highest, and indeed the only possible, Blessedness.

107. That which renders this state of mind incurable, which deprives it of all incitement towards a better, and closes it against instruction from without, is the almost total incapacity which is associated with it, to apprehend in its true sense, even historically, anything that lies beyond its own mode of thought.

108. From this standpoint, man, in the deepest root of his being, is himself the Law. This Law is the self-reliant, self-supporting Being of such a man, which neither needs nor can admit of any other Being whatever besides itself:--a Law absolutely for the sake of Law, and wholly disdaining any purpose beyond itself. In the first place:--thus rooted in Law, man can still be, think, and act.

109. As such a description of the Spiritual Life ascends to

higher forms, it becomes, for obvious reasons, more obscure and unintelligible to a majority of a degenerate age, because it now enters upon regions which are foreign to such an age,--not known to it, either by its own spiritual experience or even by hearsay. Thus it becomes the duty of those who undertake to speak of such subjects, if they must resign the hope of being positively understood by all men, at least to guard carefully against themselves giving occasion for any misconception.

110. We have seen and understood:--that Being (Seyn) is--absolutely;--that it has never arisen nor ~~beeme~~ become.

111. A consciousness separated and broken up into a manifold variety of Forms:--and this may, in like manner, be seen and understood as the necessary result of Ex-istence. In order that we may not have constantly to repeat the same series of words, we shall not comprehend under the term Form, everything that attaches to Being in consequence of Ex-istence.

112. I may here mention, for the benefit of those who do not enter with us in the strictly philosophical view of our subject, that this is the case with all philosophical terminology; its expressions are only abbreviations of speech, employed to recall to mind briefly something which has been previously apprehended in immediate contemplation; and to him who has not been a partaker in this immediate contemplation, but to him alone, they are empty, unmeaning formulas.

113. What is ~~essentia~~ it that assumes a Form? Answer:--Being, as it is in itself, without any change whatever of its inward Essential Nature:--this must be borne in mind. But what then is there in Ex-istence? Answer:--Nothing else than the One, Eternal and Unchangeable Being, besides which there ~~are~~ can be nothing.

114. This is the point upon which everything depends; this is the organic central point of all Speculation; and he who thoroughly penetrates to this, has attained perfect light.

115. All these events are nothing else than the necessary and unalterable outward Manifestation of the Divine work fulfilling itself in him; and he cannot wish that anything in these events should be otherwise than what it is, without wishing that the inward Life, which can only thus manifest itself, should be otherwise,--and without thereby separating his will from the Will of God, and setting it in opposition thereto; he cannot any longer reserve to himself a choice in these things, for he must accept everything just as it happens; for everything that comes to pass is the will of God with him, and therefore the best that can possibly come to pass. To those who love God, all things must work together for good, absolutely and immediately.

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To those also, in whom the will of God is not inwardly accomplished, because there is indeed no inward life in them but who are altogether mere outwards things,--to them also the will of God is done outwardly, as alone it can reach them;-- appearing at first sight ungracious and chastening, but in reality in the highest degree merciful and loving;-- while with them matters grow worse and worse, and they weary themselves out, and even render themselves despicable and ridiculous, in the vain chase after a good which ever floats before their vision and ever eludes their grasp,--until they are thereby at last driven to seek for happiness there where alone it is to be found. To those who do not love God, all things must work together immediately for pain and torment until, indirectly by means of this very torment, they are at last led to salvation.

116. He regards his whole personal existence, and all outward occurrences that affect it, but as means for the fulfillment of the Divine work in him; and indeed all of them as they occur as necessarily the best and most suitable means, and hence he desires to possess no voice of choice whatever with regard to the objective disposition of these occurrences, but accepts them all as they present themselves.

117. Yonder they complain that misery is so abundant in the world, and so about with a zeal, praiseworthy in itself, to make it somewhat less. Alas! the misery that lies most open to view is not the true misery;--since things are as they are misery is the best of all that is in the world; and since the world does not improve notwithstanding all this misery, one might almost believe that there is not yet enough of misery in it;--that the image of God, Humanity, should be sullied degraded, and trodden in the dust;--this is the true misery of the world.

118. Now that it is our purpose to bring these lectures to a close, let us once more combine into one view the doctrine which we have built up before you. Life in itself is one; it remains unchangeably the same.

119. What is it then that prevents reflexion from ever pausing in this work, and impels it incessantly forward from one form towards another, and from this again to another, in endless succession? It is the inextinguishable Love for that which necessarily escapes reflexion, which lies concealed behind all Reflexion, and is therefore necessarily to be sought for behind all Reflexion, and under all its infinitely varied forms,--the pure and real Absolute;--this it is which impels reflection onward through eternity.

120. It is only his Reflexion that first separates him from this Love which is his own proper Being and not any foreign Being;--and that strives, throughout a whole manifold infinity, to lay hold of that which he himself is and remains, now, everywhere, and for ever. Hence it is not his inward Essential nature,--that which is his own, which belongs to himself and to no other,--that is subject to continual change; but it is only the Appearance or Manifestation of this Nature, which is itself is withdrawn from outward Appearance, that suffers this continual change.

121. This mode of thought, far from being the Love of God, is much rather that absolute shallowness and inward vagrancy of a mind that is capable neither of love nor of hate, which we have sufficiently described in one of our earlier lectures. The religious man does not concern himself about the physical happiness of the Human Race,--unless it be his special calling to provide a fitting subsistence for men;--he desires no happiness for them save in the ways of Divine Order. He cannot desire to make them happy by means of outward circumstances, as little as God can desire this; for the will and counsel of God, even with regard to his fellow-men, are always his. As it is the will of God that no one shall find peace and repose but in him, and that men shall be continually driven onward by means of sorrows and vexations to renounce themselves and to seek a refuge in God;--so is this also the will and wish of the man who is devoted to God. When they have again found their Being in God, he will love this Being; their Being out of God he hates with a perfect hatred, and his very love towards their true Being consists in hate towards their degraded being. "Think not that I come to bring peace on earth" says Jesus,--peace, that is, this same indifferent acceptance of things as they are; no, since ye are such as ye are, "I come not to bring peace but a sword". The religious man is likewise far removed from the well-known and much-commended effort of this same superficiality to put such a construction upon surrounding events as they enable it to maintain itself in this comfortable frame of mind;--to explain them away, and to interpret them into the Good and Beautiful. He wishes to see them as they are in truth; and he does so see them, for Love sharpens his sight; he judges strictly but justly, and penetrates even to the very root of every prevalent mode of thought.

122. The Love of his fellow-men reveals itself in the religious man, unalterably determined and for ever remaining the same, in this;--that he never, under any condition ceases to labour for their ennoblement, and consequently never, under any condition, gives up his Hope in them.

123. Or, even if it should not be accomplished at all by him



individually, yet that, through his aid, and by means of his previous labours, it may be accomplished by some one following his steps.

124. It is inaccessible to reflexion; it can only be negatively expressed by the understanding, and therefore only negatively expressed by your description which is the language of understanding.

125. There are two chief causes of this want of a thorough reception of ~~preferably~~ proffered instruction in this Age. In the first place, the hearer does not give himself up with his whole mind, as he ought to do, to the instruction presented to him; he may perhaps approach it only with the understanding, or with the fancy. In the first case, he regards it merely with curiosity. In the second case, he merely amuses himself with the succession of pictures, phenomena, pleasing words, and modes of speech that may be passed in review before his fancy, but it is otherwise indifferent to the substance. He represents it to himself as something out of and separate from himself; and thus places it at a distance from himself; ~~and thus places~~ instead of trying it, as he ought, honestly by his own Love and seeing how it may answer to that. He then attributes this same disposition to the speaker, believing that he too has no other motive for his speculating than that he may pass the time in an agreeable way, letting his ingenuity and dialectic art be admired, producing fine phrases, and such like.

126. To him the imparted instruction is no more than what he takes it to be, and for him it contains no application to Life if he himself does not give it this application.

127. We must at least make up our minds as to whether there is any truth at all, whether it is attainable by man, and whether, when attained, it possesses any value for him.

128. I must, I say, confess that the communication and mutual influence between such an one and myself has proved to be of the shallowest sort; and that he has received only an addition to his existing store of possible opinions, whilst I intended something much better for him.

129. That modesty which is so frequently, and in so many ways, recommended to me, which says:--"See, here is my opinion, and now I for my part regard the matter. Such modesty, I say, I cannot assume, I consider such modesty to be the greatest immodesty; and even hold it to be a frightful arrogance, and worthy of all abhorrence, to suppose that any one should desire to know how we personally regard the matter; or to open our mouth to teach, so long as we are not conscious of Knowledge ~~but~~ only of mere opinion.

130. In the assertion that there is a certain mode of thought by which peace and tranquillity are spread over Life, and that

in the promise to communicate ~~ix~~ this mode of thought to others there is necessarily contained the assumption that one uses himself possess it.

131. It is of far more importance that a man should learn to be attentive than that he should learn particular doctrines. He will not spare nor conciliate the aversion to ascertained truth but he will defy it;--for this aversion ought not to ~~ix~~ exist, and he who cannot endure truth ought not to receive it at his hands;--firmness of character is of far higher value than any positive truth, and without the former no one is capable of appropriating anything resembling the latter.

132. What if he understood them far more deeply than they themselves shall ever be able to understand themselves, but did not care to make this knowledge apparent in his intercourse with them only because he did not care to gratify them, or to accommodate himself to them, until they themselves had first become worthy of his regard?

133. As to their love and their approbation:--let him but have courage resolutely to forego it, for in any case he can never obtain it without becoming bad himself--and it is this alone that so cripples and weakens even the better men of our day, and so hinders their mutual recognition of each other and their union among themselves, that they will not give up the attempt to unite two things that never can be united,--their own uprightness and the applause of the crowd.

134. If, therefore, Knowledge must be, and yet be not God himself, then, since there is nothing but God, it can only be God out of himself,--God's Being out of his Being,--his manifestation, in which he ~~ix~~ dwells wholly as he is in himself, while within himself he also still remains wholly such as he is. But such a manifestation is a ~~picute~~ picture or Schema. The word Schema here employed by Fichte as representing the manifestation of the Infinite and which is left untranslated, may be regarded by the general reader, as the equivalent of the Logos of Plato, the Word of the Fourth Gospel, the "Divine Idea", of the Nature of The Scholar, and the Ex-istence (Daseyn) of God, of the Doctrine of Religion.

135. There can be an Actual Being out of God only through self-realization of this Absolute Power:--this Power, however, can only produce pictures or Schemae, which by combination ~~xxx~~ becomes actual knowledge.

136. This Schema should be recognised as a Schema, and as a Schema not in itself independent, but demanding, as a condition of its Ex-istence, a Being out of itself. The immediate and concrete expression of this recognition,--which in ~~xxx~~ actual Knowledge never attains to consciousness only by means of the Doctrine of Knowledge.

137. Since in this Knowledge of the Objective Reality, even <sup>4721</sup> the Schema itself is concealed, much more is the Power which creates it concealed and unseen.

138. It is a Power of Contemplation,--and that indeed without direction towards the one Divine Life, which from this standing-point remains concealed;--an undefined, wholly indeterminate, and yet absolute Power,--and hence an Infinite. It therefore schematizes itself as contemplating an infinity in one glance:--SPACE: it consequently thus also schematizes itself as contracting and limiting itself, in the same undivided Intuition, to a point in that first infinity, a point which in itself is likewise infinitely divisible, a consolidated infinite Space within the other simple infinite Space,--or MATTER;--thus as an infinite Power of self-concentration, and consequently also as an unlimited material world in Space: all which, according to the fundamental law of Knowledge which we have already adduced must appear to it as actual, self-existing Being.

139. It is an absolutely primitive Principle. In order to schematize itself as such in Intuition, it must, antecedent to its actual activity, perceive a possible form of activity which--thus it must seem to it--it either might or might not be able to realize. This possible form of activity cannot be perceived by it in the Absolute Imperative, which to this point of view is invisible; hence it can only be perceived in a likewise blindly schematized Causality, which indeed is not an immediately Causality is an Instinct. It was necessary that the Power should feel itself impelled to this or that form of activity, but without the source of the impulse being immediately perceived, since such an immediate recognition would deprive it of the appearance of Freedom, which is here an indispensable characteristic.

140. In this perception of its unlimited Power there arises before it an Infinity; not in one glance, like that first mentioned, but an Infinity in which it may behold its own infinite activity;--an infinite series of successive links:--TIME. Since this activity can be exercised ad infinitum only on the material world, Time is likewise transferred to that world in the unity of Intuition, although that world already possesses its own peculiar expression of Infinitude in the infinite divisibility of SPACE and of all its parts.

"PHILOSOPHY OF THE HISTORY OF EUROPE" BY ROBERT FLINT. 1765370

## To forecase, through reasoning on the general tendencies of nations, the general character and direction of their future movements, is the utmost that can be accomplished, and even that cannot be done without difficulty, and without considerable probability of error. P.T.O.

"PHILOSOPHY OF HISTORY OF EUROPE" BY ROBERT FLINT.

#i# All European thinkers who doubt or deny that the future will belong to Christianity diverge and differ from those who believe and affirm it. They do not imagine that the Christian system will be overcome by Mohammedanism or Brahminism, but they pretend that it is a combination of truth and error, that it has defects as well as merits, and must eventually give place to a more complete and determinate system of solutions to the problems which interest humanity. They look especially to science, which has in recent times made such wonderful and rapid progress in so many directions, to bring forth a general doctrine capable of supplying all the wants and guiding all the activities of man in a more satisfactory way than any religion. The aim of M. Jouffroy's argument required him to prove such hope an illusion, and to convict those who indulge in it of turning away from the highest and most comprehensive truth to one lower and narrower, from the ultimate and complete to a derivative and partial good.

#ii# Literally and strictly understood, indeed, it is so obviously absurd as to be indefensible, since every man of sane mind has the same faculties as every other. In order to get from it a credible meaning, we must understand by faculty merely an aptitude resulting from the circumstances in which a people or people has been placed, a facility of thought or action which has required time, long or short, to form. To affirm that a nation has a special faculty in this sense, is not only to make a loose and confused application of language.

#iii# Their present inferiority in science is not of nature's making but of their own; and, so far from regarding it as a necessity, they ought to set clearly before themselves, and resolutely endeavour to solve the problem, how to beat the Germans in science, since nothing can be more certain than that the nation which is for a sufficient length of time first in this respect will inevitably become first also in power, which is science applied--and in wealth, which is the result of its application.

#iv# As to men of the second rank, however, the Germans can count dozens against our units, which shows that our arrangements for producing scientifically disciplined minds and a solid scholarship must be lamentably inferior.

#v# Science brings with it principles which the metaphysician finds it a requisite to submit to an ~~ana-lyti~~ analytic examination and in which he finds new material for speculation.

#vi# The general character and direction of their future movements, is the utmost that can be known, and even that cannot be done without difficulty, and without consideration of error.

1. To whom the searching scepticisms of this most sceptical age are unfamiliar, but even those who have imbibed the critical spirit of our day to the utmost extent, and who, thought ever ready to bow down to the dust before the majesty of truth when it conquers their intellects, breathe nothing but the pure mountain air of free thought and free inquiry.
2. I will not simply record the opinions of,--the conclusions arrived at by,--the great Vedantic teachers; I shall seek to find out and show you something of the way in which they arrived at these conclusions. I shall, under their guidance, analyse nature and mind in the way they seem to have done, and lay before you the result of this analysis.
3. According to an honoured custom prevailing in this country, I remember, on this solemn occasion, those to whom I am specially indebted for whatever spiritual enlightenment I possess. I remember, first of all, those holy rishis of old, the composers of the Upanishads, whose thoughts I have undertaken to interpret. I remember them and bow down to them with the profoundest reverence.
4. I remember the departed spirit of Thomas Hill Green, the English Idealist, the interpreter of Kant and Hegel, whose writings gave me my first insight into the deeper truths of metaphysics.
5. An ancient system, though ancient in origin, may nevertheless be so very close to the thoughts and aspirations of our own day, its solution of the deeper problems of religion and philosophy may be so much helpful and even satisfactory to the modern scientific or speculative intellect, that it may claim a far deeper attention from us than those which at best only satisfy an enlightened curiosity. The Vedanta it seems to me, is such a system.
6. Can it be possible, it may be asked, that a system, conceived thousands of years ago, in an unscientific age, should satisfy the intellectual cravings of a people at a time when the discoveries of science have effected a through revolution in their ways of thinking and living?
7. The progress of science, physical and moral, has not only not made it unacceptable, but has confirmed its truth as much as science can possibly do so.
8. But is this distinction of the essential and the non-essential in the Vedanta, and the free and rational mode of dealing with it implied in this distinction, consistent?
9. A distinction must be drawn between mere poetry, the natural play of imagination, and a serious enunciation of religious truth.

10. The Vedantic school, recognise distinctly that all parts of the Vedas are not of equal authority, that the Vedic passages do not always speak from the highest standpoint, that many of their utterances are tentative and relate only to particular stages of development, not applying to higher stages.
11. The Jnanakanda is decidedly superior to the karmakanda, and from the standpoint of the former, most of the rites and ceremonies inculcated in the latter are absolutely valueless, and even the motive to which it appeals are low and must be given up as obstructions to the attainment of the highest beatitude.
12. regarding the celestial beings, Indra, Vayu, Varuna and others, according to him, these names stand only for certain natural objects, and their personification and worship is nothing but a free play of imagination indulged in by the Vedic rishis.
13. The Svetasvatara Upanishad says in its last but one verse "This very secret doctrine, taught in a former age in the Vedanta, should not be imparted to one whose mind is not tranquil, and to an unworthy son or disciple."
14. It is a power which makes the apparent seem real,--makes the Infinite and Unchanging, which is the sole Reality, seem finite and changing.
15. My task is quite done, and I shall no longer keep you confined within the four walls of this hall, and of my poor thoughts.
16. There are still whole communities in which philosophical and scientific knowledge is deemed a mere human accomplishment and appeals to Inspiration, even though accompanied with the wildest follies and vagaries, command respect and submission.
17. The truth, quite unintelligible to the ordinary understanding, that God is not the object, but the subject of knowledge or to speak more correctly, he transcends, while he makes possible, the distinction of subject and object.
18. While they deny that God is knowable in the same sense and in the same way as things finite and relative are knowable, they at the same time affirm his knowableness in a higher sense and by higher processes. That these processes were conceived by our thinkers to be natural, unmiraculous, universal.
19. But by identifying Brahman with the subject of knowledge, the Upanishads do not make him either plural or limited. The subject of all knowledge is conceived by them to be one and undivided and identical with Brahman. There is no other subject or knower than he; he therefore cannot be known by, that is, become the object of, anyone else's knowledge.
20. What unity our thinkers saw in the apparent diversity of mental life, we shall see when we come to examine their analysis of knowledge and existence.

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21. That the rishis held God to be unknowable by the impure-hearted, the restless, the thoughtless, the irreverent, and that they led their disciples through a long process of discipline before trying to instil into them the principles of the divine science, appears from many a fine anecdote and emphatic utterances scattered throughout the Upanishads. Thus, in the Prasnopanishad we find the Rishi Pippalada sending away six inquirers after God, --inquirers who are described as worshippers of God, --sending away even such men, for another year of disciplinary exercises before undertaking their regular instruction. In the Chhandogya, Satyakama Jabala is turned out to tend his teacher's cattle.

22. Indra had to stay with his preceptor for a whole century till he mastered the knowledge that leads to peace and immortality.

23. In my exposition, I shall keep close to the thought of our philosophers, but I shall also try to make clear what seems obscure in their statement or exposition.

24. In perceiving sensations or sensuous events, we perceive them in relation to a percipient subject or mind which distinguishes itself from them.

25. While the sensuous elements in our knowledge are particulars distinct from and in a sense excluding one another, the mind that knows them is not a particular identified with any one or any particular number of them, but a universal--related to every one of them. Whether we contemplate the colour, shape, size, smell, strength or habit of the cow, we find them all related to the knowing subject. Thirdly, in perceiving passing sensations or sensuous events as such, we know the knowing subject to be permanent, --permanent not only relatively, but absolutely, for time or events can be known only in relation to the timeless, --to that which is the very opposite of an event or series of events. If, for a moment it be admitted for argument's sake that the knowing subject can be conceived as itself passing away, it should be seen that the conception of its passing away is possible only in relation to another subject which does not pass away. Fourthly, it should be seen that the mind to which the cow appears related, is not only timeless or eternal but also spaceless, or, in other words, not confined to a particular spot, but is in, or related to all space. It is related not only to every part of the cow's body, but to every part of space lying outside it. The cow, as an extended object, as having a definite size and shape, can be perceived only in relation to outlying space, and the relation of these parts of space can be conceived only in relation to a knowing subject for which both the parts exist. Further, particular spaces can be known and conceived only as parts of one infinite

space, and the conception of one infinite space is impossible except in relation to an all-relating, all-containing, infinite mind; in other words it is impossible unless we conceive the knowing subject that we call 'I' to be infinite.

26. Hardness is not the particular feeling of touch that you experience in touching and pressing your limbs on its body though with every such passing feeling you experience hardness. It is a conception, a relating, uniting function or power of the ~~in~~ mind, which forms the very essence of mind.

27. We see also that this idea and the ideas comprehended under it, are all functions or powers inherent in a mind which we call and may truly call our own in so far as it constitutes our rational existence, and in so far as it manifests itself under limited conditions, but which is really universal, all-comprehending and eternal.

28. Ideas which are implied in all experience, and which have their source in the infinite mind.

29. It is not as an individual, as one out of innumerable things that the mind we call human knows either itself or other realities. It is only by rising to an objective, cosmic or supra-individual standpoint that the mind has cognisance of objective realities. The ignoring of this truth, the idea that our direct knowledge of reality is confined to our own consciousness and that it is by a supreme act of faith in the testimony of our faculties that we know or rather believe in realities beyond ourselves, is apt to make metaphysics an affair of blind belief.

30. The mind, as subject of knowledge, seems to transcend its individuality.

31. Now, this simple truth, that if we know anything else than the self, we know it only along with the self, or, in other words, in relation to the self, does not seem to be so plain a thing to all as it does to philosophers, and to many of those who admit it to be a plain thing, it seems to be a truism of no philosophical importance. Its philosophical importance we shall see presently. As to its being a self-evident truth, any one may convince himself of this by trying to think its opposite, which will be found to be not only unthinkable, but actually self-contradictory. Thus, if it seems to you that while listening to me with deep attention, you really forget yourselves, you will find, on actual examination, that the proposition is really unthinkable and even absurd. You will see that if such a thing were possible, if you could really forget yourselves in listening to me, if you could know my lecture out of conscious relation to yourselves, it would not be possible for you afterwards to bring the subject in relation to your



consciousness, as you actually do. You say, let me suppose,<sup>427</sup> that at one moment you actually know the lecture, that is, I hear it, without knowing yourselves as hearers, that is, without knowing that it is you who hear it, but, that at another moment you remember that it was really yourselves who heard the lecture. Now, how can it be possible for any one to remember anything without actually knowing it? Remembering is recognition, and there can be no recognition without cognition. To say, therefore, that one remembers anything without knowing it, is to say that one knows it without knowing it, which is absurd. Our philosophers are therefore quite right in thinking that self-knowledge is the necessary condition of all other knowledge, and we shall see presently that it is a most important truth of Epistemology and the very basis of a true Ontology.

32. If we cannot know objects without knowing ourselves, it follows that we cannot think of objects without thinking of ourselves. Objects, therefore, can be known and thought of only in relation to a subject; and if it is only from our knowledge and thought that we are entitled to assert anything concerning the existence and nature of things, it follows that we can assert the existence of things and their properties only in relation to a subject. It is only as objects of knowledge to a conscious being that we can know, think and believe things to exist. In other words, it is only in knowledge, in consciousness, and in this sense, in a knowing, conscious being that we can know, think and believe things to exist. Now, knowledge or consciousness constitutes the very nature, the very essence, as it were, of a knowing being, a mind or spirit. If it be true, therefore, that things exist only in relation to mind, the same truth may be stated in the form--"Things exist in the mind or spirit". The 'in' relation to' bears the same sense as the 'in'. We find, therefore, this latter form of the truth preferred almost everywhere in Vedantic works. Our philosophers saw the truth of Idealism--the relativity of subject and object, mind and matter, as much as Western thinkers, and stated it clearly, if somewhat crudely.

33. The question now is, what sort of Idealism is it that the Vedanta teaches? Idealism is of three kinds, Subjective, Objective, and Absolute. To say that objects exist in relation to individual minds only, is subjective Idealism. To say, for instance, that the paper before me is an aggregate or series of sensations in my mind and nothing more, is to speak like a Subjective Idealist. To say that these sensations are produced by the Divine Mind, which is outside my mind and in which there are ideas corresponding to my ideas, is Objective

Objective Idealism. Again, to say that the paper indeed is constituted by ideas, but that these ideas exist in an infinite Mind and it is these very ideas of the Divine Mind, and not their ectypes or reflections, that I know, is Absolute Idealism. Now, it is evidently this last-mentioned species of Idealism that the Vedanta teaches. This is proved (1) negatively by its saying nothing as to the objects of perception being reflections or representations of ideas existing in a Mind external to ours, and (2) positively by its oft-repeated identification of the individual mind with the Universal.

34. If the Buddhists were real Idealists, if in saying that everything is in mind, they really understood mind in its true sense, Sankara, as a Vedantist, would have nothing to say against them. But by 'mind', by vijñāna, the term used by them, they mean only a transient act of perception. Their idealism consists in saying that an object exists only in relation to an act of perceiving on our part, and that such an act ceases immediately after it has taken place. According to them, the world is nothing but a series of such acts.--kṣhanika vijñānas, as they call them. It is clear that a Metaphysician and Monist like Sankara could not have anything common with such out-and-out Sensationalists.

35. When I perceive the book before me when I see and touch it, does the object of my knowledge consist in an act or a series of acts on my part, those implied in my seeing the colour of the book, feeling its hardness and smoothness and so on, or is the object something which is distinguishable from these acts, which existed before these acts took place, and which continues when they cease? That a number of mental changes do take place when we perceive an object like this, and that it is through these changes that the object is revealed to us, Sankara does not deny. But he says, in entire agreement with the dictates of common sense, that it is not these acts which constitute the object. Far from being constituted by these, it is rather the object that makes the acts possible. It is not because we perceive it that the object exists, but it is rather because ~~it exists~~ the object exists that we perceive it. But because the object exists independently of our acts of perception, it does not follow that it exists independently of a witness--a knowing subject; and so Sankara while carefully steering clear of the plausibilities of an easy-going Sensationalism trying to pass off as true Idealism, makes good his own position that all objects, including the acts of perception which the Buddhists identify with the mind, are relative to a permanent witness or subject. He shows too that the Buddhistic substitute for this permanent subject,

alayavijnana, a continuous series of sensations represented as the support of particular sensations, is not an adequate explanation of experience, that it is only a permanent mind existing in past, present and future, a mind in which the past, though past as an event, is yet present as a fact--that it is only such a mind that can satisfactorily explain such facts of consciousness as recognition, memory and the like.

36. One cannot but be reminded by all this of the way in which K. Green, the British Idealist, shows the necessity of an Eternal Consciousness to account for experience... An Idealistic explanation of nature requires, not only a permanent mind as the support of the permanent ideas implied in the existence of the cosmos.

37. "Sensibility is the condition of existence in time, of there being events related to each other as past, present and future. Ask yourself what meaning the terms 'now' and 'then' have except as derived from relation between a perpetually vanishing consciousness and one that is permanent, and you find they have none. Time is simply the relation between any 'now' and 'then'". Then, after giving a number of illustrations, Prof.

Green continues: "But all these expressions about 'events' and 'happening' and 'taking place' imply or derive their meaning from a sensibility of which the perpetually vanishing modes are held together by a subject equally present to and distinguishing itself from all of them."

38. Green, the Idealist, would be the first to tell us that mere sensations are nothing. Thought and sensation are indeed distinguishable, but they are not separable; there can be no sensation without thought--without such conceptions of the understanding as causality, substantiality, reciprocity &c.

Cosmic changes, therefore, like the changes of our individual consciousness, are not mere passing sensations; they must be conceived as ideas appearing in and disappearing from a mind.

39. This Monism is, on the one hand, praised by some philosophical critics as the glory of the Vedanta, and on the other hand cried down by many students of philosophy as its disgrace as the source of philosophic conceit, spiritual dryness and even moral corruption. It often seems to me that both the praise and the blame proceed from an imperfect and more or less incorrect idea of what Vedantic Monism really is.

40. The truth insisted upon in the latter part of the extract read by me--the truth of the unity and permanence of the knowing subject.

41. Sense, though distinguishable, is not separable from intellect, so that neither our thinkers nor those of the west

have been able to describe the functions of these two faculties without confusing them. But our philosophers have been so far consistent and true to the facts of mental life as to represent sense as the principle of change and differentiation and intellect as that of unity and permanence. The sight of this piece of paper before me, to take an example, is commonly represented as a matter of sense. The impressions received by me in perceiving the colour of the paper are momentary and evanescent feelings that continually go and come, and are no more permanent and identical than the fleeting moments of time.

41. The permanence of and self-identity of the knowing subject in the midst of the evanescence of varying sensations. For two sensuous experiences to be referred to 'colour' it is necessary for both to be present to one unchanging and self-identical subject.

42. We see, then, what the individual self is. It is a living feeling, thinking, self-conscious being, referring all its experiences to itself as to a centre or source. Now, it is this necessary self-reference, the reference of all objects to a subject, that constitutes, in one sense, the limitation, and in another sense, the infinitude of the self according as it interprets to itself the meaning of this reference. This twofold interpretation we must carefully discuss and distinguish if we are to understand the Vedantic philosophy of spirit.

Let us see what is meant by the reference of objects to a subject and what characteristics of the self are revealed by this reference. Let us take a most familiar example,--the knowledge of the book before me. Now, this fact of knowledge may be represented in two very different ways. In one aspect of it it is a series of mental states, impermanent and evanescent. The sight of the colour of the book is an event; it takes place at a particular moment of time and ceases at another moment. The touching of the paper, feeling its smoothness and hardness, and knowing the other qualities of the thing by the various modes of observation and experiment--are all events of a like nature. And so are remembering these events, connecting one with the other and drawing conclusions from such connections. These events have indeed each a subjective and an objective aspect. There is 'I' on the one hand ~~there~~ and the colour seen by me on the other. There is the feeling of ~~the~~ hardness on the one hand, and the 'I' to which it belongs, on the other. And so on. But the consciousness of self--the reference to self--that accompanies the knowledge of each object, is itself an event when looked at from the standpoint we are considering. The reference of the colour of the book to my self is an event distinct from the like reference of its hardness,

and the former may cease when the latter takes place; and when I turn to another object, and forget the present one, the self-consciousness accompanying the consciousness of the object disappears as much as the latter consciousness. Looked at from this standpoint, therefore, consciousness is a series of events, a process, a stream. This applies to both our waking and our dreaming life,--the unity and difference of which two modes of consciousness are drawn in all Vedantic works, though, for our present purpose, the subject need not be touched upon. So far as consciousness is a stream, a process or change, waking and dreaming are identical. But what of the state of dreamless sleep? What becomes then of the stream or process which we call our consciousness? Do any consciousness of objects remain then? Does self-consciousness persist in the condition? These questions it is evident, must be answered in the negative. There are indeed some Vedantists who fancy that self-consciousness persists in the state of dreamless sleep, which they describe as one of intense joy. The authors of the Upanishads are better psychologists, and affirm, with the disappearance of object-consciousness, that of self-consciousness also in its individual form (see e.g. Prasnopanishad, V.) They describe this disappearance as the merging of the individual self in the Universal--the truth and meaning of which we shall consider hereafter. If consciousness, then, is a series of states or events, and, from the standpoint from which we are considering it, it does not seem to be anything more, the series evidently comes to an end every time we fall soundly asleep. If you say the series implies a connecting link,--the changes imply something that is changed but yet persists in the midst of its changes,--the hypothesis may be granted; but it must be seen that the supposed link or persisting substance does not explain anything. If it is something which becomes conscious at times and even and anon lapses into unconsciousness, at which times we do not know what it is but the merest possibility of future consciousness, we cannot be sure even of its identity. How can we know that the same substance that falls asleep to day awakes to-morrow? If the fact is proved by the identity of self-consciousness, the consciousness for example, that I am the same person to-day that I was to-morrow, the continued existence of self-consciousness and with that the persistence of the consciousness of tomorrow as an object must be taken for granted; that is to say, the ~~self~~ self must be conceived as an ever-waking, ever-conscious being. But we have not just seen that the self, conceived as an individual, as subject to constant changes of mental states, is subject also to sleep and oblivion--to constant lapses of consciousness? It will thus be seen that the conception of the

self as such an individual cannot explain even its own persistence and self-identity. Far less can it explain the world as a system of permanent, self-identical objects and persons. The individual, we shall see, can be explained only in the light of the Universal; the temporal only in the light of the Eternal.

Let us now look at the same facts from a different standpoint, and without denying the truth of what has been just said, see if there is more in consciousness than appears on a superficial view of it.

43. The sensations involved in the perception pass away.
44. Idea appears as the idea of a permanent subject. The subject distinguishes itself as a permanent knowing being.
45. It is this permanent subject-object that makes the consciousness of change possible. The mind could not know its perceptions to be momentary--as one after another,--if it were itself momentary, if it were indistinguishable from the passing perceptions. To know the event A to be past when B takes place it is necessary for the knower not only to persist.
46. The perception of the colour of the book before me, then, implies --not by way of inference, but as a fact directly involved in it and making it possible,--a permanent knowing self.
47. Perception is, on the one hand, an event in time, non-existent both before its happening and non-existent both before and after its happening and non-existent both before and after; on the other, it is the manifestation of a reality which is not in time--the self-revelation of a permanent subject-object.
48. An event as such could only come and go, and would be incapable of being related to another event. It is only because an event involves something more than itself, it is because it is the manifestation of a reality that it admits of being connected, in idea, with other events. The manifestation of a reality, of consciousness as a subject-object, can indeed, as an event, come after any number of events, events which, looked at from the standpoint of Physics or physiology, are merely physical, or merely sensuous--though ultimately no events can be merely such; but the formation of consciousness--of the idea of self and the idea of an object--out of such events, is an impossibility; for consciousness is not an event, and the self-distinction, the unity and difference of subject and object involved in it, is an ultimate, unanalysable, underived element in it. The perception of colour, therefore, while it is an event on the one hand, an event which never happened before and will never happen again in future, is, on the other, the revelation of a reality which is not in time, which, as an ultimate, underived unity, has existed in all past time and is

will exist during all futurity, if past and future are at all spoken of in connection with it. It is the same with all else that we perceive. The size, form, weight and other qualities of the book are, from one point of view,--the point of view of empirical psychology,--mere sensuous events--passing sensations or perceptions; but from another and not less firm standpoint, eternal.

49. Let us now look at the object in another aspect of it--let us consider it as an object occupying space. As a visible, tangible, and resisting object it occupies a certain extent of space, a definite position in relation to other objects and a definite portion of the universal space in which the material world exists. Now, it should be seen that just as the consciousness of change and time involves the consciousness of an unchangeable reality above time, without beginning and without end, so the consciousness of space involves the consciousness of a reality above space. The knowledge of things or points as external to one another involves the knowledge of a Reality which is not external to anything--which is all-comprehensive and complete in itself. The idea of limitation is correlative and-complete-in-itself to that of the Unlimited. In knowing the book as a spatial object, then the self knows itself as above space. Just as the knowledge of successive events would not be possible unless the knowing subject distinguished itself from the events as not successive, as not in time, so the consciousness of the book as consisting of spatial parts would not be possible if the conscious subject did not distinguish itself from the parts and hold them together in the undivided unity of its consciousness. The knowledge of the book as existing in spatial relation to other objects would not be possible if the knowing self were confined to a particular portion of space. In knowing this object in space, then, my self knows itself as not in space. In knowing the limitations of this object, it knows itself as unlimited.

Now, it will be seen that the point we are now dealing with is of the utmost importance. On its proper understanding depends a correct comprehension of the Vedantic philosophy of mind. The key to the oft-repeated affirmation of the identity of man with God, to utterances like So'hamasmi, I am he, Aham

Brahmasmi I am Brahman, Tat tvam asi, Thou art that--is here. In knowing our true Self, we know a Reality for which is absolutely one and undivided. When, in referring all objects to a subject, we are contented with a subject which we conceive as limited in time and space, to a subject which has other subjects co-ordinate to it, we really stop half-way and forget for a time the true meaning of such reference.

50. "In referring objects to a subject, we refer to things relative to something absolute, something which exists for itself and not for anything else. It is not to a point in space, an event in time or to an aggregate of feeling and ideas, that we refer objects; for every one of these carry with it the idea of relativity, of limitation, of being an object to another, but to something the very essence of which consists in being an object unto itself, in being absolute and therefore unlimited by anything else. When, therefore, the subject is conceived as limited in time and space, and by other subjects, the real meaning of the distinction of subject and object is forgotten. The subject, in its entire reality cannot but be absolutely one and infinite.

51. The real subject to which thought, out of an internal necessity, refers all objects, internal and external, is, by the same necessity, thought of as one, undivided, all-comprehending".

52. In thinking of objects, we necessarily think of a subject. In knowing and thinking of the limitations of object, even of mutually exclusive thinking objects or minds, we necessarily do so from the standpoint of a subject which transcends all limitations,--we do so only by identifying ourselves with a Universal which, since it is the necessary condition of knowing and thinking limits, cannot itself be limited. In other words, it is not any individual,--any particular centre of spiritual activity as distinguished from other centres--that knows and thinks limits as such, but the infinite itself that does so, and in as much as the infinite thinks my thoughts for me, I am one with it".

53. The difficulties in the way of reconciling this view with the apparent finitude of what we call our self, are doubtless obvious, but they do not seem to be insuperable. One of these difficulties has already been hinted at, and its solution also indirectly suggested. It is that which arises from the self in us being apparently subject to sleep and forgetfulness, and the solution suggested is that the implied limitation is only apparent and not real,--that the self is really ever-waking. On this point, I shall make an extract from an article on "The Eternal in Man" contributed by me to the ORIENTAL: "After enjoying a night's profound sleep, in which my self-consciousness and consciousness of objects were both suspended, (otherwise it would not be sleep--not, at any rate, profound sleep) I wake let us suppose, and recognise myself as the same person that I was before I went to sleep, perceive this table before me and remember that the same person that perceived it before sleep perceives it now again. Now, what does this temporary suspension of consciousness mean? Does it simply mean that the consciousness



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which is in me, the consciousness which I call mine, ceased for a time to manifest itself through my phenomenal life, through the organs of my body,--ceased for a while to use my own eyes, my ears, my brain, as organs of self-manifestation--but what nevertheless it continued to be conscious losing none of its contents as a consciousness? Or, does it mean that it altogether ceased to be conscious, losing all its contents as a consciousness and thus reducing itself to nothing or to a mere substance without attributes, or to something like an empty receptacle into which fresh materials could afterwards be thrown. If the latter were the case, then it is clear that there could be no such thing as recognition,--the recognition of self as the same before and after sleep and the recognition of objects, as the same before and after sleep. In such a case self-consciousness, which is, according to supposition, a mere event, which comes to an end when we fall asleep, could never come back. Self-consciousness after sleep would be quite a different thing from self-consciousness before sleep, and the two could as little be identified as two events occurring at different times. For the self to lose consciousness is really to cease to exist. But even if it be admitted for a moment that there is something more in the self than self-consciousness,--that, when it loses consciousness, it still exists as a substance, and that, having lost self-consciousness once, it can again become self-conscious,--it is nevertheless evident that if it lost self-consciousness in sleep, it would be impossible to recognise itself as the same self before and after sleep. The recognition of self implies the reproduction of self-consciousness as in time past and its association with self-consciousness as in present time present, just as the recognition of objects implies the reproduction of the knowledge of past sensations and its association with that of present sensations. But if the self lost self-consciousness in sleep, its self-consciousness as in time past (which is supposed to be lost) could never be reproduced. But the fact is that our self-consciousness as before sleep is reproduced in us after sleep, and it is this reproduction alone that makes it possible for us to say that the self after sleep is the same self that it was before sleep,--that the same self that perceived the table before sleep, perceives it also after sleep. It is evident then, that our self-consciousness, with the consciousness of objects through which it realises itself, is not lost in sleep. If the self lost consciousness in sleep, sleep for it would be veritable death, and waking veritable re-birth, a fresh commencement of conscious life. The very fact, then, that waking is waking, and not rebirth, that it is not the fresh commencement, but the restoration, of all that we were conscious of

before sleep, shows conclusively that in sleep we lose neither our self-consciousness nor our consciousness of objects. That, as individuals, we lose our consciousness--self-consciousness and object-consciousness both--is undoubted. But the individual loss of consciousness does not mean the absolute loss of consciousness. That the consciousness we call our own is not our individual property, but something in regard to which we are mere pensioners, as Emerson says, is seen most clearly in cases like this. In sleep and such other times, in which consciousness (in the individual form) is temporarily suspended what actually takes place is, that the eternal, ever-waking Consciousness, which is in us as our consciousness, ceases to reveal itself through our organs of knowledge. Its re-appearance, after sleep, as our consciousness, with all its wonderful wealth of knowledge, proves conclusively that while we, as individuals, sleep, the Life and Light of our being wakes and preserves in him all that we know--all that we are--through him".

The other difficulty about the Vedantic doctrine of the identity of the Universal and the individual arises from the apparent limitation, in space, of the self in us. It is only a small portion of the world in space that appears to me now, the rest remaining apparently outside ~~my~~ the consciousness called mine. How can I say, then, it is suggested by common sense, that my consciousness is infinite and comprehends all things in space? And, since different objects or different portions of space are present to different minds, how can these minds be said to be essentially one? Now, the solution of this difficulty will be found in a correct apprehension of the difference which the Vedanta conceives to exist between the vijnanatmans or individual manifestations of the one undivided Self and this very Self in its absolute measure.nature. The manifestations are confessedly finite--both in space and time--and plural--indefinitely plural. But it will be seen, when we dive deep into the ultimate conditions of knowledge and thought that the individual selves or vijnanatmans welling up in portions of space cannot be known or thought of except as ~~manifestations~~ manifestations of one infinite, undivided Self. Different spaces cannot be conceived--cannot be believed in--except as parts of one, undivided space, and this one, undivided space cannot be conceived--cannot be given any intelligible meaning to--except as related to one, indivisible, all-comprehending Mind.

54. They are more suggestive than convincing. They supply us with pregnant hints which, when developed by reflection, prove very helpful to us. In the exposition of Vedantic Monism I

have just given an exposition for which I hold no one else than myself to be responsible.

55. A vyavaharika truth is a belief entertained so long as the highest truth--that the Brahman alone is real,--is not known.

56. The very existence of the individual is constituted by avidya, and neither in the state of bondage nor in that of liberation does the individual really exist.

57. But even as such a thing, as a series of changes, Sankara is not prepared to admit the reality of the world. He explains away the scriptural texts ~~and~~ that speak of creation, as having a purport other than their apparent meaning. It is not to teach that there has been or is going on, a real creation, that the scriptures speak of the creation of the world by Brahman, but only to confirm, by a popular mode of speaking, the truth, explicitly taught in many a text, that everything is a effect, and therefore unreal, the one only Reality being Brahman, the indescribable.

58. If omniscience, almightiness, justice, goodness and the like cannot be conceived except with reference to a phenomenal world so do absolute truth, knowledge, infinitude, eternality, indivisibility, unchangeability and the like derive all the meaning they bear from the ideas opposed to them, ideas implying the existence of a relative, finite, manifold and changing world.

59. Natural objects are not, but only seem to be, real, and are known to be unreal as soon as the reality of Brahman is known.

60/ In the state of vivid perception of the Divine Reality, it is really seen that the light with which we see it is its own light, that the seer and the seen, the knower and the known, are essentially one,--that the individual is nothing ~~apart~~ apart from the Universal, but is really its manifestation.

61. If the world of time and space is really relative to God, it cannot but be an illusion to think of it as something independent of him, and to this illusion every created being who has not attained the supreme illumination is subject. The illusion is not due to any fault of his, but it is the necessary result of the conditions of his being.

62. The question then occurs whether a relative, dependent thing a thing which is nothing apart from its support can be called a thing at all when its relativity, its dependence, is once seen. When the world is seen to be related to God as thought to a thinker, as action to an agent, its concreteness is gone, it dwindles into an abstract quality, and it seems unworthy of being affirmed in a way which may imply that it is anything apart from the reality to which it belongs as a quality. When God has been affirmed, when the Thinker has been affirmed, the world, his thought, seems to have been affirmed also

and it appears foolish, a mere concession to popular ignorance, to affirm the existence of the world separately. The popular notion of the world is that of a concrete, independent reality. The idea of such a reality is truly sublated--proved to be false--by true knowledge. To the Idealist, to the Vedantist, the world ceases to exist as a reality, i.e. as a concrete, independent object; when, therefore, he says, with the unenlightened mass, that the world exists, he is aware of using vyavaharika i.e. popular or practical language, and not giving utterance to paramarthika or real truth. When the relativity of things has been seen, when God has been seen to be the only concrete, independent, absolute reality, a distinction cannot but be made between absolute truth and truth that is only relative. The existence of the world is seen to be only relative truth, the only absolute truth being the existence of God. And when we see that things are not what they seem, we cannot but wonder at the power which makes things seem what they are not, and see also its resemblance to the power wielded by a successful juggler.

But we must proceed further--penetrate deeper into the nature of things and see whether they really possess even that much of reality which is implied in calling them thoughts or abstract qualities. We conceive the material world to be a process of change. Change seems to be a very simple idea, but when one thinks of it, it is found to be one of the most mysterious things possible. We have seen how Sankara tries to get rid of the difficulty involved in the idea by denying its reality. When the world is seen to be relative to mind, all change is reduced to the appearance and disappearance of ideas, --their appearance to mind and their disappearance from mind.

63. If change be real, it must belong, not to a material substance unrelated to mind, or to merely sensuous matter unorganised by thought, but to mind or thought in its full, concrete reality. But we have seen how unintelligible change is when it is thought of in relation to God. We can see its unintelligibility even without going through the process of thought I have indicated. We can see it more simply. Is not change inconsistent with perfection? To change is to become what one is not, or to cease to be what one is. How can he who is eternally perfect, have become what he was not or cease to be what he is? Does not this imply want, therefore imperfection?

We see, then, how inconsistent with the idea of an infinite and perfect Being the idea of change, and therefore of creation, seems. We see how unintelligible the notion becomes when we try to understand it. And yet we cannot but believe in change. It confronts us at every step. Even in the act of

denying the change, you affirm it, for you turn, i.e. change, from one opinion to another.

64. This difficulty becomes clearer when we come to deal directly with mind. If the spirit in us is essentially the same with the spirit of Nature, our habitual belief in our independence, in our difference from him, must be ignorance,--an illusion.

65. (VOLUME 2). Sankara also speaks of the Absolute as un-speakable and indescribable, and although ascribing consciousness to it, denies it the self-distinguishing character of ordinary consciousness. In his view, the Absolute does not distinguish itself either from the objective world or from finite intelligences, but knows itself as the one, indivisible reality without a second.

66. Consciousness, which is represented by Sankara as fundamentally as undifferented unity.

67. The Mayavadin makes much of dreams and illusions, and urges these as evidence of the misleading character of perception and the unreality of the material world.

68. He is not an Idealist like Sankara, and never tells us that the object is relative to the subject as sense is to understanding.

69. Its Brahman being the only Being in the universe, having no nature or finite being apart from itself, is not properly, it is said, a personal Being, and it is to a personal being alone that praise and prayer can be offered. Even if the undifferented consciousness ascribed to it by the Vedanta be acknowledged as constituting personality, it cannot yet, it is urged, be an object of worship, for its undivided unity excludes other persons, and in the absence of worshippers, makes worship impossible.

70. Clear understanding as to how far they are due to the intrinsic difficulty of the Vedanta as a theory of the universe how far to a wrong presentation of its principles by some of its advocates, and how far to a misunderstanding of these principles on the part of those who have never made an earnest effort to think themselves into it.

71. It seems to me that it is an invaluable discipline for an aspirant after religious truth and religious life to be once for all convinced of the fact that man has no independence as against God.

72. It is a valuable discipline, I repeat, for a religious aspirant to see the utter erroneousness of this belief, the source of all pride and selfishness, and if any religion remains for him after this revelation,--which many seem to doubt --to try to reconcile it with this stern fact. To me nothing seems to shake the notion of man's independence of

God more effectively than the phenomena of sleep.

73. I think the composers of the Upanishads and their commentators and interpreters fully saw the significance of the phenomena and drew conclusions which follow necessarily from it

74. The essence of man's life is, you will agree with me, consciousness--self-consciousness and the consciousness of objects distinct from the self. Man would not be man without consciousness. Now, if man were an independent being, if his life were anything apart from the infinite Life,--anything existing, even for a time, in exclusion from the Divine existence,--his consciousness would always remain intact; it would never be suspended. The least that can reasonably be expected from an independent being, without which his very existence as a conscious being is inconceivable, is that his existence as a conscious being is ~~inconceivable~~,--~~is that~~ his should be continuous and should not be suspended every now and then. But this is just what we do not find in the case of man. His consciousness is not fixed, continuous, unchangeable entity, but is in a constant flux, dropping some of its contents every moment,--forgetting the facts of experience, I mean, every now and then, never holding them all at once, and suffering a total suspense in dreamless sleep. We see, indeed, that the contents of our consciousness are not really lost,--that they are held ~~indestructibly~~ indestructibly in the eternal Consciousness, in which we live, move and have our being, but this fact does not any the less ~~prove~~ disprove the other stern fact, that in profound, dreamless sleep, our consciousness in its individual form is suspended, or, in other words, we practically cease to exist, as personal beings. The infinite, all-comprehending Consciousness, which manifests itself with some of its contents as man's consciousness in his waking hours, remains indeed unchanged and undiminished in our hours of sleep also, and re-manifests itself at the time of re-awakening, but the limitations which distinguish man from it, which confine our knowledge to a definite number of objects, while all things lie constantly revealed to it, are, in the state of sleep, evidently cancelled for a while. Describe this fact anyway you like,--say, if you choose, that in sleep, man ceases to exist, that he is merged in the Infinite.

75. Not only must we think of the contents of what we call our consciousness as persisting in the Divine in our waking as well as our sleeping hours, but we must also think of objects outside our individual life,--the whole cosmos of existence in face,--as ever present to the Divine Mind. While for us there is a distinction of within and without--of things present to our consciousness and those absent from it--there is no such distinction for God. While for us, as individuals

knowledge is an event, a process, having a relative beginning and end, so that knowing is being only relatively and not absolutely,--and we are the world only partially, only so far as knowledge is realised in us,--to him knowing is an eternal state, so that knowing and being are absolutely one; in knowing the world he constitutes it--he is it, though the world is not he in the sense of exhausting him. Though time and space cannot exist without him, and he is himself time and space as the Effect-God (Karya-Brahman), he, in his absolute essence transcends time and space, so that changes in the present, past and future exist in him as eternal facts and 'here' and 'there' 'this' and 'that' lose their discreteness in the indivisible unity of consciousness.

76. The Divine mind itself that reproduces itself as the mind of man, that whether we know what we call our own thoughts or what we distinguish as things, though they are thoughts or what we distinguish as things, though they are thoughts none the less, the mind knowing and the mind known are the same, that it is this identical mind in which thoughts and things exist when, in the hours of sleep, it ceases to manifest itself in an individual form, and that it is the same mind that re-manifests itself in our re-awakening hours.

77. It is the duty of every rational being to free himself from the mistaken identification of himself with finite objects and realise his unity with the Infinite. The search after Brahman, the Absolute Self, is the one absolute duty of every moral agent.

78. Now, there is a widely prevalent idea that the Vedanta favours nomasticism, cries down the active duties of domestic life and social life, and inculcates isolation and detachment from the world. But to identify the teachings of the Vedanta with the teachings of these writers is the same mistake, as for instance, to confound Christianity with the Medieval Monasticism of Europe.

79. Those who suppose anything to be out of the Self, are forsaken by all things, i.e. remain in utter darkness as to their real nature. "These gods" says the teacher in unmistakable terms "these Vedas, all these creatures, all this is the Self". The love of God, then, is the great object to be realised through all domestic and social duties.

80. In saying that the wise man who knows God avoids both virtue and vice, the Rishi means that such a man rises above popular morality,--above the desire for reward and the fear of punishment.

81. The Rishis held God to be unknowable to the impure-hearted, the restless, the thoughtless and the irreverent, and that they led their disciples through a long process of discipline

before trying to instil into them the principles of the divine science. I added that the moral and spiritual exercises indispensable for the acquisition of the science of God had been, in later times, formulated into what is called the Sadhana Chatustoya, the fourfold discipline.

82. Mrs. Annie Besant, who in her Path of Discipleship speaks thus of the qualifications of an initiate into spiritual life:- "The first qualification is the outcome of the experiences through which he has passed; they awake and train in him Viveka or discrimination, discrimination between the real and the unreal, between the eternal and the transitory. Until this appears, he will be bound to the earth by ignorance, and worldly objects will exercise over him all their seductive glamour. His eyes must be opened, he must pierce through the veil of Maya, at least sufficiently to rate earthly things at their true value, for from Viveka is born the second of the qualifications-- "Vairagya. I have already pointed out to you that a man must begin to train himself in separation from action as regards its fruit. He must train himself to do action as a duty without continually looking for any sort of personal gain.

83. Seeing objects, then, in their transitory character, it is quite natural that out of indifference to the objects should also grow, as a matter of course, that which he has long been striving after, namely indifference to their fruits; for the fruits themselves share the impermanency and unreality which he recognises, having seen the real and the permanent.

"And then the third of the qualifications has to be gained on the probationary path: Satsampatti, the sixfold group of mental qualities or mental attributes which show themselves within the life of this chela-candidate.

84. ~~Worldly~~ Worldly men think more of conduct than of thought. The occultist thinks far more of thought than of conduct. If the thought be right, the conduct must inevitably be pure; if the thought be regulated, the conduct must inevitably be well-controlled and governed. The outer appearance or action is only the translation of the inner thought which in the world of form takes shape as what we call action.

85. "The next point, in this (i.e. the aspirant's) mental attitude, is" she says, "Titiksha, endurance, a patient bearing of all that comes, a total absence of resentment.

86. "Thus in these struggles, these difficulties, these efforts, he (the aspirant) gains the fifth mental attitude, and that is --Shraddha, faith, or we may call it confidence--confidence in his Master and in himself.

87. "The sixth mental attribute," continues Mrs. Besant "is Samadhan; balance, composure, peace of mind, that equilibrium and steadiness which result from the attainment of the foregoing qualities.



88. "Mumuksha, the desire for emancipation, the wish to gain liberation, that which, crowning the long effort of the candidate, shows him to be an adhikari, to be ready for initiation. He has been proved and not found wanting: his discrimination is keen, his indifference is no temporary disgust due to a passing disappointment, his mental and moral character is lofty he is fit, he is ready for initiation.

89. These, then, are the preliminary disciplines which lead to actual admission into the life of a Vedantic student.

90. When that life is actually entered, we come face to face with three disciplines, Sravaṇa, Manana and nidhidhyasana, and their ultimate result, darsana. I shall define these disciplines in the words of Yogi Sadananda. "Sraṇ or hearing" says he "is ascertaining of the drift of all the Vedantic writings regarding the Secondless Reality." ~~The sixfold~~ by means of the sixfold means of knowledge."

91. Sravaṇa and manana, in short are the thoughtful study of sacred literature.

92. But study or listening to religious exhortations is nothing if it is not accompanied or followed by thought and the mental effort to understand and be deeply convinced of religious truth. Conviction can come out of thought only--deep and systematic thought--leading not merely to a mastery of the contents of

religious books,--of the findings of the various systems of philosophy and theology--but to nothing less than the building of a regular system in the mind--a system of reasoned conclusions and verified intuitions about the leading truths of spiritual of spiritual religion. The building of such a system is necessary before the possibility of the next Sadhana, nididhyasana, continuous meditation, which Yogi Sadananda defines as "the continuance of ideas consistent with the Secondless Reality, to the exclusion of the notion of the body and such like things, which are inconsistent with it. i.e. as I understand him, the effort to mentally realise the presence of God as the only real thing. This effort, if successful, leads to Samadhi, or Darsana."

93. The, just as there is the perception of earth and that alone even though there be the appearance of an earthen toy-elephant etc. so too is there the perception of the Secondless Reality, alone, even though there be the appearance of duality.

94. Samadhi, even in its highest form, is a mental state, as Sadananda himself admits, an event that takes place at a particular time, and as the effect of antecedent events, and is thus distinguished from the eternal self-consciousness of Brahman.

95. It is not merely the objects of sense that belong to the objective world; many subtle objects, including even thoughts

and feelings,--in fact all that can be made objects of reflection--are included in the class of kshetras, and the pure transcendent intelligence that reveals objects alone is called Kshetrajna. God himself, it is distinctly said, is the kshetrajna or subject in all objects. The distinction of subject and object, again pervades all things. All things present a union of subjective and objective aspects,--there being nothing which is purely subjective or purely objective. But though God is the objectivity of all objects and the subjectivity of all finite subjects, his infinitude, his transcendence of all limits, must never be forgotten.

96. The Vedantic doctrine of liberation has been claimed, by those who accept it, as the very pride and glory of the system, whereas those who reject it pronounce it as its disgrace.

97. His interpretation of the Vedantic doctrine of liberation given in the sermon referred to is not a reasoned one, and will not satisfy those who seek intellectual satisfaction.

98. I hope to correct this misunderstanding and remove this suspicion to some extent by my present lecture.

99. Bondage does not consist in incarnation or even re-incarnation--in the mere fact of having a body. Liberation may be obtained even when one continues to have a body of flesh, and even saved souls who have once left their bodies, may be and have been according to the Sastras, incarnated for the good of the world. Several persons who had attained to a consciousness of unity with Brahman and taught the science of God from that standpoint, are described in sacred literature as emancipated souls, and several who are represented as incarnations of God are said to have come again and again to earth and taken upon them the burden of flesh in order to accomplish particular ends.

100. The mere presence or absence of the body is indifferent. The difference lies, as we shall see, in the way in which the body is looked at. The unsaved soul identifies itself with its body, and its desires are all more or less concerned with it, whereas the saved soul looks upon it as a mere idea and is above all carnal desires. Carnal desires are supposed to result necessarily in re-incarnations, whereas in the case of the spiritually minded, the saved, the resumption of a body is optional.

101. This enlargement of the self, in which liberation consists, involves, it is evident, a negative, destructive process. It involves renunciation, both intellectually and practically, of the false self. While, before the attainment of true knowledge self-knowledge, there seem to be any many selves as there are individual lives, it is seen, when enlightenment

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- dawns upon the soul, that there is only one Self in all, only one subject illumining and containing all objects, gross and fine.

102. There is a sense, therefore, in which the attainment of emancipation is the destruction of the individual self, i.e. of that figment of a self which the unenlightened intellect of the natural man erroneously conceived as existing independently of the Supreme Self. On the attainment of true self knowledge, it is seen that there is no such thing really existing, but that it is the universal, cosmic Self that shines as the self of all finite beings--that manifests itself through those thoughts, feelings and volitions that we call our known. There is, then, something to be renounced, something to be destroyed, in order that the individual may be united to the Universal. There is really something to be merged and lost in Brahman. But it is only a figment, only an appearance, something that seems real to the blurred vision of the unenlightened man, but has no existence for enlightened Reason.

103. These utterances evidently describe the change that comes over the worshipper when, with the dawn of true self-knowledge, he begins consciously to live the free universal life of Brahman,--feels constrained to renounce that false idea of independence with which he was beguiled while he was under the influence of Avidya.

104. By emphasising the unity underlying all difference, the Vedanta lays the axe at the root of this egotism.

105. The figure is likely to mislead; but it is only a figure and must not be strained. When once the inward change that comes becomes familiar to the mind, the figure itself does not seem to be an inapt one. The enlightened soul feels that it is not different from the Infinite, but one with it,--that names and forms are unreal when looked at from the Divine standpoint, that individuality does not really separate us, as it seems to do, from the Universal,--that the Divine Being is all-in-all. This consciousness of unity with God as a spiritual fact could scarcely be expressed by a better figure than that of the ocean as comprehending all waters in its all-embracing unity. The conscious subsumption of individual existence in the universal, the renunciation of egotism, is not inaptly represented by the flowing of the river into the sea.

106. For these doctrines Sankara adduces the following arguments:--1. The Supreme Brahman is not far from any one of us; it is our self. There is, therefore, no meaning in 'reaching it'. 2. It being our very self, there is no meaning in passing thro' a particular way in order to reach it.

107. Consciousness is the only form of the soul; other attributes are either based on or figuratively imposed upon it.

108. Not having a body is comparable to a dreamy state, and having one to the waking state.

44) "PHILOSOPHY OF HISTORY IN EUROPE" BY ROBERT FLINT.

44) The peoples are arming and preparing for war in a way which can scarcely fail to be followed by an enormous effusion of human blood. The spirit of war is being at this moment deliberately aroused over the continent of Europe with a systematic thoroughness, and on a largeness of scale perhaps unequalled in the world's history, and directly calculated to produce boundless disasters. To say these disasters will come would be to prophesy; but it is safe to say that if they do not come, it will not be because governments and peoples have not laboured industrially to bring them.

45) Democracy is in France the youngest of all the powers that be, but also the strongest, as would be universally apparent were it not that it is as yet blind and anarchical. It first began to assert clearly its claims about the middle of the 18th century; put forth its full force in the revolution of 1789, and thereby laid feudalism in ruins; was used and abused spread beyond the limits of France and crushed down within them, by Buonaparte, its armed soldier; and has been the perplexity and the terror, alternately the victim and the conqueror, of every regular government in France from that time until now, all having failed either to suppress or satisfy it.

46) Rome dreamed that she had subdued the world and succeeded in building up a universal and eternal city; but the slave, the barbarian, and the Christian protested each in their own way that she was deceived, and each in their own way contributed to destroy the delusive unity which bore her name: while she dreamed, her physical and moral dissolution hastened on; Greece and Asia, whom she had vanquished by her arms, invaded and conquered her by their beliefs.

47) Humanity wanders like Ulysses from land to land, from sea to sea, from adventure to adventure, in quest of lost home. Impelled and guided by an invisible hand and divine instincts, it never rests long content in any dwelling place. India and China, Babylon, Palmyra, Ecbatana, Memphis, Athens, Rome, and other countries and cities, it has lodged in for some hour of its life, some age of time; but in none of them finding what it sought, it has forsaken them one after another, and is still in search of its Ithaca.

- 48 Historical optimism is an evil so subtle and seductive, that perhaps few historians in any country do not occasionally, and to some extent, yield to its influence, while many it wholly masters and possesses without their being aware that such is the case. Any historical philosophy which commits itself to an absolute or unconditional defence of social institutions as they are, which identifies the real of any given time with the rational, must be optimistic, fatalistic--must identify the real with the rational throughout all time.
- 49) That the present is precisely what the past has made it is true, but not more true than that the men of the past had it in their power every hour so to act as would have given us a different present. Necessity runs through actual history from beginning to end, yet actual history rests on free choice from beginning to end.
- 50) M. Odysse-Barot has counted, he says, the years of war and peace and the treaties concluded and broken from the fifteenth century before Christ to the present time, and has found that there have been 3130 years of war to 227 of peace, and 83% of treaties sworn to be eternally observed, the mean duration of the eternities of which has been two years.
- 51) He then attacks the notion that France is a single nationality, and that French unity has existed for ages, and insists that, on the contrary, France is only a geographical expression, and French unity a quite recent creation. In the next letter he proceeds with his proof. He regards every state in Europe, except Portugal, Belgium, Holland, and Switzerland, as not a nationality, but "a composite of heterogeneous elements, a Macedonia of peoples, an ethnological harlequin, a social mosaic." He tells briefly the story of the formation of the British Empire through the Union of Wales, Ireland, and Scotland with England; and gives a very interesting account of the slow and painful process by which what is called France was built up on the ruins of the independence of Normandy, Provence, Guienne and Gascony, Lorraine, and Brittany.
- 52) But what is a natural State? a true or simple nationality? It is, M. Odysse-Barot asserts, neither a linguistic, nor an ethnological, nor a religious, nor a moral fact, nor a combination of these four orders of facts, but a purely geographical fact. "Une nationalite, c'est un bassin".
- 53) But the remedy for one evil is not another evil, although its contrary. The remedy for the evils of excessive centralisation is not dismemberment, but simply a reasonable decontraction, the limitation of the central power, and the leaving to the provinces and municipalities the free management of their own affairs. It is to add to the advantages of general unity

those of local and personal liberty, and to avoid excesses on either side.

- 54) Greece and Rome not only reached a democratic stage, but they passed through it into Caesarism. The nations of Europe either have reached, or will reach, the same stage. Can they avoid the same fate?
- 55) The desire to comprehend the meaning and purpose of facts, to discover the ideas which underlie events.
- 56) Man has been continually growing in the knowledge of God's will, but even yet he has no more than a vague and dim perception of the general plan of His providence, although in looking back he can clearly enough see that there was a plan underlying events which those who took part in them never dreamt of, being engrossed in far other plans of their own.
- 57) He is but an inquirer, and aware of the many phases of ignorance, doubt, and error, through which the human mind must pass before it can become capable of receiving pure truth.
- 58) Did the earth ever do other than go round the sun? yet how long is it since man found this out? And are the spiritual truths of man's nature more easily discerned than the physical phenomena which surround him? Why should there not be development in these as well as in those?
- 59) His catholicity, his comprehensiveness, can never be outgrown. The philosophy of history must always have incumbent on it as its first duty that of abiding faithful to his universality of spirit and aim.
- 60) Universality ought not to be held any the less good because nationality is also good. These two things are not opposites, but conditions and complementary complements of each other.
- 61) To find an a priori or metaphysical thread to guide us through the labyrinths of history, and to enable us to see the unity of plan which pervades it.
- 62) The plan of Kant, then, is not likely to be now much laughed at as Utopian. Many even of those who see no likelihood of its being realised, will probably regard favourably its advocacy as tending to diffuse a healthy horror of war. For my own part, I cannot say I see much beyond good intentions, either in it or in any kindred scheme. The most thoroughgoing is that which requires nations to cease to be independent States, and to become merely parts of one great empire or federation, a United States of Europe in transition to a United States of the World. It rests of the argument that if the decisions of any court or other authority are to be effective and final settlements of disputes between peoples, there must be an executive power to enforce them; which necessarily implies that the federation alone has an armed force to obey its will, that

1. Any author who from indolence of thought, or from natural incapacity, is unfit to deal with the highest branches of knowledge, has only to pass some years in reading a certain number of books, and then he is qualified to be an historian.
2. The philosophic historian is opposed by difficulties far more formidable than is the student of nature; since, to write on the one hand, his observations are more liable to those causes of error which arise from prejudice and passion, he, on the other hand, is unable to employ the great physical resources of experiment, by which we can often simplify even the most intricate problems in the external world. It is not, therefore, surprising that the study of the movements of man should be still in its infancy, as compared with the advanced state of the study of the movements of Nature.
3. He is told that in the affairs of men there is something mysterious and providential, which makes them impervious to our investigations, and which will always hide from us their future course. To this it might be sufficient to reply, that such an assertion is gratuitous; that it is by its nature incapable of proof.
4. Every event is single and isolated, and is merely considered as the result of a blind chance. This opinion, which is most natural to a perfectly ignorant people, would soon be weakened by that extension of experience which supplies a knowledge of those uniformities of succession and of co-existence that nature constantly presents.
5. Yet a little further, and a taste for abstract reasoning springs up; and then some among them generalize the observations that have been made, and despising the old popular opinion, believe that every event is linked to its antecedent by an inevitable connexion, that such antecedent is connected with a preceding fact; and that thus the whole world forms a necessary chain, in which indeed each man may play his part, but can by no means determine what that part shall be. Thus it is that, in the ordinary march of society, an increasing perception of the regularity of nature destroys the doctrine of Chance, and replaces it by that of Necessary Connexion. And it is, I think, highly probable that out of these two doctrines of Chance and Necessity there have respectively arisen the subsequent dogmas of Free Will and Predestination.
6. It being thought dangerous to give up free will on account of weakening moral responsibility, and equally dangerous to give up predestination on account of impugning the power of God. Various attempts have therefore been made to reconcile liberty with necessity, and make the freedom of man harmonize

- with the foreknowledge of the Deity.
7. The theory of predestination is founded on a theological hypothesis; that of free will on a metaphysical hypothesis; The advocates of the first proceed on a supposition for which, ~~they~~ to say the least of it, they have as yet brought forward no good evidence. They require us to believe that the Author of Creation, whose beneficence they at the same time willingly allow, has, notwithstanding His supreme goodness, made an arbitrary distinction between the elect and the non-elect; that He has from all eternity doomed to perdition millions of creatures yet unborn, and whom His act alone can call into existence: and that He has done this, not in virtue of any principle of justice, but by a mere stretch of despotic power.
  8. It must, in a scientific investigation, be regarded as a barren hypothesis, because, being beyond the province of our knowledge, we have no means of ascertaining either its truth or its falsehood.
  9. Every man it is alleged, feels and knows that he is a free agent: nor can any subtleties of argument do away with our consciousness of possessing a free will. Now the existence of this supreme jurisdiction, which is thus to set at defiance all the ordinary methods of reasoning, involves two assumptions: of which the first, though possibly true, has never been proved; and the other is unquestionably false. These assumptions are, that there is an independent faculty are infallible.
  10. Johnson said to Boswell, "Sir, we know our will is free, and there's an end on't."
  11. Consciousness is the perception of what passes in a man's own mind.
  12. Consciousness is infallible as to the fact of its testimony but fallible as to the truth. That we are conscious of certain phenomena exist in the mind, or are presented to it; but to say that this demonstrates the truth of the phenomena is to go up a step further, and not only offer a testimony, but also pass a judgment. The moment we do this, we introduce the element of fallibility; because consciousness and judgment put together cannot be always right, inasmuch as judgment is often wrong.
  13. Each of these convictions has been to one period a matter of faith, to another a matter of derision; and each of them has, in its own epoch, been as intimately bound up with the minds of men, and become as much a part of their consciousness, as is that opinion which we now term freedom of the will. Yet it is impossible that all these products of consciousness can be true, because many of them contradict each other. Unless, therefore, in different ages there are diff



different standards of truth, it is clear that the testimony of a man's consciousness is no proof of an opinion being true; for if it were so, then two propositions diametrically opposed to each other might both be equally accurate. 451

14. I ask, what is it that judges between the consciousness ~~and~~ which is genuine and that which is spurious? If this boasted faculty deceives us in some things, what security have we that it will not deceive us in others?

15. The uncertainty as to the existence of consciousness as an independent faculty, and the manner in which that faculty, if it exists, has contradicted its own suggestions, are two of the many reasons which have long since convinced me that metaphysics will never be raised to a science by the ordinary method of observing individual minds; but that its study can only be successfully prosecuted by the deductive application of laws which must be discovered historically, that is to say, which must be evolved by an examination of the whole of those vast phenomena which the long course of human affairs presents to our view.

16. The doctrine of providential interference is bound up with that of predestination, because the ~~Deity~~ Deity, foreseeing all things, must have foreseen His own intention to interfere. To deny this foresight, is to limit the omniscience of God. Those who hold that, in particular cases, a special providence interrupts the ordinary course of events, must also hold that in each case the interruption had been predestined; otherwise they impeach one of the Divine attributes.

17. While most moral inquiries have depended upon some theological or metaphysical hypothesis, the investigations to which to which I allude are exclusively inductive; they are based on collections of almost innumerable facts, extending over many countries, thrown into the clearest of all forms, the form of arithmetical tables.

18. A man after reading everything that has been written on moral conduct and moral philosophy, will find himself nearly as much in the dark as when his studies began.

19. We have here parallel chains of evidence formed with extreme care, under the most different circumstances, and all pointing in the same direction; all of them forcing us to the conclusion.

20. Looking at the history of wealth at its earliest stage, it will be found to depend entirely on soil and climate: the soil regulating the returns made to any given amount of labour; the climate regulating the energy and constancy of the labour itself.

21. In Asia, itself the civilization has always been confined to that vast tract where a rich and alluvial soil has secured

to man that wealth without some share of which no intellectual progress can begin.

22. How entirely this depends on physical causes, is evident from the fact that these same Mongolian and Tartarian hordes have, at different periods, founded great monarchies in China, in India, and in Persia, and have, on all such occasions, attained a civilization nowise inferior to that possessed by the most flourishing of the ancient kingdoms. For in the fertile plains of Southern Asia, nature has supplied all the materials of wealth; and there it was that these barbarous tribes acquired for the first time some degree of refinement, produced a national literature, and organized a national polity; none of which things they, in their native land had been able to effect. In the same way, the Arabs in their own country have, owing to the extreme aridity of their soil, always been a rude and uncultivated people; for in their case, as in all others, great ignorance is the fruit of great poverty. But in the seventh century they conquered Persia; in the eighth century they conquered the best part of Spain; in the nineteenth century they conquered the Punjab, and eventually nearly the whole of India. Scarcely were they established in their fresh settlements, when their character seemed to undergo a great change. They, who in their original land were little else than roving savages, were now for the first time able to accumulate wealth, and, therefore, for the first time did they make some progress in the arts of civilization. In Arabia they had been a mere race of wandering shepherds; in their new abodes they became the founders of mighty empires--they built cities, endowed schools, collected libraries; and the traces of their power are still to be seen at Cordova, at Bagdad, and at Delhi.

23. If then, we look at the ancient literature of India, even during its best period, we shall find the most remarkable evidence of the uncontrolled ascendancy of the imagination. In the first place, we have the striking fact that scarcely any attention has been paid to prose composition; all the best writers having devoted themselves to poetry, as being most congenial to the national habits of thought.

24. Of all the various ways in which the imagination has distorted truth, there is none that has worked so much harm as an exaggerated respect for the past ages. This reverence for antiquity is repugnant to every maxim of reason, and is merely the indulgence of a poetic sentiment in favour of the remote and unknown. It is, therefore, natural that, in periods when the intellect was comparatively speaking inert, this sentiment should have been far stronger than it now is; and

there can be little doubt that it will continue to grow <sup>453</sup> weaker, and that in the same proportion the feeling of progress will gain ground; so that veneration for the past will be succeeded by hope for the future. But formerly the veneration was supreme, and innumerable traces of it may be found in the literature and popular creed of every country.

25. The same boundless reverence for antiquity made the Hindus refer every thing important to the most distant periods and they frequently assign a date which is absolutely bewildering. Their great collection of laws, called the Institutes of Manu, is certainly less than 3,000 years old; but the Indian chronologists, so far from being satisfied with this, ascribe to them an age that the sober European mind finds a difficulty even in conceiving. According to the best native authorities, these Institutes were revealed to man about two thousand million years before the present era. All this is part of that love of the remote, that straining after the infinite, and that indifference to the present, which characterizes every branch of the Indian intellect. Not only in literature, but also in religion and in art, this tendency is supreme. To subjugate the understanding, and exalt the imagination, is the universal principle. In the dogmas of their theology, in the character of their gods, and even in the forms of their temples, we see how the sublime and threatening aspects of the external world have filled the mind of the people with those images of the grand and the terrible, which they strive to reproduce in a visible form.

26. The tendency of the surrounding phenomena was in India to inspire fear; in Greece to give confidence. In India man was intimidated; in Greece he was encouraged. In India obstacles of every sort were so numerous, so alarming, and apparently so inexplicable, that the difficulties of life could only be solved by constantly appealing to the direct agency of supernatural causes. Those causes being beyond the province of the understanding, the resources of the imagination were incessantly occupied in studying them; the imagination itself was overworked, its activity became dangerous, it encroached on the understanding, and the equilibrium of the whole was destroyed. In Greece opposite circumstances were followed by opposite results. In Greece Nature was less dangerous, less intrusive, and less mysterious than in India. In Greece, therefore the human mind was less appalled, and less superstitious; natural causes began to be studied; physical science first became possible; and man, gradually waking to a sense of his own power, sought to investigate events with a boldness not to be expected in those other countries, where the pressure of Nature troubled his independence, and suggested

ideas with which knowledge is incompatible.

The effect of these habits of thought on the national religion must be very obvious to whoever has compared the popular creed of India with that of Greece. The mythology of India, like that of every tropical country, is based upon terror, and upon terror, too, of the most extravagant kind.

27. In the Indian Books, the imagination is exhausted in relating the feats of the gods; and the more obviously impossible any achievement is, the greater the pleasure with which it was ascribed to them... The men of Asia, to whom every object of nature was a source of awe, acquired such habits of reverence, that they never dared to assimilate their own actions of their deities.

28. A learned orientalist says, that no people have made such efforts as the Hindus 'to solve, exhaust, comprehend, what is insolvable, inexhaustible, incomprehensible'. (Troyer's Preliminary Discourse on the Dabistan)

29. In Greece, for the first time in the history of the world, the imagination was, in some degree, tempered and confined by the understanding. Not that its strength was impaired, or its vitality diminished. It was broken in and tamed; its exuberance was checked, its follies were chastised. But that its energy remained, we have ample proof in those productions of the Greek mind which have survived to our own time. The gain therefore, was complete; since the inquiring and sceptical faculties of the human understanding were cultivated, without destroying the reverential and poetic instincts of the imagination. Whether or not the balance was accurately adjusted, is another question; but it is certain that the adjustment was more nearly arrived at in Greece than in any previous civilization. There can, I think, be little doubt that, notwithstanding what was effected, too much authority was left to the imaginative faculties, and that the purely reasoning ones did not receive, and never have received sufficient attention. Still, this does not affect the great fact, that the Greek literature is the first in which this deficiency was somewhat remedied, and in which there was a deliberate and systematic attempt to test all opinions by their consonance with human reason, and thus vindicate the right of Man to judge for himself on matters which are of supreme and incalculable importance.

30. Europe, being constructed upon a smaller plan than the other quarters of the world—being also in a colder region, having a less exuberant soil, a less imposing aspect, and displaying in all her physical phenomena much greater feebleness—it was easier for man to discard the superstitions which Nature suggested to his imagination.

31. According to the first method, the inquirer begins by examining his sensations. According to the other method, he begins by examining his ideas. These two methods always have led, and always must lead, to conclusions diametrically opposed to each other. Nor are the reasons of this difficult to understand. In metaphysics, the mind is the instrument as

well as the material on which the instrument is employed. The means by which the science must be worked out, being thus the same as the object upon which it works, there arises a difficulty of a very peculiar kind. This difficulty is, the impossibility of taking a comprehensive view of the whole of the mental phenomena; because, however extensive such a view may be, it must exclude the state of the mind by which, or in which, the view itself is taken. Hence we may perceive that, I think, is a fundamental difference between ~~the~~ physical and metaphysical enquiries.

32. Metaphysicians who begin by the study of ideas observe in their own minds an idea of space. Hence, they ask, can this arise? In cannot, they say, owe its origin to the senses, because the senses only supply what is finite and contingent; whereas the idea of space is infinite and necessary. It is infinite, since we cannot conceive that space has an end; and it is necessary, since we cannot conceive the possibility of its non-existence. Thus far the idealist. But the sensualist, as he is called,—he who begins, not with ideas, but with the sensations, arrives at a very different conclusion. He remarks that we can have no idea of space until we have first had an idea of objects; and that the ideas of objects can only be the result of the sensations which those objects excite. As to the idea of space being necessary, this, he says, only results from the circumstance that we never can perceive an object which does not bear a certain position to some other object. This forms an invariable association between the idea of position and the idea of an object; and as this association is constantly repeated before us, we at length find ourselves unable to conceive an object without position, or, in other words, without space. As to space being infinite, this he says, is a notion we get by conceiving a continual addition to lines, or to surfaces, or to bulk, which are the three modifications of extension. On innumerable other points we find the same discrepancy between the two schools. The idealist, for example, asserts that our notions of cause, of time, of personal identity, and of substance, are universal and necessary; that they are simple; and that not being susceptible of analysis, they must be referred to the original constitution of the mind.

33. In no other department has there been so much movement, and so little progress. Men of eminent abilities, and of the greatest integrity of purpose, have in every civilized country, for many centuries have been engaged in metaphysical inquiries; and yet at the present moment their systems, so far from approximating towards truth, are diverging from each other with a velocity which seems to be accelerated by the progress of knowledge. The incessant rivalry of the hostile schools, the violence with which they have been supported, and the exclusive and unphilosophic confidence with which each has advocated its own methods,—all these things have thrown the study of the mind into a confusion only to be compared to that in which the study of religion has been thrown by the controversies of the theologians.

34. Berkeley's theory of vision, and Brown's theory of touch, have, in the same way, been verified physiologically; so that we now know what otherwise we could only have suspected.

35. It is to the diffusion of knowledge, and to that alone, that we owe the comparative cessation of what is unquestionably the greatest evil men have ever inflicted on their own species. For that religious persecution is a greater evil than any other, is apparent, not so much from the enormous and almost incredible number of its known victims, as from the fact that the unknown must be far more numerous, and that history gives no account of those who have been spared in the body, in order that they might suffer in the mind. We hear much of martyrs and confessors—of those who were slain by the sword, or consumed in the fire; but we know little of that still larger number who, by the mere threat of persecution, ~~have~~ have been driven into an outward abandonment of their real opinions; and who, thus forced into an apostasy the heart abhors, have passed the remainder of their life in the practice of a constant and humiliating hypocrisy. It is this which is the real curse of religious persecution. For in this way, men being constrained to mask their thoughts, there arises a habit of securing safety by falsehood, and of purchasing impunity with deceit. In this way fraud becomes a necessary of life; insincerity is made a daily custom; the whole tone of public feeling is vitiated.

36. We may well be grateful for that increase of intellectual pursuits which have destroyed an evil that some among us would even now willingly restore.

37. It surely will not be pretended that the moderns have made any discoveries respecting the moral evils of war. On this head nothing is now known that has not been known for many centuries

That defensive wars are just, and that offensive wars are unjust, are the only two principles which, on this subject, moralists are able to teach. These two principles were as clearly laid down, as well understood, and as universally admitted, in the Middle Ages, when there was never a week without war, as they are at the present moment, when war is deemed a rare and singular occurrence.

38. As the intellectual acquisitions of a people increase, their love of war will diminish; and if their intellectual acquisitions are very small, their love of war will be very great. In perfectly barbarous countries, there are no intellectual acquisitions; and the mind being a blank and dreary waste, the only resource is external activity, the only merit of personal courage. No account is made of any man, unless he has killed an enemy; and the more he has killed, the greater the reputation he enjoys. This is the purely savage state; and it is the state in which military glory is most esteemed, and military men most respected. From this frightful debasement, even up to the summit of civilization, there is a long series of consecutive steps; gradations, at each of which something is taken from the dominion of force, and something given to the authority of thought. Slowly, and one by one, the intellectual and pacific classes begin to arise.

39. For no one will pretend that the military predilections of Russia are caused by a low state of morals, or by a disregard of religious duties. So far from this, all the evidence we have shows that vicious habits are not more common in Russia than in France or England; and it is certain that the Russians submit to the teachings of the church with a docility greater than that displayed by their civilized opponents.

40. A dislike to war is a cultivated taste peculiar to an intellectual people.

41. Russia is a warlike country, not because not because the inhabitants are immoral, but because they are unintellectual. The fault is in the head, not in the heart. In Russia, the national intellect being little cultivated, the intellectual classes lack influence; the military class, therefore, is supreme. In this early stage of society, there is as yet no middle rank, and consequently the thoughtful and pacific habits which spring from the middle ranks have no existence. The minds of men, deprived of mental pursuits, naturally turn to warlike ones, as the only resource remaining to them. Hence it is that, in Russia, all ability is estimated by a military standard. The army is considered to be the greatest glory of the country; to win a battle, or outwit an enemy, is valued as one of the most noblest achievements of life.

and civilians, whatever their merits may be, are despised by this barbarous people, as beings of an altogether inferior and subordinate character.

42. Experience, the great test of wisdom, has amply proved, that those vast schemes of reform, which the Duke of Wellington spent his political life in opposing, were, I will not say expedient or advisable, but were indispensably necessary. That policy of resisting the popular will which he constantly advised is precisely the policy which has been pursued, since the Congress of Vienna, in every monarchy except our own. The result of that policy is written for our instruction: it is written in that great explosion of popular opinion and passion which in the moment of its wrath upset the proudest thrones, destroyed princely families, ruined noble houses, desolated beautiful cities. And if the counsel of our great general had been followed, if the just demands of the people had been refused--this same lesson would have been written in the annals of our own land; and we should most assuredly have been unable to escape the consequences of that terrible catastrophe, in which the ignorance and selfishness of rulers, did, only a few years ago, involve a large part of the civilized world.

43. These, indeed, are vast questions; and, without some knowledge of some them, no one can understand the present condition of European society, or form the least idea of its future prospects.

44. Lust of conquest, which, though natural to a barbarous people, is the great enemy of knowledge, and is the most fatal of those diseased appetites by which even civilized countries are too often afflicted.

45. But it is in vain that such men as these always set themselves up to resist the pressure of advancing knowledge. No great truth which has once been found has ever afterwards been lost; nor has any important discovery yet been made which has not eventually carried everything before it.

46. It has made each nation regard the welfare of its neighbours as incompatible with its own: hence the reciprocal desire of injuring and impoverishing each other; and hence that spirit of commercial rivalry, which has been the immediate or remote cause of the greater number of modern wars.

47. The more nations associate with each other, and the more they see and know of their fellow-creatures, the more quickly do ancient enmities disappear. This is because an enlarged experience proves that mankind is not so radically bad as we from our infancy are taught to believe.

48. Those whose extensive knowledge makes them best acquainted with the general course of human actions, are precisely those who take the most favourable view of them. The greatest



observer and the most profound thinker is invariably the most lenient judge. 459

49. Some foolish and ignorant monk, who, dreaming away his existence in an idle solitude, flatters his own vanity by denouncing the vices of others; and thus declaiming against the enjoyments of life, revenges himself on that society from which by his own superstition he is excluded. These are the sort of men who insist most strongly on the corruption of our nature, and on the degeneracy into which we have fallen.

50. The desolation of countries and the slaughter of men are losses which never fail to be repaired, and at the distance of a few centuries every vestige of them is effaced. The gigantic crimes of Alexander or Napoleon become after a time void of effect, and the affairs of the world return to their former level. This is the ebb and flow of history, the perpetual flux to which by the laws of our nature we are subject. Above all this, there is a far higher movement; and as the tide rolls on, now advancing, now receding, there is, amid its endless fluctuations, one thing, and one alone, which endures for ever. The actions of bad men produce only temporary evil, the actions of good men only temporary good; and eventually the good and the evil together subside, are neutralized by subsequent generations, absorbed by the incessant movements of the future ages. But the discoveries of great men never leave us; they are immortal, they contain those eternal truths

which survive the shock of empires, outlive the struggles of rival creeds, and witness the decay of successive religions. All these have their different measures and their different standards; one set of opinions for one age, another set for another. They pass away like a dream; they are as the fabric of a vision, which leaves not a rack behind. The discoveries of genius alone remain: it is to them we owe all that we now have, they are for all ages and all times; never young, and never old, they bear the seed of their own life; they flow on in a perennial and undying stream; they are essentially cumulative, and, giving birth to the additions which they subsequently receive, they thus influence the most distant posterity, and after the lapse of centuries produce more effect than they were able to do even at the moment of their promulgation.

51. The German philosophers possess a learning, and a reach of thought, which places them at the head of the civilized world.

52. Another circumstance, which operates on the intellectual progress of a nation, is the method of investigation that its ablest men habitually employ. This method can be one of two kinds; it must be either inductive or deductive. Each

of these belongs to a different form of civilization, and is always accompanied by a different style of thought, particularly in regard to religion and science. These differences are of such immense importance, that, until their laws are known, we cannot be said to understand the real history of past events.

53. In both countries the intellectual classes have long been remarkable for their boldness of investigation and their freedom from prejudice, and the people at large equally remarkable for the number of their superstitions and the strength of their prejudices.

54. This, however, in the higher departments of life, has availed them nothing; and, while there is no country which possesses a more original, inquisitive, and innovating literature than Scotland does, so also is there no country, equally civilized, in which so much of the spirit of the Middle ages still lingers, in which so many absurdities are still believed, and in which it would be so easy to rouse into activity the old feelings of religious intolerance.

55. It is impossible that a highly civilized people accustomed to reason and to doubt, should ever embrace a religion of which the glaring absurdities set reason and doubt at a defiance.

56. Unless, however, there is some interference from without, without no people will ever discover that their religion is bad until their reason tells them so; but if their reason is inactive, and their knowledge stationary, the discovery will never be made. A country that continues in its old ignorance will always remain in its old religion. Surely nothing can be plainer than this. A very ignorant people will, by virtue of their ignorance, incline towards a religion full of marvels a religion which boasts of innumerable gods, and which ascribes every occurrence to the immediate authority of those gods. On the other hand, a people whose knowledge makes them better judges of evidence, and who are accustomed to that most difficult task, the practice of doubting, will require a religion less marvellous, less obtrusive; one that taxes their credulity less heavily.

57. We may as well expect that the seed should quicken in the barren rock, as that a mild and philosophic religion should be established among ignorant people and ferocious savages.

58. If either a religion or a philosophy is too much in advance of a nation, it can do no present service, but must bide its time, until the minds of men are ripe for its reception.

59. It was soon found that society was in that early stage in which superstition is inevitable; and in which men, if

men, if they do not have it in one form, will have it in 46  
another.

60. The superstition of Europe, instead of being diminished was only turned into a fresh channel. The new religion was corrupted by the old follies.

61. In the dark ages, men were credulous and ignorant; they therefore produced a religion which required great belief and little knowledge. In the sixteenth century, their credulity and ignorance, though still considerable, were rapidly diminishing, and it was found necessary to organize a religion suited to their altered circumstances: a religion more favourable to free inquiry; a religion less full of miracles, saints legends, and idols; a religion of which the ceremonies were less frequent, and less burdensome; a religion which should discourage penance, fasting, confession, celibacy, and those other mortifications which had long been universal.

62. Those lying and impudent fables, of which the theology of that time is principally composed. These miserable stories were widely circulated, and were valued as solid and important truths. The more the literature was read, the more the stories were believed; in other words, the greater the learning, the greater the ignorance. And I entertain no doubt, that if, in the seventh century & the 8th century which were the worst part of that period, all knowledge of the alphabet had for ~~the~~ a while lost, so that men could no longer read the books in which they delighted, the subsequent progress of Europe would have been more rapid than it really was. For when the progress began, its principal antagonist was that credulity which the literature had fostered.

63. They trembled at the boldness of their inquiries. At the first glimpse of the light, their eyes were blinded. They never turned the leaves of a pagan author without standing aghast at the risk they were running; and they were in constant fear lest, by imbibing any of his opinions, they should involve themselves in a deadly sin. The result was, that they willingly laid aside the great master-pieces of antiquity; and in their place they substituted those wretched compilations, which corrupted their taste, increased their credulity, strengthened their errors, and prolonged the ignorance of Europe, by embodying each separe superstition in a writer and accessible form, thus perpetuating its influence, and enabling it to enfeeble the understanding even of a distant posterity.

64. Such men are, at best, only the creatures of the age, never its creators. Their measures are the result of social progress, not the cause of it.

65. Whoever will minutely trace the different stages through

which this great question successively passed, will find, that the Government, the Legislature, and the League, were the unwitting instruments of a power far greater than all other powers put together.

66. It should be remembered that what one generation solicits as a boon, the next generation demands as a right. And, when the right is pertinaciously refused, one of two things has always happened: either the nation has retrograded, or else the people have risen. Should the government remain firm, this is the cruel dilemma in which men are placed.

67. The history of legislation, taken as a whole, is, notwithstanding a few aberrations, the history of slow, but constant concession: reforms which would have been refused to argument, have been yielded from fear; while from the steady increase of democratic opinions, protection after protection, and privilege after privilege, have even in our time been torn away; until the old institutions, though they retain their former name, have lost their former vigour, and there no longer remains a doubt as to what their fate must ultimately be.

68. By this means, great light will be thrown on the movements of society.

69. The clergy, taken as a body, have always looked on it as their business to enforce belief, rather than encourage inquiry, it is no wonder if they displayed in their writings the spirit incidental to the habits of their profession. Hence, as I have already observed, literature, during many ages, instead of benefiting society, injured it, by increasing credulity, and thus stopping the progress of knowledge. Indeed, the aptitude for falsehood became so great, that there was nothing men were unwilling to believe. Nothing came amiss to their greedy and credulous ears. Histories of omens, prodigies, apparitions, strange portents, monstrous appearances in the heavens, the wildest and most incoherent absurdities, were repeated from mouth to mouth, and copied from book to book, with as much care as if they were the choicest treasures of human wisdom.

70. The credulity and looseness of thought which were universal, unfitted men for habits of investigation, and made it impossible for them to engage in a successful study of past affairs, or even record with accuracy what was taking place around them.

71. The age in which he lived made him superstitious, and, for the larger purposes of history, miserably short sighted. His shortsightedness is strikingly shown in his utter ignorance of that great intellectual movement, which, in his own time was rapidly overthrowing the feudal institutions of the

middle ages.

72. No man could live in the 15th century without having his mind enfeebled by the universal credulity. It may, however, <sup>463</sup> be observed, that though he was personally acquainted with statesmen and diplomatists, and had, therefore, the fullest opportunity of seeing how enterprises of the fairest promise are constantly ruined, merely by the incapacity of those who undertake them, he, on all important occasions, ascribes such failure, not to the real cause, but to the immediate interference of the Deity. So marked, and so irresistible, was the tendency of the 15th century, that this eminent politician a man of the world, and well skilled in the arts of life, deliberately asserts that battles are lost, not because the army is ill supplied, nor because the campaign is ill conceived, nor because the general is incompetent; but because the people or their prince are wicked, and Providence seeks to punish them. For, says Comines, war is a great mystery; and being used by God as the means of accomplishing his wishes, He gives victory, sometimes to one side, sometimes to the other.

73. On every subject--in science, in religion, in legislation--the presiding principle was a blind and unhesitating credulity. The more the history of Europe anterior to the 17th century is studied, the more completely will this fact be verified. Now and then a great man arose, who had his doubts respecting the universal belief; who whispered a suspicion as to the existence of giants thirty feet high, of dragons with wings, and of armies flying through the air; who thought that astrology might be a cheat, and necromancy a bubble.

74. In the state of society in which they were born, it was impossible that they should make any permanent impression. Indeed, they had enough to do to look to themselves, and provide for their own security; for, until the latter part of the 16th century, there was no country in which a man was not in great personal peril if he expressed open doubts respecting the belief of his contemporaries.

Yet it is evident, that until doubt began, progress was impossible. For, as we have clearly seen, the advance of civilization solely depends on the acquisitions made by the human intellect, and on the extent to which those acquisitions are diffused. But men who are perfectly satisfied with their own knowledge, will never attempt to increase it. Men who are perfectly convinced of the accuracy of their opinions, will never take the pains of examining the basis on which they inherited from their fathers; and while they are in this state of mind, it is impossible that they should receive any new truth which interferes with their foregone conclusions.

to glad and tranquility, some benefits can be derived from the help of  
?ness and economic system

On this account it is, that although the acquisition of fresh knowledge is the necessary precursor of every step in social progress, such acquisition must itself be preceded by a love of inquiry, and therefore by a spirit of doubt; because without doubt there will be no inquiry, and without enquiry no knowledge. For knowledge is not an inert and passive principle, which comes to us whether we will or no; but it must be sought before it can be won; it is the product of great labour and therefore of great sacrifice. And it is absurd to suppose that men will incur labour, and make the sacrifice, for subjects respecting which they are already perfectly content. They who do not feel the darkness will never look for the light. If on any point we have attained to certainty, we make no further inquiry on that point; because inquiry would be useless, or perhaps dangerous. The doubt must intervene, before the investigation can begin. Here, then, we have the act of doubting as the originator, or, at all events, the necessary antecedent, of all progress. Here ~~we have the act of doubting as the originator, or,~~ we have that scepticism, the very name of which is an abomination to the ignorant; because it disturbs their lazy and complacent minds; because it troubles their cherished superstitions; because it ~~troubles~~ imposes on them the fatigue of inquiry; and because it rouses even sluggish understandings to ask if things are as they are commonly supposed, and if all is really true which they from their childhood have been taught to believe.

75. To scepticism we owe that spirit of enquiry, which, during the last two centuries, has gradually encroached on every possible subject; has reformed every department of practical and speculative knowledge; has weakened the authority of the privileged classes, and thus placed liberty on a surer foundation; has chastized the despotism of princes; has restrained the arrogance of the nobles; and has even diminished the prejudices of the clergy. In a word, it is this which has remedied the three fundamental errors of the olden time: errors which made the people, in politics too confiding; in science too credulous; in religion too intolerant.

76. England and France, which, as we shall presently see, are the countries where scepticism first openly appeared, and where it has been most diffused, the results are altogether different; and the love of inquiry being encouraged there has arisen that constantly-progressing knowledge to which these two nations owe their prosperity.

77. Theology, what is it, but the science of things divine? What science can be attained unto, without the help of natural discourse and reason?

78. If we now continue to trace the progress of opinions in England, we shall see the full force of these remarks. A general spirit of inquiry, of doubt, and even of insubordination, began to occupy the minds of men. In physics, it enabled them, almost at a blow, to throw off the shackles of antiquity, and give birth to sciences founded not on notions of old, but on individual observations and individual experiments. In politics

it stimulated them to rise against the government, and eventually bring their king to the scaffold. In religion, it vented itself in a thousand sects, each of which proclaimed and often exaggerated, the efficiency of private judgment.

79. He was moreover, a fellow of Oxford, and was a constant resident of that ancient university, which has always been esteemed as the refuge of superstition, and which has preserved to our own day its unenviable fame.

80. Hooker, indeed, has appealed from the jurisdiction of the Fathers to the jurisdiction of reason.

81. His strong and subtle intellect, penetrating the depths of the subject, despised that sort of controversy which had long busied the minds of men. In discussing the points upon which the Catholics and Protestants were at issue, he does not inquire whether the doctrines in question met the approval of the early church, but he asks if they are in accordance with human reason; and he does not hesitate to say that, however true

they may be no man is bound to believe them if he finds that they are repugnant to the dictates of his own understanding. Nor will he consent that faith should supply the absence of authority. Even this favourite principle of theologians is by Chillingworth made to yield to the supremacy of the human reason. Reason, he says, gives us knowledge; while faith only gives us belief, which is a part of knowledge, and is, therefore, inferior to it. It is by reason, and not by faith, that we must discriminate in religious matters; and it is by reason alone that we can distinguish truth from falsehood. Finally, he solemnly reminds his readers, that in religious matters no one ought to be expected to draw strong conclusions from imperfect premises, or to credit improbable statements upon scanty evidence; still less, he says, was it ever intended that men should so prostitute their reason, as to believe with infallible faith that which they are unable to prove with infallible arguments.

82. In no other branch of inquiry do we find this obstinate determination to adhere to theories which all thinking men have rejected for the last two centuries.

83. I am certain that God hath given us our reason to discern between truth and falsehood; and he that makes not this use of it, but believes things he knows not why, I say it is by chance that he believes the truth, and not by choice; and I

cannot but fear that God will not accept of this sacrifice of fools..! CHILLINGWORTH'S "RELIGION OF PROTESTANTS."

84. In Chillingworth, whose writings were harbingers of the coming storm, authority entirely disappears, and the whole fabric of religion is made to rest upon the way in which the unaided reason of man shall interpret the decrees of an omnipotent God.

85. If the ultimate test of truth is individual judgment, and if no one can affirm that the judgments of men, which are often contradictory, can ever be infallible, it follows of necessity that there is no decisive criterion of religious truth.

86. The European mind, barely emerged from its early credulity, and from an overweening confidence in its own belief, is still in a middle, and, so to say, a probationary stage. When that stage shall be finally passed, when we shall have learned to estimate men solely by their character and their acts, and not at all by their theological dogmas, we shall then be able to form our religious opinions.

87. The consequence is, that what used to be considered the most important of all questions, is now abandoned to inferior men, who mimic the zeal, without possessing the influence of those really great divines whose works are among the glories of our early literature. These turbulent polemics have, indeed, distracted the church by their clamour, but they have not made the slightest impression upon the great body of English intellect; and an overwhelming majority of the nation is notoriously opposed to that monastic and ascetic religion which it is now vainly attempted to reconstruct. The truth is, that the time for these things has gone by. Theological interests have long ceased to be supreme; and the affairs of nations are no longer regulated according to ecclesiastical views.

88. As some writers, moved by their wishes rather than by their knowledge, seek to deny this, it may be well to observe, that the increase of scepticism since the latter part of the 18th century is attested by an immense mass of evidence.

89. The higher order of minds have passed through this stage, and are approaching what is probably the ultimate form of the religious history of the human race. But the people at large, and even some of those who are commonly called educated men, are only now entering that earlier epoch in which scepticism is the leading feature of the mind. So far, therefore, from our apprehensions being excited by this rapidly-increasing spirit, we ought rather to do everything in our power to encourage that which, though painful to some, is salutary to all; because by it alone can religious bigotry



be effectually destroyed. Nor ought we to be surprised that, before this can be done, a certain degree of suffering must first intervene. If one age believes too much, it is but a natural reaction that another age should believe too little. Such are the imperfections of our nature, that we are compelled by the very laws of its progress to pass through those crisis of scepticism and of mental distress, which to a vulgar eye are states of national decline and national shame; but which are only as the fire by which the gold must be purged before it can leave its dross in the pot of the refiner.

90. It has been suggested to me by an able friend, that there is a class of persons who will misunderstand this expression, and that there is another class who, without misunderstanding it, will intentionally misrepresent its meaning. Hence, it may be well to state distinctly what I wish to convey by the word 'scepticism'. By scepticism I merely mean hardness of belief; so that an increased scepticism is an increased perception of the difficulty of proving assertions; or, in other words, it is an increased application, and an increased diffusion, of the rules of reasoning, and of the laws of evidence. This feeling of hesitation and of suspended judgment has, in every department of thought, been the invariable preliminary to all intellectual revolutions through which the human mind has passed; and without it, there could be no progress, no change, no civilization. In physics, it is necessary precursor of science; in politics, of liberty; in theology, of toleration. These are the three leading forms of scepticism; it is therefore, clear, that in religion the sceptic steers a middle course between atheism and orthodoxy, rejecting both extremes, because he sees that both are incapable of proof.

91. The Socratic dialectics, clearing away from the mind its mist of fancied knowledge, and laying bare the real ignorance, produced an immediate effect, like the touch of the torpedo. The newly-created consciousness of ignorance was alike unexpected, painful, and humiliating,—a season of doubt and discomfort, yet combined with an internal working and yearning after truth, never before experienced. Such intellectual quickening, which could never commence until the mind had been disabused of its original illusion of false knowledge, was considered by Socrates not merely as the index and precursor, but as the indispensable condition of future progress.

92. It would have been strange, indeed, if he alone had remained uninfluenced by that sceptical spirit, which, because it had been arbitrarily repressed, had now broken all bounds, and in the reaction soon swept away those institutions which vainly attempted to stop its course.

93. We are told of 'the two great pillars of truth, experience and solid reason. We are also reminded that one main cause of error is 'adherence unto authority; that another is 'neglect of inquiry'; and, strange to say, that a third is 'credulity'.

94. The mere habit of cultivating physical science taught them men to require a severity of proof which it was soon found that the clergy were, in their own department, unable to supply. And, in the second place, the additions made to physical knowledge opened new fields of thought, and thus tended still further to divert attention from ecclesiastical topics.

95. It is evident, that a nation perfectly ignorant of physical laws will refer to supernatural causes all the phenomena by which it is surrounded. But so soon as natural science begins to do its work, there are introduced the elements of a great change. Each successive discovery, by ascertaining the law that governs certain events, deprives them of that apparent mystery in which they were formerly involved. The love of the marvellous becomes proportionably diminished; and when any science has made such progress as to enable those who are acquainted with it to foretell the events with which it deals, it is clear that the whole of those events are at once withdrawn from the jurisdiction of supernatural, and brought under the authority of natural powers.

96. Kant, probably the deepest thinker of the 18th century, clearly saw that no arguments drawn from the external world could prove the existence of a First Cause. See, among other passages, two particularly remarkable in *Kritik der reinen Vernunft*, Kant's Werke, Vol. ii pp. 478, 481 under *physikotheologische Beweis*.

97. Science not having yet succeeded in discovering the laws of rain, men are at present unable to foretell it for any considerable period; the inhabitant of the country is, therefore, driven to the belief that it is the result of supernatural agency, and we still see the extra-ordinary spectacle of prayers offered up in our churches for dry weather or for wet weather; a superstition which to future ages will appear childish as the feelings of pious awe with which our fathers regarded the presence of a comet, or the approach of an eclipse. We are now acquainted with the laws which determine the movements of comets and eclipses; and we are able to predict their appearance, we have ceased to pray that we may be preserved from the. But because our researches into the phenomena of rain happen to have been less successful, we resort to the impious contrivance of calling in the aid of the Deity to

supply those deficiencies in science which are the result of our own sloth; and we are not ashamed, in our public churches to prostitute the rites of religion by using them as a cloak to conceal an ignorance we ought frankly to confess. The agriculturist is thus taught to ascribe to supernatural agency the most important phenomena with which he is concerned; and there can be no doubt that this is one of the causes of those superstitious feelings by which the inhabitants of the country are unfavourably contrasted with those of the town. But the manufacturer, and, indeed, nearly every one engaged in the business of cities, has employments, the success of which being regulated by his own abilities, has no connexion with those unexplained events that perplex the imagination of the cultivators of the earth. He who, by his ingenuity, works up the raw material, is evidently less affected by uncontrollable occurrences, than he by whom the raw material is originally grown. Whether it is fair, or whether it is wet, he pursues his labours with equal success, and learns to rely solely upon his own energy, and the cunning of his own arm.

98. In the ninth century, it was taken for granted in Christian countries that wind and hail were the work of wizards.

99. The agricultural classes are the 'most blindly ignorant and prejudiced' of all.

100. The agriculturist more superstitious than the mechanic because he is more frequently and more seriously affected by events which the ignorance of some men makes them call capricious, and the ignorance of other men makes them call supernatural. It would be easy, by an extension of these remarks, to show how the progress of manufactures, besides increasing the national wealth, has done immense service to civilization, by inspiring men with a confidence in his own resources:

101. The opposite tendencies of agriculture and manufactures are judiciously contrasted by Mr. Porter, at the end of his essay on the Statistics of Agriculture, Journal of the Statist. Soc. Vol. ii pp. 295, 296.

102. Not at all aware of the real nature of a change, of which the obvious and immediately practical results formed the smallest part. The true point of view is, that it was a formal recognition by the legislature that the Middle Ages were extinct and that it was necessary to inaugurate a more modern and innovating policy.

103. These are questions which our political compilers are unable to answer; because they look too much at the peculiarities of individuals, and too little at the temper of the age in which those individuals live. Such writers do not perceive that the history of every civilised country is the history

of intellectual development, which kings, statesmen, and legislators are more likely to retard than to hasten; because however great their power may be, they are at best the accidental and insufficient representatives of the spirit of their time; and because, so far from being able to regulate the movements of the national mind, they themselves form the smallest part of it, and, in a general view of the progress of Man, are only to be regarded as the puppets who strut and fret their hour upon a little stage; while, beyond them, and on every side of them, are forming opinions and principles which they can scarcely perceive, but by which alone the whole ~~universe~~ course of human affairs is ultimately governed. 104. Those reforms were essentially the result of the intellectual march of the age.

105. The most dangerous ~~account~~ opponent of the clergy in the 17th century, was certainly Hobbes, the subtlest dialectician of his time; a writer, too, of singular clearness, and, among British metaphysicians, inferior only to Berkeley. This profound thinker published several speculations very unfavourable to Church, and directly opposed to principles which are essential to ecclesiastical authority. As a natural consequence, he was hated by the clergy; his doctrines were declared to be highly pernicious; and he was accused of wishing to subvert the national religion, and corrupt the national morals. So far did this proceed, that, during his life, and for several years after his death, every man who ventured to think for himself was stigmatized as a Hobbist, or, as it was sometimes called, a Hobbian.

106. A prince whose most earnest desire was to restore the Catholic church, and reinstate among us that mischievous system which openly boasts of subjugating the reason of Man.

107. It is indeed true, that the dissenters from the Church of England, unlike the dissenters from the Church of Rome, soon lost that intellectual vigour for which at first they were so remarkable. Since the death of their great leaders, they have not produced one man of original genius; and since the time of Adam Clarke, they have not among them even a single scholar who has enjoyed an European reputation. This mental penury is perhaps owing, not to any circumstances peculiar to their sect, but merely to that general decline of the theological spirit, by which their adversaries have been weakened as well as themselves.

108. In all countries which are even tolerably free, every system must fall if it opposes the march of opinions, and gives shelter to maxims and institutions repugnant to the spirit of the age. In this sort of contest, the ultimate result is never doubtful. For the vigour of an arbitrary

government depends merely on a few individuals, who, whatever their abilities may be, are liable, after their death, to be replaced by timid and incompetent successors. But the vigour of public opinion is not exposed to these casualties; it is unaffected by the laws of mortality; it does not flourish to-day and decline to-morrow; and so far from depending on the

lives of individual men, it is governed by large general causes, which, from their very comprehensiveness, are in short periods scarcely seen, but on a comparison of long periods are found to outweigh all other considerations, and reduce to insignificance those little stratagems by which princes and statesmen think to disturb the order of events, and mould to their will the destinies of a great and civilized people.

These are broad and general truths, which will hardly be questioned by any man, who, with a competent knowledge of history, has reflected much on the nature and conditions of modern society.

109. No other nation could have escaped from such a crisis, except by passing through a revelation, of which the cost might well have exceeded the gain.

110. He reminds his countrymen that their religion is the accidental result of their birth and education, and that if they had been born in a Mohammedan country, they would have been as firm believers in Mohammedanism as they then were in Christianity. From this consideration, he insists on the absurdity of their troubling themselves about the variety of creeds, seeing that such variety is the result of circumstances over which they have no control. Also it is to be observed, that each of these different religions declares itself to be the true one; and all of them are equally based upon supernatural pretensions, such as mysteries, miracles, prophets, and the like. It is because men forget these things, that they are the slaves of that confidence which is the great obstacle to all real knowledge, and which can only be removed by taking such a large and comprehensive view, as will show us how all nations cling with equal zeal to the tenets in which they have been educated.

111. We, therefore, adds this great writer, should rise above the pretensions of hostile sects, and, without being terrified by the fear of future punishment, or allured by the hope of future happiness, we should be content with such practical religion as consists in performing the duties of life; and, uncontrolled by the dogmas of any particular creed, we should strive to make the soul retire inward upon itself, and by the efforts of its own contemplation, admire the ineffable grandeur of the being of beings.

112. When I, says Descartes, set forth in the pursuit of truth, I found that the best way was to reject every thing I had hitherto received, and pluck out all my old opinions, in order that I might lay the foundation of them afresh. We must in the first place, free ourselves from our prejudices, and make a point of rejecting those things which we have received, until we have subjected them to a new examination. We must not pass judgment upon any subject which we do not clearly and distinctly understand; for, even if such a judgment is correct, it can only be so by accident, not having solid ground on which to support itself. But, so far are we from this state of indifference, that our memory is full of prejudices: we pay attention to words ~~the~~ rather than to things; and being thus slaves to form, there are too many of us 'who believe themselves religious, when, in fact, they are bigoted and superstitious.

113. For, says Descartes, nothing is certain but thought; nor are there any truths except those which necessarily follow from the operation of our own consciousness. We have no knowledge of our soul except as a thinking substance: and it were easier for us to believe that the soul should cease to exist, than that it should cease to think. And, as to man himself, what is he but the incarnation of thought.? For that which constitutes the man is not his bones, nor his flesh, nor his blood. These are the accidents, the incumbrances, the impediments of his nature. But the man himself is the thought. The invisible me, the ultimate fact of existence, the mystery of life, is this: 'I am a thing that thinks'. This, therefore, is the beginning and the basis of our knowledge. The thought of each man is the last element to which analysis can carry us.

114. That spirit of doubt, which is the necessary precursor of all enquiry and therefore of all solid improvement, owes its origin to the most thinking and intellectual parts of society and is naturally opposed by the other parts: opposed by the noodes, because it is dangerous to their interests; opposed by the uneducated, because it attacks their prejudices. This is one of the reasons why neither the highest nor the lowest ranks are fit to conduct the government of a civilised country; since both of them, notwithstanding individual exceptions, are, in the aggregate, averse to those reforms which the exigencies of an advancing nation constantly require.

115. When, towards the end of the fifth century, the Roman empire was broken up, there followed, as is well known, a long period of ignorance and of crime, in which even the ablest minds were immersed in the grossest superstitions. During

these, which are rightly called the dark ages, the clergy were supreme: they ruled the consciences of the most despotic sovereigns, and they were respected as men of vast learning, because they alone were able to read and write; because they were the sole depositaries of those idle conceits of which European science then consisted. 473

116. Such was the degradation of the European intellect for about five hundred years, during which the credulity of men reached a height unparalleled in the annals of ignorance. But at length the human reason, that divine spark which even the most corrupt society is unable to extinguish, began to display its power, and disperse the mists by which it was surrounded.

117. We wonder because we are ignorant, and we fear because we are weak. It is therefore natural, that in former times, when men were more ignorant and more weak than they now are, they should likewise have been more given to veneration, more inclined to those habits of reverence, which if carried into religion, cause superstition, and if carried into politics, cause despotism.

118. The movement became irresistible. Event after event followed each other in rapid succession; each one linked to its antecedent, and the whole forming a tendency impossible to withstand.

119. Then it was that, with extended knowledge and sharpened intellect, he returned to the great field of history. The manner in which he now treated his old subject, showed the change that had come over him. In 1752, appeared his celebrated work on Louis XIV., the very title of which is suggestive of the process through which his mind had passed.

120. It was against these evils that Voltaire entered the field. The wit and the ridicule with which he attacked the dreaming scholars of his own time, can only be appreciated by those who have studied his works. Not, as some have supposed, that he used these weapons as a substitute for argument, still less that he fell into the error of making ridicule a test for truth. No one could reason more closely than Voltaire, when reasoning suited his purpose. But he had to deal with men impervious to argument; men whose inordinate reverence for antiquity had only left him two ideas, namely, that every thing old is right, and that every thing new is wrong. To argue against these opinions would be idle indeed; the only other resource was, to make them ridiculous, and weaken their influence, by holding up their authors to contempt.

121. He therefore, used ridicule, not as the test of truth, but as the scourge of folly. And with such effect, was the punishment administered, that not only did the pedants and the theologians of his own time wince under the lash, but even

their successors feel their ears tingle when they read his biting words; and they revenge themselves by reviling the memory of that great writer, whose works are as a thorn in their sides and whose very name they hold in undisguised abhorrence.

122. Those large general causes, by the operation of which the destinies of nations are permanently affected. Turgot clearly perceived, that, notwithstanding the variety of events produced by the play of human passions, there is amid this apparent confusion a principle of order.

123. We have the most abundant evidence that the movements incessantly occurring in the material world have a character of uniformity; and this uniformity is so clearly marked, that in astronomy, the most perfect of sciences, we are able to predict events many years before they actually happen; nor can any one doubt, that if on other subjects our science were usually advanced, our predictions would be equally accurate.

124. It is this deep conviction, that changing phenomena have unchanging laws, and that there are principles of order to which all apparent disorder may be referred.

125. No one inquired; no one doubted; no one presumed to ask if all this was right. The minds of men succumbed and were prostrate. While every other country was advancing, Spain alone was receding. Every other country was making some addition to knowledge, creating some art, or enlarging some science. Spain, numbed into a death-like torpor, spell-bound and entranced by the accursed superstition which preyed on her strength, presented to Europe a solitary instance of constant decay. For her, no hope remained; and, before the close of the seventeenth century, the only question was, by whose hands the blow should be struck, which would dismember that once mighty empire, whose shadow had covered the world, and whose vast remains were imposing even in their ruin.

126. Salamanca was the seat of the most ancient and most famous university of Spain, and there, if anywhere, we might look for the encouragement of science. But De Torres, who was himself a Spaniard, and was educated at Salamanca, early in the 18th century, declares that he had studied at that University for five years before he had heard that such things as the mathematical sciences existed. So late as the year 1771, the same university publicly refused to allow the discoveries of Newton to be taught; and assigned as a reason, that the system of Newton was not so consonant with ~~ix~~ revealed religion as the system of Aristotle. All over Spain, a similar plan was adopted. Everywhere, knowledge was spurned, and inquiry discouraged. Feijoo, who, notwithstanding his superstitions, and a certain slavishness of mind, from which no Spaniard of that age could escape, did, on matters of science, seek to enlighten



his countrymen, has left on record his deliberate opinion, 475 that whoever had acquired all that was taught in his time under the name of philosophy, would, as the reward of his labour, be more ignorant than he was before he began. And now there can be no doubt that he was right. There can be no doubt that, in Spain the more a man was taught, the less he would know. For, he was taught that inquiry was sinful, that the

intellect must be repressed, and that credulity and submission were the first of human attributes. 127. When he was at the head of affairs, in the middle of the 18th century, he publicly declared that in Spain there was no professorship of public law, or of physics, or of anatomy, or of botany. He further added, that there were no good maps of Spain, and that there was no person who knew how to construct them.

128. The 17th century was, however, the climax of all. In that age, the Spanish nation fell into a sleep, from which, as a nation it has never since awakened. It was a sleep, in which not of repose, but of death. It was a sleep in which the faculties, instead of being rested, were paralyzed.

129. Even the fine arts, in which the Spaniards had formerly excelled, partook of the general degeneracy, and, according to the confession of their own writers, had, by the beginning of the 18th century, fallen into complete decay. The arts which secure national safety, were in the same predicament as those which minister to national pleasure. There was no one in Spain who could build a ship; there was no one who knew how to rig it, after it was built. The consequence was, that, by the close of the 17th century, the few ships which Spain possessed, was so rotten, that, says an historian, they could hardly support the fire of their own guns.

130. At length the advisers of Charles III despairing of rousing the people by ordinary means, devised a more comprehensive scheme, and invited thousands of foreign artisans to settle in Spain; trusting that their example and the suddenness of their influx, might invigorate this jaded nation. All was in vain. The spirit of the country was broken, and nothing could retrieve it.

131. It is impossible to refrain from admiring the honesty, the courage, and the disinterestedness, which they displayed in endeavouring to alter the destiny of that superstitious and half barbarous country over which they ruled. We must not, however, conceal from ourselves, that in this, as in all similar cases, they, by attacking evils which the people were resolved to love, increased the affection which the evils inspired. To seek to change opinions by laws is worse than futile. It not only fails, but it causes a re-

reaction which leaves the opinions stronger than ever. First alter the opinion, and then you may alter the law. As soon as you have convinced men that superstition is mischievous, you may with advantage take active steps against those classes who promote superstition and live by it. But, however pernicious any interest or any great body may be, beware of using force against it, unless the progress of knowledge has previously sapped it at its base, and loosened its hold over the national mind. This has always been the error of the most ardent reformers, who, in their eagerness to effect their purpose, let the political movement outstrip the intellectual one, and, thus inverting the natural order, secure misery either to themselves or to their descendants. They touch the altar, and fire springs forth to consume them. Then comes another period of superstition and of despotism; another dark epoch in the annals of the human race. And this happens merely because men will not bide their time, but will insist on precipitating the march of affairs.

132. It is still believed that government can regenerate society; and therefore, directly they who hold liberal opinions get possession of the government, they use their power too lavishly thinking that by doing so, they will best secure the end at which they aim. In England, the same delusion, though less general, is far too prevalent; but as, with us, public opinion controls politicians, we escape from evils which have happened abroad, because we will not allow any government to enact laws which the nation disapproves.

133. An immense impetus was given to the prosperity of those magnificent colonies, which nature intended to be rich, but which the meddling folly of man had forced to be poor. All this re-acted upon the mother country with such rapidity, that scarcely was the old system of monopoly broken up, when the trade of Spain began to advance, and continued to improve, until the exports and imports had reached a height that even the authors of the reform could hardly have expected; it being said that the export of foreign commodities was tripled, that the export of home-produce was multiplied five-fold, and the returns from America ninefold.

134. The Spanish people not having the energy to do what was required, six thousand Dutch and Flemish were in 1767, invited to settle in the Sierra Morena. On their ~~return~~ arrival, lands were allotted to them, roads were cut through the whole of the district, villages were built; and that which had just been an impervious desert, was suddenly turned into a smiling and fruitful territory.

135. The true interests of society were preferred to the 417  
fictitious ones. To raise the secular classes above the spiri-  
tual; to discountenance the exclusive attention hitherto paid  
to questions respecting which nothing is known, and which it  
is impossible to solve; to do this, and, in the place of such  
barren speculations, to substitute a taste for science, or for  
literature, became the object of the Spanish Government  
for the first time since Spain had possessed a government  
at all.

136. The government laboured to diminish superstition, to  
check bigotry, to stimulate intellect, to promote industry,  
and to rouse the people from their death-like slumber.

137. The old empire of the 17th century was the empire of ig-  
norance, of tyranny, and of superstition.

138. Once more was Spain covered with darkness; once more did  
the shadows of night overtake that wretched land. The worst  
forms of oppression, says a distinguished writer, seemed to be  
settling on the country with a new and portentous weight. At  
the same time, and indeed as a natural part of the scheme,  
every investigation likely to stimulate the mind, was prohibi-  
ted, and an order was actually sent to all the universities  
forbidding the study of moral philosophy; the minister, who  
issued the order, justly observing, that the king did not want  
to have philosophers. There was, however, little fear of  
Spain producing anything so dangerous. The nation not daring,  
and, what was still worse, not wishing, to resist, gave way,  
and let the king do as he liked. Within a very few years, he  
neutralized the most valuable reforms which his predecessors  
had introduced. Having discarded the able advisers of his  
father, he conferred the highest posts upon men as narrow and  
incompetent as himself; he reduced the country to the verge of  
bankruptcy.

139. Calamities may be inflicted by others; but no people can  
be degraded except by their own acts. The foreign spoiler  
works mischief; he cannot cause shame. With nations, as with  
individuals, none are dishonoured if they are true to them-  
selves.

140. A few ardent and enthusiastic reformers attempted to se-  
cure liberty to the Spanish people, by endowing Spain with a  
free constitution. They succeeded for a moment, and that  
was all. The forms of constitutional government they could  
bestow; but they could not find the traditions and the habits  
by which the forms are worked. They mimicked the voice of li-  
berty; they copied her institutions; they aped her very ges-  
tures. And what then? At the first stroke of adverse fortune  
their idol fell to pieces. Their constitutions were broken  
up, their assemblies dissolved, their enactments rescinded.

The inevitable reaction quickly followed. After each disturbance, the hands of the government were strengthened, the principles of despotism were confirmed, and the Spanish liberals were taught to rue the day, in which they vainly endeavoured to impart freedom to their unhappy and ill-starred country.

141. Spain had the liberty in form without spirit; hence the form promising as it was, soon died away. In England, the spirit preceded the form, and therefore the form was durable.

142. Politicians are always ready with their empirical and short-sighted remedies. But when the spirit of the age is against these remedies, they can at best only succeed for a moment; and after that moment has passed, a reaction sets in, and the penalty for violence has to be paid. Evidence of this will be found in the annals of every civilized country, by whoever will confront the history of legislation with the history of opinion.

143. The Jesuits, that once useful, but now troublesome, body was during the 18th century, what it is in the 19th--the obstinate enemy of progress and of toleration.

144. What can you do with a nation like this? What is the use of having laws when the current of public opinion thus sets in against them? In the face of such obstacles, the government of Charles III, notwithstanding its good intentions, was powerless.

145. Even the inquisition, the most barbarous institution which the wit of man has ever devised, was upheld by public opinion against the attacks of the crown. The Spanish Government wished to overthrow it, and did everything to weaken it; but the Spanish people loved it as of old, and cherished it as their best protection against the inroads of heresy.

146. It was idle mockery to seek to change their nature by legislation. The only remedy for superstition is knowledge. Nothing else can wipe out that plague-spot of the human mind. Without it, the leper remains unwashed, and the slave unfreed. It is to a knowledge of the laws and relations of things, that European civilization is owing; but it is precisely in this in which Spain has always been deficient. And until that deficiency is remedied, until science, with her bold and inquisitive spirit, has established her right to investigate all subjects, after her own fashion, and according to her own method, we may be assured that, in Spain neither literature nor universities, nor legislators, nor reformers of any kind, will ever be able to rescue the people from that helpless and benighted condition into which the course of affairs has plunged them.

That no great political improvement, however plausible or attractive it may appear, can be productive of lasting benefit unless it is preceded by a change in public opinion, and that every change of public opinion is preceded by changes in knowledge, are propositions which all history verifies, but which are particularly obvious in the history of Spain.

147. The punctilious honour of a Spanish gentleman has passed into a bye-word, and circulated through the world. Of the nation, generally, the best observers pronounce them to be high-minded, generous, truthful, full of integrity, warm and zealous friends, affectionate in all the private relations of life, frank, charitable, and humane. Their sincerity in religious matters is unquestionable; they are, moreover, eminently temperate and frugal. Yet, all these great qualities have availed them nothing, and will avail them nothing, so long as they remain ignorant.

148. The sole course is, to weaken the superstition of the people; and this can only be done by that march of physical science, which, familiarizing men with conceptions of order and of regularity, gradually encroaches on the old notions of perturbation, of prodigy, and of miracle, and by this means accustoms the mind to explain the vicissitudes of affairs by natural considerations, instead of, as heretofore, by those which are purely supernatural.

To this, in the most advanced countries of Europe, every thing has been tending for nearly three centuries. But in Spain unfortunately, education has always remained, and still remains in the hand of the clergy, who steadily oppose that progress of knowledge, which they are well aware would be fatal to their own power. The people, therefore, resting ignorant, and the causes which kept them in ignorance, continuing, it avails the country nothing, that, from time to time, enlightened rulers have come forward, and liberal measures been adopted. The Spanish reformers have, with rare exceptions eagerly attacked the Church, whose authority they clearly saw ought to be diminished. But what they did not see is, that such diminution can be of no real use unless it is the result of public opinion urging on politicians to the work. In Spain, politicians took the initiative, and the people lagged behind. Hence, in Spain what was done at one time was sure to be undone at another.

149. In 1836, there was another political movement, and the liberals being at the head of affairs, Mendizabel secularized all the Church property, and deprived the clergy of nearly the whole of their enormous and ill-gotten wealth. He did not know how foolish it is to attack an institution, unless you can first lessen its influence. Overrating the

power of legislation, he underrated the power of opinion. This, the result clearly showed. Within a very few years, the reaction began.

150. The people flew to arms; a Carlist insurrection broke out, and a cry ran through the country, that religion was in danger. It is impossible to benefit such a nation as this. The reformers were, of course, over-thrown, and by the autumn of 1856 their party was broken up. The political reaction now began, and advanced so rapidly, that, by the spring of 1857, the policy of the two preceding years was completely reversed. Those who idly thought that they could regenerate their country by laws, saw all their hopes confounded. A ministry was formed, whose measures were more in accordance with the national mind.

151. Listen to the practical consequences of not giving free and fearless scope to the intellect. It is singular, upon landing in the Peninsula, and making a short excursion for a few miles in any direction, to see reproduced the manners of England five centuries back--to find yourself thrown into the midst of a society which is a close counterpart of that existing extinct semi-civilization of which no trace is to be found in our history later than the close of the 14th century and the reign of Richard the second. Revelations of Spain in 1845 by an English Resident.

152. The reader will now be able to understand the real nature of Spanish civilization. He will see how, under the high-sounding names of loyalty and religion, lurk the deadly evils which those names have always concealed, but which it is the business of the historian to drag to light and expose. A blind spirit of reverence, taking the form of an unworthy and ignominious submission to the crown and the Church, is the essential vice of the Spanish people. It is their sole national vice, and it has sufficed to ruin them. From it all nations have grievously suffered, and many still suffer. But nowhere in Europe has this principle been so long supreme as in Spain. Therefore, nowhere else in Europe are the consequences so manifest and so fatal. The idea of liberty is extinct, if, indeed, in the true sense of the word, it ever it can be said to have existed. Outbreaks, no doubt, there have been, and will be; but they are bursts of lawlessness, rather than of liberty. In the most civilized countries, the tendency always is, to obey even unjust laws, but while obeying them, to insist on the repeal. This is because we perceive that it is better to remove grievances than to resist them. While we submit to the particular hardship, we assail the system from which the hardship flows. For

a nation to take this view, requires a certain reach of mind, which, in the darker periods of European history, was unattainable. Hence we find, that, in the middle ages, though tumults were incessant, rebellions were rare. But, since the 16th century, local insurrections, provoked by immediate injustice, are diminishing, and are being superseded by revolutions, which strike at once at the source whence the injustice proceeds.

There can be no doubt that this change is beneficial; partly because revolutions being less frequent than insurrections, the peace of society would be more rarely disturbed, if men confined themselves entirely to a larger remedy. At the same time, insurrections are generally wrong; revolutions are always right. An insurrection is too often the mad and passionate effort of ignorant persons, who are impatient under some immediate injury, and never stop to investigate its remote and general causes. But a revolution, when it is the work of the nation itself, is a splendid and imposing spectacle, because to the moral quality of the indignation produced by the presence of evil, it adds the intellectual qualities of foresight and combination; and, uniting in the same act some of the highest properties of our nature, it achieves a double purpose, not only punishing the oppressor, but also relieving the oppressed.

153 While human intellect has been making the most rapid and unheard-of strides, while discoveries in every quarter are simultaneously pressing upon us, and coming in such rapid and bewildering succession, that the strongest sight, dazzled by the glare of their splendour, is unable to contemplate them as a whole; while other countries discoveries still more important, and still more remote from ordinary experience are manifestly approaching, and may be seen looming in the distance, whence they are now obscurely working on the advanced thinkers who are nearest to them, filling their minds with those ill-defined restless, and almost uneasy, feelings, which are the invariable harbingers of future triumph; while the veil is being rudely torn, and nature, violated at all points is forced to disclose her secrets, and reveal her structure, her economy, and her laws, to the indomitable energy of man; while Europe is ringing with the noise of intellectual achievements, with which even despotic governments affect to sympathise

in order that they may divert them from their natural course, and use them as new instruments wherewith to oppress yet more the liberties of the people; while, amidst this general din and excitement, the public mind, swayed to and fro, is tossed and agitated,—Spain sleeps on, untroubled, unheeding, impassive, receiving no impressions from the rest of of the world, and making no impressions upon it. There she

lies, at the further extremity of the Continent, a huge and a torrid mass, the sole representative now remaining of the feelings and knowledge of the Middle ages. And, what is the worst symptom of all, she is satisfied with her own condition. Though she is the most backward country in Europe, she believes herself to be the foremost. **She is proud of everything of which she should be ashamed.**

154. The inroads of those strange tribes which came pouring from the north, and to whose appearance the final catastrophe is often ascribed, were at best the occasion, but by no means the cause, of the fall of the Roman Empire. Towards that great and salutary event, every thing had long been pointing. The scourgers and oppressors of the world, whom a false and ignorant sympathy has invested with noble qualities which they never possessed, had now to look to themselves.

155. The two principal sources of superstition are ignorance and danger; ignorance keeping men unacquainted with natural causes, and danger making them recur to supernatural ones. Or, to express the same proposition in other words, the feeling of veneration, which, under one of its aspects, takes the form of superstition, is a product of wonder and of fear; and it is obvious that wonder is connected with ignorance, and that fear is connected with danger.

156. Whatever religion may be in the ascendant, the influence of its ministers is invariably strengthened by a long and dangerous war, the uncertainties of which perplex the minds of men, and induce them, when natural resources are failing, to call on the supernatural for help. On such occasions, the clergy rise in importance; the churches are more than usually filled; and the priest, putting himself forward as the exponent of the wishes of God, assumes the language of authority, and either comforts the people under their losses in a righteous cause, or else explains to them that those losses are sent as a visitation for their sins, and as a warning that they have not been sufficiently attentive to their religious duties; in other words, that they have neglected rites and ceremonies, in the performance of which the priest himself has a personal interest

157. If the hierarchy were so rapacious and so successful during a period of comparative security, it would be difficult to overrate the enormous harvest they must have reaped in those earlier days, when danger being much more imminent, hardly any one died without leaving something to them; all being anxious to testify their respect towards those who knew more than their fellows, and whose prayers could either avert present evil, or secure future happiness.

158. Thus it was, that the want of great cities, and of that form of industry which belongs to them, made the spiritual



classes more numerous than they would otherwise have been; and what is very observable is, that it not only increased their number, but also increased the disposition of the people to obey them. Agriculturists are naturally, and by the very circumstances of their daily life, more superstitious than manufacturers because the events with which they deal are more mysterious, that is to say, more difficult to generalise and predict. Hence it is, that, as a body, the inhabitants of agricultural districts pay greater respect to the teachings of the clergy than the inhabitants of manufacturing districts. The growth of cities has, therefore, been a main cause of the decline of ecclesiastical power; and the fact that, until the 18th century, Scotland had nothing worthy of being called a city, is one of many circumstances which explain the prevalence of the Scotch clergy.

159. Their minds must have been immerced in darkness which we we can now barely conceive. No trades, or arts, being practised which required skill, or dexterity, there was nothing to exercise their intellects. They consequently remained so stupid and brutal, that an intelligent observer, who visited Scotland in the year 1360, likens them to savages, so much was he struck by their barbarism and their unsocial manners.

160- The Scotch preachers still exhibit, whenever they dare, an insolent and domineering spirit, which shows how much real weakness there yet lurks in the nation, where such extravagant claims are not immediately silenced by the voice of loud and general ridicule.

161. Like nearly all politicians, he exaggerated the value of political remedies. The legislator and the magistrate may, for a moment, palliate an evil; they can never work a cure. General mischiefs depend upon general causes, and these are beyond their art.

162. Thus it was in Scotland, in the 15th century. The attempts of James I. failed, because they were particular measures directed against general evils. Ideas and associations, generated by a long course of events, and deeply seated in the public mind, had given to the aristocracy immense power; and if every noble in Scotland had been put to death, if all their castles had been razed to the ground, and all their estates confiscated, the

time would unquestionably have come, when their successors would have been more influential than ever, because the affection of their retainers and dependents would be increased by the injustice that had been perpetrated. For, every passion excites its opposite. Cruelty to-day, produces sympathy tomorrow.

163. From its fall, great things were augured. It was believed,

that the people would be enlightened, that their eyes were opening to their former follies, and that the reign of superstition was about to ~~end~~. But what was forgotten then, and what is too often forgotten now, is, that in these affairs there is an order and a natural sequence which can never be reversed. This is, that every institution, as it actually exists, no matter what its name or pretences may be, is the effect of public opinion far more than the cause; and that it will avail nothing to attack institutions, unless you can first change the opinion. In Scotland, the Church was grossly superstitious; but it did not, therefore, follow, that to overthrow the establishment, would lessen the evil. They who think that superstition can be weakened in this way, do not know the vitality of that dark and ill-omened principle. Against it, there is only one weapon, and that weapon is knowledge. When men are ignorant, they must be superstitious; and whenever superstition exists, it is sure to organise itself into some kind of system, which it makes its home. If you drive it from that home, it will find another. The spirit transmigrates; it assumes a new form; but still it lives. How idle, then, is that warfare which reformers are too apt to wage in ~~their~~ which they slay the carcass, and spare the life.

164. The truth is, that every institution, whether political or religious, represents, in its actual working, the form and pressure of the age. It may be very old; it may bear a venerated name; it may aim at the highest objects: but whoever carefully studies its history, will find that, in practice, it is successively modified by successive generations, and that instead of controlling society, it is controlled by it. When the Protestant Reformation was effected, the Scotch were excessively ignorant, and, therefore, in spite of the reformation they remained excessively superstitious.

165. The explanation of the reaction is to be found in that vast and pregnant principle, on which I have often insisted, but which our common historians are unable to understand; namely, that a bad government, bad laws, or laws badly administered, are, indeed, extremely injurious at the time, but can produce no permanent mischief; in other words, they may harm a country, but can never ruin it. As long as the people are sound, there is life, and while there is life, there will be reaction. In such case, tyranny provokes rebellion, and despotism causes freedom. But if the people are unsound, all hope is gone, and the nation perishes. In both instances, government is, in the long run, inoperative, and is nowise responsible for the ultimate result.

166. Before that generation passed away, these little men, big though they were in their own conceit, succumbed, and fell.

The hand of age was upon them, and they were unable to resist. They were struck down, and humbled; they were stripped of their offices, their honours, and their splendour; they lost all which minds like theirs hold most dear. Their fate is an instructive lesson. It is a lesson, both to the rulers of nations, and to those who write the history of nations. To rulers, in so far as it is one of many proofs how little they can do, and how insignificant is the part which they play in the great drama of the world. To historians, the result should be especially instructive, as convincing them that the events on which they concentrate their attention, and which they believe to be of supremem importance, are in reality of trifling value, and, so far from holding the first rank, ought to be made subservient to those large and comprehensive studies, by whose aid alone, we can ascertain the conditions which determine the tread and destiny of nations.

167. That advance of knowledge, which, by increasing the authority of the intellectual class, undermines, and must eventually overthrow, mere hereditary and accidental distinctions.

168. That the change was beneficial, can only be questioned by those sentimental dreamers, with whom life is a matter rather of feeling than of judgment, and who, despising real and tangible interests, reproach their own age with its material prosperity, and whither whom its love of luxury, as if they were the result of low and sordid desires unknown to the loftier temper of bygone days. To visionaries of this sort, it may well appear that the barbarous and ignorant noble, surrounded by a host of devoted retainers, and living with rude simplicity in his own dull and wretched castle, forms a beautiful picture of those unmercenary and uncalculating times, when men, instead of seeking for knowledge, or for wealth, or for comfort, were content with the frugal innocence of their fathers.

169. Those, however, whose knowledge gives them some acquaintance with the real course of human affairs, will see that in Scotland, as in all civilized countries, the decline of aristocratic power forms an essential part of the general progress.

170. Public opinion had changed; and this change of opinion was not only the cause of the new law, but was the reason of the new law being effective. And so it always is. They, indeed, whose knowledge is almost confined to what they see passing around them, and who, on account of their ignorance, are termed practical men, may talk as they will about the reforms which government has introduced, and the improvement to be expected from legislation. But whoever will take

wider and more commanding view of affairs, will soon discover that such hopes are chimerical. They soon will learn that law-givers are nearly always the obstructors of society, instead of its helpers; and that, in the extremely few cases in which their measures have turned out well, their success has been owing to the fact, that, contrary to their usual custom they have implicitly obeyed the spirit of their time, and have been, as they always should be, the mere servants of the people ~~and~~ to whose wishes they are bound to give a public and legal sanction.

171. Opinions which had stood the test of ages were suddenly questioned; and in every direction doubts sprung up, and proofs were demanded. The human mind, waxing bold, would not be satisfied with the old evidence. Things were examined at their foundations, and the bases of every belief was jealously scrutinized. For a time, this was confined to the higher intellects. but soon the movement spread ~~in~~ and in the most advanced countries, worked upon nearly all classes.

172. A people, in many respects very advanced, and holding religious subjects, display a littleness of mind, an illiberality of sentiment, a heat of temper, and a love of persecuting others, which shows that the Protestantism of which they boast has done them no good; that, in the most important matter ~~it~~ it has left them as narrow as it found them; and that it has been unable to free them from prejudices which make them the laughing-stock of Europe, and which have turned the very ~~name~~ name of the Scotch Kirk into a by-word and a reproach among educated men.

173. His recompense lies within himself, and he must learn to care little for the sympathy of his fellow-creatures, or for such long honours as they are able to bestow. So far from looking for these things, he should rather be prepared for that obloquy which always awaits those, who, by opening up new veins of thought, disturb the prejudices of their contemporaries. While ignorance, and worse than ignorance, is imputed to him, while his motives are misrepresented, and his integrity impeached, while he is accused of denying the value of moral principles, and of attacking the foundation of all religion, as if he were some public enemy, who made it his business to corrupt society, and whose delight it was to see what evil he could do; while these charges are brought forward, and repeated from mouth to mouth, he must be capable of pursuing in silence the even tenour of his way, without swerving, without pausing, and without stepping from his path to notice the angry outcries which he cannot but hear, and which he is more than human if he does not long to rebuke. These are the qualities

and these the high resolves, indispensable to him, who, on <sup>487</sup> the most important of all subjects, to strike out a new one for himself, and, in the effort, not only perhaps exhausts his strength, but is sure to incur the enmity of those who are bent on maintaining the ancient scheme unimpaired. To solve the great problem of affairs; to detect those hidden circumstances which determine the march and destiny of nations; and to find, in the events of the past, a key to the proceedings of the future, is nothing less than to unite into a single science all the laws of the moral and physical world. Whoever does this, will build up afresh the fabric of our knowledge, re-arrange its various parts and harmonize its apparent discrepancies.

174. He must lay the foundation; it will be for his successors to raise the edifice. Their hands will give the last touch; they will reap the glory; their names will be remembered when he is forgotten. It is, indeed, too true, that such a work requires not only several minds, but also the successive experience of several generations.

175. Every victory that was obtained, was the result, not of the skill of the general, nor of the valour of the troops; but was an answer to prayer. When a battle was lost, it was either because God was vexed at the sins of the people, or else to show them that they must not trust to the arms of the flesh. Nothing was natural; all was supernatural. The entire course of affairs was governed, not by their own antecedents, but by a series of miracles. To assist the Scotch, winds were changed, and storms were lulled. Such intelligence as was important for them to receive, was often brought by sea; and, on those occasions, it was expected that, if the wind were unfavourable, Providence would interfere, would shift it from one quarter to another, and, when the news had safely arrived, would allow it to return to its former direction.

176. The clergy, partly because they shared in the general delusion, and partly because they derived benefit from it, did every thing they could to increase the superstition of their countrymen, and to familiarize them with notions of the supernatural world, such as can only be paralleled in the monastic legends of the middle ages. How they laboured to corrupt the national intellect, and how successful they were in that base vocation, has been hitherto known to no modern reader.

177. Of all the means of intimidation employed by the Scotch clergy, none was more efficacious than the doctrines they propounded respecting evil spirits and future punishment. On these subjects they constantly uttered the most appalling threats. The language, which they used, was calculated to madden men with fear and to drive them to the depths of despair.

178. The physical sufferings to which the human frame is liable, nay, even the very accidents to which we are casually exposed, were believed to proceed, not from our ignorance, nor from our carelessness, but from the rage of the Deity.

179. Every fresh war was the result of His special interference it was not caused by the meddling folly or insensate ambition of statesmen, but it was the immediate work of the Deity, who was thus made responsible for all the devastations, the murders, and other crimes more horrible still, which war produces.

180. They availed themselves of that circumstance to propagate those ascetic doctrines, which, while they strike at the root of human happiness, benefit no one except the class which advocate them. That class, indeed, can hardly fail to reap advantage from a policy, which, by increasing the apprehensions to which the ignorance and timidity of men make them too liable, does also increase their eagerness to fly for support to their spiritual advisers. And the greater the apprehension the greater the eagerness.

181. For committing this error they pay the penalty of finding their books unread, their systems disregarded, and their scheme of life adopted, perhaps, by a small class of solitary students, but shut out from that great world of reality for which it is unsuited.

182. Theologians, considered as a class, have, in every country and in every age, deliberately opposed themselves to gratifications which are essential to the happiness of an overwhelming majority of the human race. Raising up a God of their own creation, whom they hold out as a lover of penance, of sacrifice, and of mortification, they, under this pretence, forbid enjoyments which are not only innocent, but praiseworthy.

183. That they have no warrant for this, and that they are simply indulging ~~in~~ in peremptory assertions on subjects respecting which we have no trustworthy information, is well known to those who, impartially, and without preconceived bias have studied their arguments, and the evidence which they adduce. On this, however, I need not dilate; for, inasmuch as men are, almost every year, and certainly every generation, becoming more accustomed to close and accurate reasoning, just in the same proportion is the conviction spreading, that theologians proceed from arbitrary assumptions; for which they have no proof, except by appealing to other assumptions, equally arbitrary and equally unproved. Their whole system reposes upon fear, and upon fear of the worst kind; since, according to them, the Great Author of our being has used His omnipotence in so cruel a manner as to endow his creatures with tastes, instincts, and desires, which He not

only forbids them to gratify, but which, if they do gratify, shall bring on themselves eternal punishment.

184. When they ~~might~~ reigned supreme, when credulity was universal and doubt unknown, they afflicted mankind in every possible way; ~~enjoying~~ enjoining fasts, and penances, and pilgrimages, teaching their simple and ignorant victims every kind of austerity, teaching them to flog their own bodies, to tear their own flesh, and to mortify the most natural of their appetites. This was the state of Europe in the middle ages. It is still the state of every part of the world where the priesthood are uncontrolled.

185. Now, and owing to the rapid march of our knowledge, it is constantly losing ground, because the scientific and secular spirit is encroaching it its domain. Therefore, in our time, and especially in our country, its most repulsive features are disguised, and it is forced to mask its native ugliness.

186. They have yet to learn, that our appetites, being as much a portion of ourselves, as any other quality we possess, ought to be indulged, otherwise the whole individual is not developed. If a man suppresses part of himself, he becomes maimed and shorn. The proper limit to self-indulgence is, that he shall neither hurt himself nor hurt others. Short of this, everything is lawful. It is more than lawful; it is necessary. He who obtains from safe and moderate gratification of the senses, lets some of his essential faculties fall into abeyance, and must, on that account, be deemed imperfect and unfinished. Such an one is incomplete; he is crippled; he has never reached his full stature. He may be a monk; he may be a saint; but a man is is not.

187. We constantly hear of the evils of wealth, and of the sinfulness of loving money; although it is certain that, after the love of knowledge, there is no one passion which has done so much good to mankind as the love of money. It is to the love of money that we owe all trade and commerce; in other words, the possession of every comfort and luxury which our own country is unable to supply. Trade and commerce have made us familiar with the productions of many lands, have awakened curiosity, have widened our ideas by bringing us in contact with nations of various manners, speech, and thought, have supplied an outlet for energies which would otherwise have been pent up and wasted, have accustomed men to habits of enterprise, forethought, and calculation, have, moreover, communicated to us many arts of great utility, and have put us in possession of some of the most valuable remedies with which we are acquainted, either to save life or lessen pain. These things we owe to the love of money. If theologians could succeed in their desire to destr

that love, all these things would cease, and we should relapse into comparative barbarism. The love of money, like all our appetites, is liable to abuse; but to declaim against it as evil itself, and, above all, to represent it as a feeling, the indulgence of which provokes the wrath of God, is to betray an ignorance, natural, perhaps, in former ages, but shameful in our time, particularly when it proceeds from men who give themselves out as public teachers, and profess that it is their mission to enlighten the world.

188 In theology, certain principles are taken for granted; and, it being deemed impious to question them, all that remains for us is to reason from them downwards. This is the deductive method. On the other hand, the inductive method will concede nothing, but insists upon reasoning upwards, and demands that we shall have the liberty of ascertaining the principles for ourselves. In a complete scheme of our knowledge, and when all our resources are fully developed and marshalled into order, as they must eventually be, the two methods will be, not hostile, but supplementary, and will be combined into a single system.

189. Over the inferior order of minds, they still wield great influence; but the Baconian philosophy, by bringing their favourite method into disrepute, has sapped the very base of their system. From the moment that their mode of investigation was discredited, the secret of their power was gone. From the moment that men began to insist on inquiring into the validity of first principles, instead of accepting them without inquiry, and humbly submitting to them as matters of faith and of necessary belief; from that moment, the theologians, driven from one post to another, and constantly receding before the pressure of advancing knowledge, have been forced to abandon entrenchment after entrenchment, until what they have retained of their former territory is hardly worth the struggle.

190. Any one of much money and little wit, can bribe as many persons as he likes, to prejudice the public ear in favour of his theories.

191. But all their sermons, and all their controversial writings, are eminently deductive; not one of them attempts an inductive argument. The bare idea of such a thing never entered their heads.

192. They made those notions the major premises of their syllogisms, and from them they reasoned downwards till they obtained their conclusions. They never suspected that premises, taken from ancient times, might be the result of the inductions of those times, and that, as knowledge advanced, the inductions might need revising. They assumed, that God has given to us



first principles, and that He, having revealed them, it would ill become us to scrutinize them. That He had revealed them, they took for granted, and deemed it unnecessary to prove. Their method being thus entirely deductive, all they were concerned with was, to beware that no error crept in between the premises and the conclusions. And this part of their task they accomplished with great ability. They were acute dialecticians, and rarely blundered in what is termed the formal part of logic. In dealing with their premises after they obtained them, they were extremely skilful; how they obtained them, they were very heedless. That was a point they never examined with anything approaching to impartiality. According to their method, all that was requisite was, to draw inferences from what had been supernaturally communicated. On the other hand, the inductive method would have taught them that the first question was, whether or not they had been supernaturally communicated? They, as deductive reasoners, assumed the very preliminaries which inductive reasoners would have disputed. They proceeded from generals to particulars, instead of from particulars to generals. And they would not allow themselves or others to sift the general propositions, which were to cover and control the particular facts. It was enough for them that the wider propositions were already established, and were to be trusted according to the rules of the old and syllogistic logic. Indeed, they were so convinced of the impropriety of the inductive method, that they did not hesitate to assert, that it was by means of the syllogism that the Deity communicated His wishes to man.

193. The prevailing credulity was one great point in their favour, inasmuch as it made men more willing to accept propositions than to scrutinise them.

194. The Scotch and German philosophies have so remarkably acted and reacted upon each other; Kant and Hamilton being the most finished specimens of their intercourse.

195. Though Archbishop Whately was not well acquainted with the history of formal logic, his exposition of its ordinary processes is so admirably clear, that he has probably contributed more than any other man towards impressing his contemporaries with a sense of the value of deductive reasoning. He has, however, not done sufficient justice to the opposite school, and has, indeed, fallen into the old academical error of supposing that all reasoning is by syllogism. We might just as well say that all movement is by descent.

196. The essential difference between deduction, which reasons from principles, and induction, which reasons to principles. He must remember, that induction proceeds from the smaller

to the greater; deduction, from the greater to the smaller. Induction is from particulars to generals, and from the senses to the ideas; deduction is from generals to particulars, and from the ideas to the senses. By induction, we rise from concrete to the abstract; by deduction, we descend from the abstract to the concrete. Accompanying this distinction, there are certain qualities of mind, which, with extremely few exceptions, characterize the age, nation, or individual, in which one of these methods is predominant. The inductive philosopher is naturally cautious, patient, and somewhat creeping; which the deductive philosopher is more remarkable for boldness, dexterity, and often rashness. The deductive thinker invariably assumes certain premisses, which are quite different from the hypotheses essential to the best induction. These premisses are sometimes borrowed from antiquity; sometimes they are taken from the notions which happen to prevail in the surrounding society; sometimes they are the result of a man's own peculiar organization; and sometimes, as we shall presently see, they are deliberately invented.

197. This confidence in the power of the human understanding was altogether new in Scotland, and its appearance forms an epoch in the national literature. Previously, men had been taught that the understanding was a rash and foolish thing, which ought to be repressed, and which was unfit to cope with the problems presented to it. Hutcheson, however, held that it was quite able to deal with them, but that, to do so, it must be free and unfettered.

198. He fearlessly asserted that all our natural appetites are lawful, and that the gratification of them is consistent with the highest virtue. In his eyes, they were lawful, because they were natural; while, according to the theological theory, their being natural made them unlawful.

199. The Scotch divines, who preceded him, were the libellers of their species; they calumniated the whole human race. According to them, there was nothing in us but sin and corruption; and, therefore, all our desires were to be checked. It is the peculiar glory of Hutcheson, that he was the first man in Scotland who publicly combated these degrading notions. With a noble and lofty aim did he undertake his task. Venerating the human mind, he was bent on vindicating its dignity against those who disputed its titles.

200. We shall find that, in the study of moral philosophy, as in the study of all subjects not yet raised to sciences, there are not only two methods, but that each method leads to different consequences. If we proceed by induction, we arrive at one conclusion; if we proceed by deduction, we arrive at another.

This difference in the results, is always a proof that the subject, in which the difference exists, is not yet capable of a scientific treatment, and that some preliminary difficulties have to be removed, before it can pass from the empirical 493 stage into the scientific one. As soon as those difficulties are got rid of, the results obtained by induction, will correspond with those obtained by deduction; supposing, of course, that both lines of argument are fairly managed. In such case, it will be of no importance whether we reason from particulars to generals, or from generals to particulars. Either plan will yield the same consequences, and this agreement between the consequences, proves that our investigation, is properly speaking, scientific. Thus, for instance, in chemistry, if, by reasoning deductively from general principles, we could always predict what would happen when we united two or more elements, even supposing those elements were new to us; and if, by reasoning inductively from each element, we could arrive at the same conclusion, one process would corroborate the other, and, by their mutual verification, the science would be complete. In chemistry, we cannot do this; therefore, chemistry is not a science, although, since the introduction into it, by Dalton, of the ideas of weight and number, there is every prospect of its becoming one. On the other hand, astronomy is a science, because, by employing the deductive weapon of mathematics, we can compute the motions and perturbations of bodies; and, by employing the inductive weapon of observation, the telescope reveals to us the accuracy of our previous, and, as it were, foregone, inferences. The fact agrees with the idea; the particular event confirms the general principle; the principle explains the event; and their unanimity authorizes us to believe that we must be right, since, proceed as we may, the conclusion is the same; and the inductive plan, of striking averages, harmonizes with the deductive plan, of reasoning from ideas.

201. Now, a line considered as a fact, that is, as it is found in the actual world, must always have two qualities, length and breadth. However slight these qualities may be, every line has them both. But if the geometrician took both into consideration he would find himself in the presence of a problem too complicated for the resources of the human understanding to deal with; or, at all events, too complicated for the present resources of our knowledge. He, therefore, by a scientific artifice, deliberately strikes off one of these qualities, and asserts that a line is length without breadth. He knows that the assertion is false, but he also knows that it is necessary. For, if you deny it, he can prove nothing. If you insist upon his

letting into his premisses the idea of breadth, he is unable to proceed, and the whole fabric of geometry falls to the ground. Since, however, the breadth of the faintest line is so slight as to be incapable of measurement, except by an instrument used under the microscope, it follows that the assumption, that there can be lines without breadth, is so nearly true, that our senses, when unassisted by art, cannot detect the error. Formerly, and until the invention of the micrometer, in the 17th century, it was impossible to detect it at all. Hence, the conclusions of the geometrician approximate so close to truth, that we are justified in accepting them as true. The flaw is too minute to be perceived. But that there is a flaw, appears to me certain. It appears certain, that whenever something is kept back in the premisses, something must be wanting in the conclusion. In all such cases, the field of inquiry has not been entirely covered; and part of the preliminary facts being suppressed, it must, I think, be admitted, that complete truth is unattainable, and that no problem in geometry has yet been exhaustively solved.

Still, the amazing triumphs effected in this branch of mathematics, show how powerful a weapon that form of deduction is. That is, so far as the facts are concerned. Geometry, considered in the most elevated manner, rests on ideas, and from that point of view is impregnable, unless the axioms can be overthrown. But if geometricians will insist on having definitions as well as axioms, they gain, no doubt, increased clearness, but they lose something in accuracy. I apprehend that, without definitions, geometry could not be a science of space, but would be a science of magnitudes, ideally conceived and consequently as pure as ratiocination could make it. This does not touch the question as to the empirical origin of the axioms.

202. According to Hume, we are to reason, not in order to obtain ideas, but we are to have clear ideas before we reason. By this means, we arrive at philosophy; and her conclusions are not to be impugned, even if they do happen to clash with science. On the contrary, her authority is supreme.

203. Hume, therefore, believed that all the secrets of the external world are wrapped up in the human mind. The mind was not only the key by which the treasure could be unlocked; it was also the treasure itself.

204. In conformity with these views, the Natural History of Religion was composed. The object of Hume in writing it, was, to ascertain the origin and progress of religious ideas; and he arrives at the conclusion, that the worship of many Gods must, everywhere, have preceded the worship of one God.

205. Ask him whence that animal arose? He will tell you, 495  
from the copulation of its parents. And these, whence?  
From the copulation of theirs. A few removes satisfies his  
curiosity, and set the objects at such a distance that he  
entirely loses sight of them. Imagine not that he will so  
much as start the question, whence the first animal, much  
less whence the whole system, or united fabric of the  
universe arose.

206. Directly he finds that such causes are beyond his control,  
he reckons them superior to himself, and, being incapable  
of abstracting them, he personifies them; he turns them  
into deities; polytheism is established; and the earliest  
creed of mankind assumes a form which can never be altered,  
as long as men remain in this condition of pristine  
ignorance.

207. "The primary religion of mankind arises chiefly from an  
anxious fear of future events. It seems certain that, according  
to the natural progress of human thought, the ignorant  
multitude must first entertain some grovelling and familiar  
notion of superior powers, before they stretch their conception  
to that perfect Being who bestowed order on the whole  
frame of nature. We may as reasonably imagine, that men inhabited  
palaces before huts and cottages, or studied geometry  
before agriculture, as assert that the Deity appeared to  
them a pure spirit, omniscient, omnipotent, and omnipresent,  
before he was apprehended to be a powerful though limited  
being, with human passions and appetites, limbs and organs. X  
The mind gradually rises from inferior to superior... HUME.

208. A timidity, almost amounting to moral cowardice, made  
Reid recoil from the views advocated by Hume, not so much on  
account of their being false, as on account of their being  
dangerous. It is, however, certain, that no man can take high  
rank as a philosopher, who allows himself to be trammelled by  
considerations of that kind. A philosopher should aim solely  
at truth, and should refuse to estimate the practical tendency  
of his speculations. If they are true, let them stand; if they  
are false, let them fall. But, whether they are agreeable or  
disagreeable, whether they are consolatory or disheartening,  
whether they are safe or mischievous, in a question, not for  
philosophers, but for practical men. Every new truth which  
has ever been propounded, has, for a time caused mischief;  
it has produced discomfort, and often unhappiness, sometimes  
by disturbing social or religious arrangements, and sometimes  
merely by the disruption of old and cherished associations of  
thought. It is only after a certain interval, and when the  
framework of affairs has adjusted itself to the new truth,

that its good effects preponderate; and the preponderance continues to increase, until, at length, the truth causes nothing but good. But, at the outset, there is always harm. And, if the truth is very great, as well as very new, the harm is serious. Men are made uneasy; they flinch; they cannot bear the sudden light; a general restlessness supervenes; the face of society is disturbed, or perhaps convulsed; old interests, and old beliefs, are destroyed, before new ones have been created. These symptoms are the precursors of revolution; they have preceded all the great changes through which the world has passed.

209. It also recognizes, that the philosopher and the practical man, having each a separate part to play, each is, in his own field supreme. But it is a sad confusion for either to interfere with the other. In their different spheres, both are independent, and both are worthy of admiration.

210. Philosophers are not to hesitate, and tremble, and stop short in their career, because their intellect is leading them to conclusions subversive of existing interests. The duty of a philosopher is clear. His path lies straight before him. He must take every pains to ascertain the truth; and, having arrived at a conclusion, he, instead of shrinking from it because it is unpalatable, or because it seems dangerous, should on that very account, cling the closer to it, should uphold it in bad repute, more zealously than he would have done in good repute; should noise it abroad far and wide, utterly regardless what opinions he shocks, or what interests he imperils should, on its behalf, court hostility and despise contempt, being well assured, that, if it is not true, it will die, but that, if it is true, it must produce ultimate benefit, albeit unsuited for practical adoption by the age or country in which it is first propounded. But Reid, notwithstanding the clearness of his mind and his great powers of argument, had so little of the real philosophic spirit, that he loved truth, not for its own sake, but for the sake of its immediate and practical results.

211. In the hands of Hume, however, philosophy became bolder and more inquisitive; she disturbed opinions which were ancient and which it was pleasant to hold; she searched into the foundations of things, and by forcing men to doubt and to inquire, she rendered inestimable service to the cause of truth. But this was precisely the tendency at which Reid was displeased. He saw that such disturbance was uncomfortable; he saw that it was hazardous; therefore, he endeavoured to prove that it was groundless. Confusing the question of practical consequences

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different question of scientific truth, he took for granted that because to his age the adoption of those consequences would be mischievous, they must be false. To the profound views of Hume respecting causation, he gravely objects, that if they were carried into effect, the operation of criminal law would be imperilled.

212. With Reid, the main question always is, not whether an inference is true. He says, that a doctrine is to be judged by its fruits.

213. He also trammelled philosophy with practical considerations diverting thinkers from the pursuit of truth, which is their proper department, into the pursuit of expediency, which is not their department at all. Reid was constantly stopping to enquire, not whether theories were accurate, but whether it was advisable to adopt them; whether they were favourable to patriotism, or to generosity, or to friendship; in a word, whether they were comfortable, and such as we should at present like to believe. Or else, he would take other ground, still lower, and still more unworthy of a philosopher. In opposing, for instance, the doctrine, that our faculties sometimes deceive us,--a doctrine which, as he well knew, had been held by men whose honesty was equal to his own, and whose ability was superior to his own,--he does not scruple to enlist

on his side the prejudices of a vulgar superstition; seeking to blacken the tenet which he was unable to refute.

214. He admits that Hume had reasoned so accurately, that if his principles were conceded, his conclusions must likewise be conceded.

215. Speculators, indeed, might talk about first principles, and raise a system by reasoning from them. But, the fact was, that there was no agreement as to how a first principle was to be recognised; since a principle which one man would deem self-evident, another would think it necessary to prove, and a third would altogether deny. The difficulties of deductive reasoning are here admirably portrayed.

216. How lame and impotent we are, when, as individuals, we try to stem the onward current, resisting the great progress instead of aiding it, and vainly opposing our little wishes to that majestic course of events, which admits of no interruption, but sweeps on, grand and terrible, while generation after generation passes away, successively absorbed in one mighty vortex.

217. Bacon indeed, would have smiled at such a disciple, assuming all sorts of major premisses, taking general principles for granted with the greatest recklessness, and reserving his skill for the task of reasoning from propositions for which he

had no evidence, except that on a cursory, or, as he termed it, a common-sense, inspection, they appeared to be true. This refusal to analyse preconceived notions, comes under the head of what Bacon stigmatized as the anticipatio naturæ, and which he deemed the great enemy of knowledge, on account of the dangerous confidence, it places in the spontaneous and uncorrected conclusions of the human mind. When, ~~they~~ therefore, we find Reid, holding up the Baconian philosophy, as a pattern which it behoves all inquirers to follow; and when we, moreover, find Dugald Stewart, who, though a somewhat superficial thinker, was, at all events, a careful writer, supposing that Reid had followed it, we meet with fresh proof of how difficult it was for Scotchmen of the last age to imbibe the true spirit of inductive logic, since they believed that a system which flagrantly violated its rules, had been framed in strict accordance with them.

218. These flights of fancy are suitable, indeed, to the poet, but unworthy of that severe accuracy, and of that close attention to facts, which ought to characterize a philosopher. In England, especially, there is, among physical inquirers, an avowed determination to separate philosophy from poetry, and to look upon them, not only as different, but as hostile.

219. The inductive mind of England refused to receive the truth, as it was not generalized from a survey of all the facts. And Leslie, unfortunately for himself, died too soon to enjoy the exquisite pleasure of witnessing the empirical corroboration of his doctrine by direct experiment, although he clearly perceived that the march of discovery, in reference to polarisation, was leading the scientific world to a point, of which his keen eye had discerned the nature.

220. To apply these truths rightly, and to fit them to the exigencies of physical inquiry, is, no doubt, a most difficult task, since it involves nothing less than holding the balance between the conflicting claims of the emotions and the understanding.

221. Our knowledge of the laws of nature is much greater than that possessed by any previous age; and there is, consequently less risk of the imagination leading us into error, inasmuch as we have a large number of well-ascertained truths, which we can confront with every speculation, no matter how plausible or ingenious it may appear.

222 All science is manifestly converging towards one simple and general theory, which shall cover the whole range of material phenomena, and that, at each successive step, some irregularities are explained away, and some inequalities are reduced, it can hardly be doubted, that such a movement tends



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to weaken those old distinctions, the reality of which has been too hastily assumed; and that, in their place, we must, sooner or later, substitute the more comprehensive view, that life is a property of all matter, and that the classification of bodies into animate and inanimate, or into organic or inorganic, is merely a provisional arrangement, convenient, perhaps, for our present purposes, but which, like all similar divisions, will eventually be merged in a higher and wider scheme.

223. In England, little account would be made of the beauty of logic, unless he was careful that the premisses from which he argued were trustworthy, and verified by experience. A new machine, a new experiment, the discovery of a salt, or of a bone, would, in England, receive a wider homage, than the most profound speculation from which no obvious results were apprehended. That this way of contemplating affairs has produced great good, is certain. But it is also certain that it is an one-sided way, and satisfies only part of the human mind.

224. He was in the midst of a people who had no sympathy with that mode of thought which was most natural to him. They cared nothing for ideas, except with a few to direct and tangible results; he valued ideas for themselves, and for the sake of their truth, independently of all other considerations. His English contemporaries, prudent, sagacious, but shortsighted, seeing few things at a time, but seeing those things with admirable clearness, were unable to appreciate his comprehensive speculations. Hence, in their opinion, he was little else than an innovator and an enthusiast. Hence, too, even the practical improvements which he introduced were coldly received, because they proceeded from a suspicious source. The great Schtchman, thrown among a nation whose habits of mind were uncongenial to his own, stood, says one of the most celebrated of his disciples, in a position of solitary and comfortless superiority.

225. Each side deeming itself in possession of the truth, the impartial inquirer, that is, he who really loves truth, and knows how difficult it is to obtain it, seeks for some means by which he may fairly adjudicate between these conflicting pretensions, and determine which is right and which is wrong.

226. Men are in every age, so little conscious of their body difficiencies, that they not only attempt this impossible task, but believe they have achieved it. Of those who are a prey to this delusion, there are always a certain number, who, seated on their imaginary eminence, are so

inflated by the fancied superiority, as to undertake to instruct, to warn, and to rebuke the rest of mankind. Giving themselves out as spiritual advisers, and professing to teach what ~~the~~ they have not yet learned, they exhibit in their own persons that most consistent of all combinations, a combination of great ignorance with great arrogance. From this, other evils inevitably follow. The ignorance produces superstition; the arrogance produces tyranny.

227. For one person who can think, there are at least a hundred persons who can observe.

228. Indeed, no one can mix with his fellow-creatures, without seeing how much more natural it is for them to notice than to reflect.

229. And, inasmuch as thinkers are more prone to accumulate ideas, while observers are more prone to accumulate facts, the overwhelming predominance of the observing class is a decisive reason why induction, which begins with facts, is always more popular than deduction, which begins with ideas.

230. In science, originality is the parent of discovery, and is therefore, a merit; in theology, it is the parent of heresy, and is therefore, a crime. Every system of religion the world has yet seen, recognizes faith as an indispensable duty; but to every system of science it is a hindrance, instead of a duty, inasmuch as it discourages those inquisitive and innovating habits on which all intellectual progress depends. The theologian, thus turning credulity into an honour, and valuing men in proportion as they are simple-minded and easy of belief has little need to trouble himself with facts, which, indeed, he sets at open defiance, in his eagerness to narrate portentous, and often miraculous, events. To the inductive philosopher such a license is forbidden. He is obliged to ground his inferences on facts which no one disputes, or which, at all events, any one can either verify for himself, or see verified by others. And if he does not adopt this course, his inferences be they ever so true, will have the greatest difficulty in working themselves into the popular mind, because they will savour of a subtlety and refinement of thought, which, more than any thing else, predisposes common understandings to reject the conclusions at which philosophers arrive.

231. To the philosophy of ancient Greece, we find a vast body of massive and original thought, and, what is infinitely better, we find a boldness of inquiry and a passionate love of truth, such as no modern nation has surpassed.

232. Superstition and science, the most irreconcilable of all enemies, flourished side by side, unable to weaken each other.

and unable, indeed, to come into collision with each other. 501  
There was co-existence without contact.

233. Every man who, in the exercise of his sacred and inalienable right of free judgment, refuses to acquiesce in those religious customs, which time, indeed, has consecrated, but many of which are repulsive to the eye of reason, though to all of them, however irrational they may be, the people adhere with sullen and inflexible obstinacy.

234. It is by science, and by science alone, that these horrible delusions are being dissipated. Events, which formerly were deemed supernatural visitations, are now shown to depend upon natural causes, and to be amenable to natural remedies. Man can predict them, and man can deal with them. Being the inevitable result of their own antecedents, no room is left for the notion of their being special inflictions. This great change in our opinions is fatal to theology.

235. Science ascribes to natural causes, what theology ascribes to supernatural causes. According to this view the calamities with which the world is afflicted, are the result of the ignorance of man, and not of the interference of God. We must not, therefore, ascribe to Him what is due to our own folly, or to our own vice.

236. There must be a necessary connexion between even the most remote and dissimilar events. They know that every discrepancy is capable of being reconciled, though we, in the present state of knowledge, may be unequal to the task. There is their faith, and nothing can wean them from it. But the great majority of people have a different faith. They believe that what is unexplained is inexplicable, and that what is inexplicable is supernatural. Science has explained an immense number of physical phenomena, and therefore, even to the vulgar, those phenomena are no longer seem supernatural but are ascribed to natural causes. On the other hand, science has not yet explained the phenomena of history; consequently, the theological spirit lays hold of them, and presses them into its own service. In this way there has arisen that famous and ancient theory, which has received the name of moral government of the world. It is a high-sounding title, and imposes on many, who, if they examined its pretensions, would never be duped by them. For, like that other notion which we have just considered, it is not only unscientific, but it is eminently irreligious. It is, in fact, an impeachment of one of the noblest attributes of the Deity. It is a slur on the Omniscience of God. It assumes that the fate of nations, instead of being the result of preceding and surrounding events, is specially subject to the control and interference of providence.

237. They who dissatisfied with this little world of sense, seek to raise their minds to something which the senses are unable to grasp, can hardly fail, on deeper reflection, to perceive how coarse and material is that theological prejudice, which ascribes to such a Power the vulgar functions of a temporal ruler, arrays him in the garb of an earthly potentate, and represents him as meddling here and meddling there, uttering threats, inflicting punishments, bestowing rewards. These are base and grovelling conceptions, the offspring of ignorance and of darkness. Such gross and sordid notions are but one remove from actual idolatry. They are the draff and offal of a bygone age, and we will not have them obtruded here. Well suited they were to those old and barbarous times, when men, being unable to refine their ideas, were, therefore, unable to purify their creed. Now, however, they jar upon us; they are incongruous; their concord is gone. Every thing is against them. They stand alone; there is nothing left with ~~the~~ which to harmonize. The whole scope and tendency of modern thought forced upon our minds conceptions of regularity and of law, to which they are diametrically opposed. Even those who cling to them, do so from the influence of tradition, rather than from complete and unswerving belief. That child-like and unhesitating faith, with which the doctrine of interposition was once received, is succeeded by a cold and lifeless assent, ~~ex~~ very different from the enthusiasm of former times. Soon, too, this will vanish, and men will cease to be terrified by phantoms which their own ignorance has reared. This age, haply, may not witness the emancipation; but, so surely as the human mind advances, so surely will that emancipation come. It may come quicker than any one expects. For we are stepping on far and fast. The signs of the time are all around, and they who list may read.

238. Accustoming ourselves to look upon heat as simply one of the forms of force, all of which, such as light, electricity, magnetism, motion, gravitation, and chemical affinity, are constantly assuming each other's shape, but, in their total amount, are incapable either of increase or of diminution. This grand conception, which is now placing the indestructibility of force on the same ground as the indestructibility of matter, has an importance far above its scientific value, considerable as that undoubtedly is. For, by teaching us that nothing perishes, but that, on the contrary, the slightest movement of the smallest body in the remotest region, produces results which are perpetual, which diffuse themselves through all space, and which, though they may be metamorphosed, cannot be destroyed, it impresses us with such an exalted idea of the regular and compulsory march of physical affairs, as must eventually influence other and higher departments of enquiry. (finis)

there is but one sovereign power, that nations cease to be independent and self-governing. And the argument seems to me conclusive so far as it is negative. While the characters of nations are not essentially different from what they are, nor, thing less than the absolute absorption of their independence in one comprehensive sovereign will can secure them exemption from war. But, that granted, two strong objections present themselves against our allowing it any further validity, any positive truth worth. First, although nothing else, a complete spiritual regeneration of human nature excepted, can avail, probably even it would fail. Suppose it so far realised--suppose nations to become unanimously so profoundly convinced of the evils of war, as to sacrifice their independence in favour of a single common power,--how could they guard against the obvious danger of its becoming a tyranny requiring to be overthrown? Is it not likely that leviathan would take to devouring those who had created him? Is it not likely that a universal government would be, as Kant has argued, a very bad government, having far more to do than it could possibly do well, and, in consequence, doing everything ill? It could not be other than very ignorant of the condition and wants of large provinces of its empire; it could have little zeal for the welfare of large provinces of its empire; it must necessarily be above responsibility. Is it not likely, then,--is it not almost certain,--that the world under its rule would fluctuate between anarchy and despotism; that wars in the form of revolts would be more numerous even than now; and that the world's standing army would require to be larger, and its military budget heavier than ever? Secondly, even peace so obtained would be too dearly bought. What would be given for it would be the life, the independence, the moral dignity of nations, and that is more than even peace is worth. A peace founded on the sacrifice of the nationality of peoples is only the peace of a cemetery.

I see no probability, however of getting perpetual peace cheaper. International congresses, Amphictyonic leagues, and high courts of nations, might all, I believe, be shown to be more likely to increase wars than to diminish them, to become the instruments of ambition than safeguards against it. The less nations try to realise these plans, the better for the weak and honest among them. The reference of international disputes to arbitrators chosen by the contending parties, is of a different character. It may in many cases be most reasonable and proper--it may often preserve peace when endangered; but most certainly it will never extinguish war, and may occasionally give rise to it instead of preventing it.

War has its source in evil lusts, from which no external means or contrivances will deliver us, and which mere worldly prudence will never effectually control. It will cease only when the law of righteousness is fully realised in the conduct of nations, which will only be when the truth has made all individuals free. Not till then will earth see Kant's "republics" and the "perpetual peace" which is to reign among them.

63) All these attempts proceed on false principles of interpretation, and tend to darken any little light we have on the pre-meval history of man.

64) By far the greatest of Kant's services to the science of history, as to every other special science, was the marvellous impulse which he gave to the scientific spirit by his investigations into the nature, conditions, and limits of knowledge itself. These investigations--the most profound and the most comprehensive ever made--broke the dogmatic slumber of Europe, dispelled a host of cherished dreams, and allowed a flood of light to pour in through new openings.

65) The highest goal, that of becoming wholly an object to herself, is first attained by nature through what is highest and last, reflection, which is nothing else than man, or, more generally, what we call reason, through which nature first completely returns into herself, and whereby it becomes obvious, that nature is originally identical with what is known in us as intelligent and conscious.

66) Sir William Hamilton's refutation of Schelling, and indeed the whole reason of his essay, proceeds on the supposition or principle that there is one truth at least common to all intelligences, or absolute in Ferrier's sense of the word,--viz. that no intelligence can know what is out of relation to its own powers of knowing--that every act of knowledge involves the condition of subject and object--that a unity or cognition exclusive of the dualism of subject and object is inconceivable and absurd.

67) Emanation, evolution, disseverance, fall, are words without the slightest meaning when used of the absolute; the very fact indeed, of their being so used, proved that the absolute to which they are applied is a coarse creation of the sensuous imagination.

68. They are all more or less fanciful and mystical thinkers, wonderfully bold in assertion, and unusually weak in demonstration--very religious, very poetical, and utterly unscientific.

69. Nothing of the sort, however, is accomplished, or even so attempted, by Goerres. Not only strict demonstration but solid proof of every kind is wanting. Assertions, fancies, phrases, these occupy the place which should have been filled with facts and arguments.

70. That is how Schlegel starts. To me the start seems a stumble. The assurance that philosophy has only one presupposition, the existence of the internal life, is contradicted in the very act of being uttered.

71. An intellectual platitude shows itself, which seeks to compensate by smoothness of diction for frequent feebleness and cessation of thought.

72. Naturalism came first, anthropomorphism next, and last of all through the long labours of reflection, the notion of one Being was reached; but the notion was purely a product of speculation.

73. To Schlegel, as to every other author who has attempted to theorise on the same presuppositions, history, since the reformation, is not a source of instruction but of perplexity. It is not explained, but merely pronounced an enigma which must be referred to "the wonderful secret of the divine decrees in the conduct of mankind". It is not brought within the sphere of philosophy, but confessed to lie beyond it.

74. He pursued a path of his own: after failing to find satisfaction for his mind and heart in the doctrines of his teachers or in older systems, he wrought out with quiet independence and the most praiseworthy perseverance a philosophy which is as much entitled to be regarded as original as that of Fichte or Schelling or Hegel.

75. A voice like his had little chance of being listened to, so long as the ears of men were bewitched by their magnificent professions and promises. These two mighty sorcerers drew almost the whole philosophical world in wonderment after them.

76. He admitted that the so-called proofs were most valuable in awakening the mind to a consciousness of what is the light of all seeing, the condition of all our knowing; and so far from beginning at once, like Schelling and Hegel, with the positing of the absolute and objective first principle, he insisted that philosophy was bound to start with what is subjectively certain, self-consciousness, and thence methodically to rise by a process of analysis, which he was minutely described, to the recognition of the highest truth.

77. The principle of the identity of contraries--the principle that each thought and thing has in it the opposite of itself, that all position is likewise negation, that in affirming itself, that all a thought or thing likewise denies itself,

but instead of thereby destroying itself, reconciles itself to itself in a new concrete positive thought or thing which is all the richer and more complex for the negation of the previous one, and which is in turn no sooner posited than rejected with a like result as before, so that the process has no stop until the truth of all knowing and being is completely evolved. 78. While China is the region of prosaic commonplace understanding, India is that of extreme sensibility and unregulated imagination. The spirit is there in an inebriate and delirious dream, revelling in a maze of wildest extravagance, clearly conscious of nothing, confusing together what is most sacred and what most gross, sublime truths and ludicrous absurdities, spiritualising sense and sensualising spirit, regarding the universal as particular and the particular as universal, apprehending nothing steadily and firmly, but everything as some other thing than itself. Its dream has found embodiment in the monstrous medley of pantheism, naturalism, and idolatry which constitutes Brahminism.

79. The childhood of history has now passed away, with its vagueness and want of insight, its dependence and credulity.

80. It breaks the heart of the world, causes it to feel the nothingness of natural life, drills and disciplines it into aversion to what reality has to offer, and thereby drives the spirit back into the depths of its own inner being, compels it to know itself in its essential nature as a spirit, and to seek satisfaction in a spiritual empire.

81. We know what Hegelian demonstration means. It is not proof, deduction, in the ordinary and only legitimate sense of the terms; it cannot be reduced to syllogistic forms, does not obey syllogistic laws; it presupposes a false separation of the reason from the understanding, and, under the pretence of checking the presumption of the latter, allows the former the most extraordinary liberties, and, in particular, exemption from the logical laws of thought, the axiom of identity, and the principle of contradiction. Hegel would not fail to be conscious that he was setting aside, in his argumentation, the authority that of the syllogism, and breaking one or other of its laws every few minutes; but, being a man not easily daunted, he calmly claimed ~~it~~ to have a right to do so. It was not he who was wrong, it was the syllogism, which might be good ~~enough~~ enough for the ordinary understanding and common people, but was no valid criterion of speculative reason, or obligatory standard for true philosophers.

82. He hurt himself more than he hurt syllogism. The reasoning which he employed against it was so unfair and feeble as to



show that the cause which needed such reasoning was desperate, and that the dialectic which pretended to be above the necessity of conforming to the laws of the syllogism, was a delusion  
 83. Hegel insists that the final cause of history is gradually realised through the conflict of the passions, private aims, and selfish desires of men and nations, which the universal reason, in its cunning, uses and sacrifices for its own advantage. Underlying private passions and individual views there are universal principles, which are gradually evolved by the very activity of warring desires and intellects.

84. Truly the spirit must be very cunning, and very cruel and selfish besides, for what it contrives to sacrifice to itself is nearly the whole of humanity and history. And to what end? All in order that the spirit may learn that two propositions about itself are not quite true, and that a third is true-- these propositions being such that it is most wonderful how so cunning a spirit could ever have been ignorant of their character. Whence all this waste? Why, instead of creating humanity, and sacrificing the most of it, and toiling slowly and painfully through nations and ages, did the spirit not create Hegel alone, and find out what it wanted at once?

85. Hegel cuts off untold centuries from the early history of mankind; and this also, it seems to me, he had no right to do.

86. Humanity must have had a long existence before what Hegel calls its childhood. This primeval existence lies entirely outside of the formula.

87. There is reason, however, to believe that all nations will yet be linked together, and called on to contribute what is in them to the development of our race and the good of its members. The whole course of events decidedly tends and advances to that end. Europe, until comparatively recent times, was broken up into isolated societies, which had neither interest nor sympathy in each other; the feudal nobility, the clergy, and the boroughs, had laws essentially different from one another; their manners were equally different; ~~from~~ there were, properly speaking, no nations; there was no general interests, no union, no pervading life. That has, however, been done away with; the barriers of class have been overthrown; nationalities and peoples have risen on their ruins; and now at length and now the aspirations of men extend far beyond even national boundaries; and the brotherhood of European nations, their solidarity, their mutual dependence, is a generally recognised fact. Will the process cease here, or will it, as all other natural and spiritual processes are seen to do, go on to its legitimate end issue? I cannot understand why humanity alone

should fail to accomplish what its constitution and character of its development declare it to have been designed for. On the contrary, it seems to me that just as a man of sufficiently clear and profound intelligence living in the 14th or 15th century--these two great centuries of transition--might have confidently foretold the fall of the medieval feudalism, and the rise of modern nationalities on its ruins; so any man whose eye can take a truthful account of the nature and tendencies of religious, social, and political movements in the present, as well as scan the past, and grasp the principles which have regulated it, may clearly discern that human life will yet manifest itself as a united and universal thing.

88. Philosophy had led up to without being able to lay hold of and secure--viz. primordial and transcendental being.

89. All that sacred lore which filled with wonder and with pious fear The wise of hellas, folly later deemed By the cold scoffers of barbaric rome, Of this somewhat to me the Muse revealed, That I one arm of Times far-stretching sea might know, one ring upon the jewelled hand of truth might touch and what she showed to me, The primal deed and thought of men behold, I dedicate to thee.--BARON BUNSEN, from the "DEDICATION TO SCHELLING" prefixed by Bunsen to the 4th Vol. of Egypt's

Place in Universal History, and translated by C.H. Cottrell

90. In order to discover law in the succession of events, philosophy is indispensable; for without its aid we cannot determine in what progress consists, or where it is to be found, nor separate what is essential in the facts from what is accidental.

91. He was quite correct in thinking that in language and religion we may find memorials of a period in human history long prior to the existence of the simplest written records; but the assumption that we have in them absolutely the oldest historical monuments, and that they together even tell us all that is to be known of the primeval life of man--is obviously unwarranted. It is indubitable that the earth has preserved in its stony tablets countless tiny and feeble creatures which lived millions of ages before man appeared on its surface; and there can be nothing, therefore, inherently improbable in supposing that it may have preserved traces of human agency older than any word or belief which comparative philology or the science of religions can discover.

92. When we state the truth thus, we see at once that science needs no theological presupposition. It starts from its appropriate facts--from experience--although it may end by showing that the facts are such that they must have originated in the

divine mind. The second affirmation is, that so much of the <sup>509</sup> history of modern Europe has already run that it is possible to see the lines of direction of the entire movement converging to a single end, and to draw a probable conclusion regarding the future from the past, founded on the analogy of the lives of modern nations to those of antiquity. It does not seem to me,

however, that it is necessary to assume anything even in this respect. We know that a considerable portion of history has run, and in a particular course.

93. The nations which can even seem to have died of ages are but few. I doubt, indeed, if any nation can be shown to have died merely of age--merely of internal decay. It is certain that if Greece had been sound within she would have made a better resistance to the Romans; and that if the vital powers of Rome had not been sapped, she would have driven back the Goths; but it is not certain--it is not the fact--that Greece and Rome died merely because they had reached the end of their lives. No satisfactory proof that they could never by any possibility, or in any circumstances, have recovered themselves, had they been left to themselves, has ever been presented, and is not likely to ever be presented. Then, where is the warrant for supposing that a nation has a certain definite vitality in it

like an individual? There is none. It is a mere figure of speech to talk of the birth of a nation, or of what a nation brings with it into the world at birth.

94. Pessimism is no new thought, but one almost as old as reflection, and which has in no age failed to find some measure and form of expression; but Schopenhauer was the first speculative thinker, at least in Europe, to develop it into a distinctly philosophic shape, and to maintain, with the clearest consciousness of what he was doing and the most thorough conviction, that it was the true and adequate theory of man's career and destiny.

95. Count over the joys thine hours have seen, Count over thy days from anguish free; and know, whatever thou hast been, 'tis something better--not to be...Byron.

96. Its natural tendency is--its providential mission must be--to cause men to look clearly and fully at the serious and tragical side of existence,--that from which they are most apt to turn away in order to take refuge in pious commonplaces about the divine goodness and everything being for the best,--and to show the shallowness of all theories and opinions which overlook how awful the disorder of the world is, how deeply rooted will and desire are in want, how closely dissatisfaction clings to all mortal being, how transitory and imperfect is all earthly enjoyment, how engrained evil is in human nature

and how little the labours of countless generations and the boasted achievements of science have done to free us from the slavery of sin. It must certainly be taken into account when we raise and examine the question on which both optimism and pessimism turn, what is the worth of human life? what is the aim and significance of history?

96. He had also the merit of seeing that the connection between history and psychology is of the most intimate and comprehensive character. There can be no reasonable doubt that the science of history must be essentially a psychological science; that the true centre where all the manifold elements of an adequate theory of human development must meet is the mind of man.

97. The historian, in order faithfully to recall and represent what had really been in the past, must not only ascertain by an impartial and searching criticism precisely what the outward facts were, and how they were connected, but must penetrate to the invisible forces or ideas in which they originated, and must even reach down and stretch back to those ideas which have pervaded and shaped the general course of history, and must, above all, grasp firmly and comprehensively that idea of humanity itself, the realisation of which in all aspects and under all forms is the end of universal history.

98. The results of the intellectual toils of one age are psychologically so transformed as to become elementary notions or at least obvious truths to a succeeding age; that a long series of scientific discoveries, by which the mind has risen slowly and with difficulty, step by step, generation after generation.

99. Only less than what he owes to nature is what he owes to the thorough discipline in physical, and especially in physiological science, acquired in passing through the curriculum of studies required for medical graduation. His eminence as a physiologist and pathologist is unquestioned. In this respect he has an enormous advantage over almost all his philosophical compeers, and he has fully proved that he knows how to profit by it.

100. A wise scepticism, a distrust of easily formed generalisations. It is rare to find an intellect so inventive and suggestive, and at the same time so habitually on its guard both against the merely plausible conjectures which often pass even in the scientific world as certainties, and against the self-illusions of its own fancy. This characteristic has led to his being sometimes described as over-sceptical and undecided; but it is assuredly in all departments

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of science a valuable habit of mind, and in the region of his-  
torical speculation one absolutely invaluable. I have nowhere  
met with so clear and truthful an exposition of what is ration-  
al; and exposure of what is deceptive, in those vague and  
grandiose views regarding the relation of nature to man which  
Schelling, Steffens, Hegel, Lasaulx, and so many others, have  
oracularly promulgated.

101. They admirably exemplify, I think, the humility and cau-  
tion in combination with courage and ingenuousness which char-  
acterise the true scientific spirit not less than do its intel-  
lectual peculiarities. The sincerity of a man's love of truth,  
and the degree to which he has cultivated it, can have no bet-  
ter criteria than the measure of his anxiety not to over-esti-  
mate the amount of certainty of his knowledge, and of his rea-  
diness to confess its inadequacy and imperfections.

102. Hegel has not endeavoured, to solve, in his philosophy of  
history, the problem of the relation of necessary law to per-  
sonal freedom, but has, implicitly or inferentially, sacrifi-  
ced the latter to the former. This problem, according to  
Hermann, is central in historical science; and its solution  
must be sought, not by deduction from a definition, not outside  
of history, but in an unprejudiced and comprehensive study of  
human development as a whole.

103. Necessity and freedom are both present in history---  
that the one does not exclude the other; but he has to confess  
that their co-existence is a riddle which he cannot solve. The  
philosophy of history, as he conceives of it, takes care to  
suppress neither.

104. If we can, through honest study of history as it has  
really been, work our way even a little into an understanding  
of the great plan which has been slowly realised through mil-  
lions of ignorant, selfish, perverse human wills in countless  
generations, we shall thereby obtain a veritable increase of  
our knowledge of God's character and ways.

105. He has looked more for meanings than for explanations, for  
ends than causes; and probably his reflections are, in conse-  
quence, seldom scientific results; but they are generally, I  
believe, such conclusions as science cannot afford to overlook  
---truths fitted to indicate and illumine the way to  
science.

(translated) (First Selection)

"THE RAINWALL OF NAGARDUNA" by GLOBE in Journal of  
The Royal Asiatic Society of Great Britain & Ireland. 1934.

I. On the other hand, the law of salvation consisting in the  
subtle and deep vision (of reality) was said by the victorious  
ones to be terrific to foolish men who have not ears (prepared  
to hear it)

2. when the foolish man hears the utterance: "I am not, I never shall be, nothing belongs nor ever will belong to me" he is stricken with fear, while the wise man gets over every fear.
3. The Buddha, who utters exclusively what is good to creatures has stated them to be the offspring of the error that there is an ego and something belonging to the ego.
4. From the point of view of the absolute truth it is wrong to say that there is an ego or that there is something belonging to the ego, because both these assumptions are impossible when one has fully understood the reality of things.
5. The groups forming a person are originated from the assumption of a personality, but this personality is, from the standpoint of the absolute truth, unreal; then, if the seed of something is unreal, how can its sprout be real?
6. If one considers the groups as unreal, the assumption of a personality is abandoned; when the assumption of a personality is abandoned there is no more room for the groups.
7. Just as through the medium of a mirror one sees the reflex of one's face, though it is in fact nothing real, even so one perceives the personality through the medium of the groups, though, in truth, it is nothing real, but like the reflex of the face.
8. Just as without the medium of a mirror no reflex of the face can be seen, even so without the medium of the groups, the personality cannot be perceived.
9. When a man has recognised (that the idea of) the growth of cause and effect and (that of) their destruction must be understood in this way, he cannot maintain either that this world is not or that it is in reality.
10. But, if a man lacking discrimination hears this law which puts an end to all sorrows, he, on account of his ignorance, fears a place where there is nothing to be feared, and trembles.
11. When they say that all this will not exist in the Nirvana, this tenet does not make you afraid; but when we state that here everything is not existent, how is it that this statement fills you with fear?
12. In the condition of salvation (as you believe it to be) there are neither the groups nor the ego. But if such a kind of salvation is dear to you why do you not like the elimination of the individual ego and of the groups in this very existence (as preached by our doctrine)?
13. But Nirvana is not even non-existence; how can it be existence? Nirvana is called the suppression of any notion of existence and non-existence.

14. But when through the right knowledge one has suppressed any notion of existence or non-existence, one is beyond sin and virtue. Therefore the saints say that this is the salvation from good as well as from bad conditions of existence. 513

15. If a cause is born before the effect or along with it, in both cases, from the standpoint of the absolute truth it cannot be the cause. In fact, the notion of birth cannot be conceived either from the conventional or from absolute point of view.

16. The notion of relation may be expressed in this way: when this thing exists this other thing also exists, for example, the idea of short in relation to that of long; when this thing is produced this other thing also is produced, for example, the light when there is a lamp.

17. If there is not the idea of short there cannot be, that of long, as a self-existent thing; if there is no lamp it is impossible to have any light.

18. When one understands that the origin of the notions of cause and effect is like this, one cannot be the follower of the nihilistic view, in so far as he admits that the real nature of this world consists in the display of subjective differentiation.

19. Destruction also is derived from the display of subjective differentiation, and therefore one cannot admit that it is something real in itself. In such a way one does not become a follower of the realistic doctrine. Therefore, in so far as one has taken standpoint in neither view, one attains to salvation.

20. A form seen from afar becomes manifest to the eyes when one gets near to it. If a mirage were really water, how is it that this cannot be seen when one gets near?

21. This world does not appear to those who are far away (from the truth) as it appears to those who are near (to it)--that is like a mirage devoid of specific characteristics.

22. Just as a mirage looks like water but it is neither water nor something real, in the same way the groups look like the ego, but in fact they are neither the ego nor something real.

23. If a man (seeing from afar) a mirage, believing that it is water, goes near to it and then thinks that there, there is no water, this man is a fool (because he did not yet realize that it was a mirage which he saw, and water, therefore, is out of question. G.I.)

24. So when a man takes this world, which is similar to a mirage to be either existent or non-existent that man is under the influence of bewilderment. But if there is bewilderment there is no salvation.

25. (For us) there is no thesis to be demonstrated, no rules of conduct, and on account of our taking shelter in the supreme illumination, not even mind, our doctrine is really the doctrine of nothingness. How then can we be called nihilists?

26. You may ask the common people along with its philosophers either the Samkhyas or the Vaisesikas or the Jainas or those who maintain the existence of a personality as represented by the five groups whether they preach a doctrine like ours beyond the dualism of existence and non-existence.

27. Therefore you must realise that this present of the law going beyond any dualism of existence and non-existence is the ambrosia of the teaching of the Buddhas known as the deep one.

28. How can this world be something real, since it does not vanish into non-existence nor come to existence nor even possess the duration of an instant, and is, therefore, beyond the threefold temporal relation?

29. From the standpoint of absolute truth, both this world as well as Nirvana are equally non-existent, either in the future or in the past or in the present: how can then any difference between them be real?

30. Since there is no duration, there is in truth neither origin nor destruction; how can therefore (this world) be really born, permanent, destroyed?

31. If there is always change into new forms is not, then, existence momentary? If, on the other hand, there is no change how could you explain the modification which we perceive positively in things?

32. One thing is momentary because either it disappears partially, or totally. But since no difference appears in the two cases, therefore both assumptions are equally illogical.

33. If things are mere moments, they are, then, in no way existent; therefore any temporal relation like that of oldness, etc. would be impossible; if, on the contrary, things are not momentary, on account of their duration any temporal relation like that of oldness, etc., would be equally impossible.

34. If the instant has a final moment, we must assume that it has the two other moments as well viz. the initial and the middle; but inasmuch as the instant consists of three moments the world cannot have the duration of the instant.

35. Again, beginning, middle, and end must be considered to be like the instant, viz. divided each one into three moments; the condition of being beginning, middle, and end is not existent by itself nor by another.

36. No (atom) is simple being many-sided; and no (atom) is sideless (in so far as its connection with other atoms would, then be impossible); on the other hand the idea of plurality is



inconceivable without that of unity nor that of non-existence without that of existence.

37. Non-existence of existence is only possible through destruction or antithesis; but how can destruction or antithesis be conceivable if existence is logically impossible?

38. Therefore attainment of Nirvana does not imply in fact any destruction of worldly existence. That is why even the Buddha, when requested whether this world has an end, remained silent.

39. Therefore, the wise men realize that the All-knower is really the All-knower, because he did not preach this deep doctrine to those who are unfit (to hear it and cannot, therefore, rightly understand it).

40. Indeed the Perfect Buddhas, who have realized the absolute truth, stated that this law, conducive to salvation, is deep, beyond the attachment to any particular thesis, stating the existence of nothing which one can depend upon.

41. Ignorant men, who like to state the existence of something which they can depend upon and did not yet get rid of contradictory theses like that of existence or non-existence of things feel but fear of this law which does not state the existence of anything we can depend upon, and are then ruined.

(2<sup>nd</sup> selectio  
etc.)

Giuseppe Tucci's Commentary on Ratnavali.

1. The way to salvation is represented by the Transcendental Wisdom, prajna, the teaching of which cannot be imparted to those who are not yet ripe to receive it. The punya-sambhara or moral purification, must therefore always precede the investigation of the Sunyata viz. the doctrine of the non-existence of independent things. Later schools of Mahayana will also state that the path to salvation is two-fold, in so far as it consists of upaya praxis and prajna. For Nagarjuna, the Upaya is not yet karuna, as in the mystic sects alluded to, but chiefly sraddha, faith, upon which he largely insists in his Ta che tu lun, the big commentary upon the prajna-paramita. Now Nagarjuna expounds what is salvation and the way which leads to it, viz. prajna, whose essence consists in the doctrine of the voidness of everything and which, on account of its depth, is likely to fill with fear those we are not yet fit for it to hear it. Therefore the teaching of Buddha is always based upon the knowledge of the moral and mental preparation of his disciples and hearers, upaya-kausalya. For the wise man there is no fear, because, having realized the truth of this doctrine, he gets over any attachment to the idea of the personality or of something belonging to it, and therefore the samsara, which is the first cause of fear, vanishes for him. But for the others--as explained in the following

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sloka--the samsara will continue to exist, in so far it is a mere creation of their wrong assumption of a personality and of the existence of things. The sentence; "From the point of view of the absolute truth" implies that the ego, etc., may be said to exist only from the point of view of the conventional worldly truth. Whatever was in a previous moment non-existent is devoid of self-existence and therefore cannot become to existence by its own agency; nor can existence be active upon itself. It cannot be produced by another, because the idea of cause is equally an antinomy; in fact the cause is such, only in relation to its effect, but then, as long as the effect is not produced it is absurd to speak of cause, and, if this cause is non-existent, a fortiori the effect will be non-existent.

The third antinomy; "neither by itself nor by another" is evident, being the consequence of the two others. To the refutation of the idea of time Nagarjuna has dedicated the second chapter of his Madhyamikakarikas. The meaning is that it is not produced in the past, because whatever is past is no longer active, nor in the future, because it would be like the birth of a child from a barren woman, nor in the present because the present has no duration. The conclusion of this is that it is impossible to demonstrate either that there is a producer or that there is a thing produced.

The place where there is nothing to be feared is Nirvana, which is suppression of the personality. The notion of cause belongs to the samyrisatya viz. to the relative truth, because, as stated in the following verse, from the paramartha point of view, viz. from the point of absolute truth, the notion of cause is absurd.

Since the cause is called a cause in so far as it produces an effect, it exists before the production of this effect, that that cause cannot be the cause of this effect, because it would have no relation to it.

2. Nihilism is in fact, affirmation of a negation, but for Nagarjuna truth is beyond either negation or affirmation.
3. If things are always changing, they have no time to become old; if there is no change, there is also no eldness, but things would be eternally new.
4. This verse meets the possible objection, viz. if there is no instant, as it is not simple, but complex as being composed of three moments, then the instant would be implicitly represented by these three moments, into which the instant has been decomposed. The answer of Nagarjuna is that they also, if they are something real, must be composed of other moments, and so there would be regressus in infinitum.

moreover, the fact or the condition of being beginning, middle and end is, from the absolute point of view, illogical because it is not by itself, which would be contradictory, nor by another cause, because, in this way, there would not be the necessary connection between the cause and its effect, which is the fundament of the causal relation. So, as demonstrated in the following sloka, everything has only a relative existence.

5. Having shown that the atom or the instant cannot be conceived as being composed of more elementary moments or as having a dimension; the author shows that they cannot be also considered to be a unity, because unity is not conceivable without relation to plurality, and plurality is not conceivable without relation to unity. Therefore, since existence and non-existence are, in fact, impossible to be conceived, even Nirvana cannot be considered as the non-existence of this world.

"THE MEANING OF HISTORY" BY FREDERIC HARRISON.

1. We are, they would say with Bacon, the mature age of the world; with us lies the gathered wisdom of ages. To waste our time in studying exploded fallacies, in reproaching worn-out forms of society, in recalling men who were only conspicuous because they lived amidst a crowd of ignorant or benighted barbarians, is to wander from the path of progress, and to injure and not to improve our understandings.
2. The moment that his intelligence is kindled, and his mind begins to work--that moment he is striving to throw himself into the stream of some previous human efforts, to identify himself with others, and to try to understand and to follow the path of future progress which has been traced out for him by the leaders of his own party or school. Therefore, such a man is not consistent when he says that history is of no use to him. He does direct his action by what he believes to be the course laid out before him; he does follow the guidance of certain teachers whom he respects.
3. Brilliant and ingenious writing has been the bane of history; it has degraded its purpose, and perverted many of its uses. Histories have been written which are but minute pictures of scoundrelism and folly triumphant. Wretches, who if alive now would be consigned to the gallows or the hulks, have only to take, as it is said, a place in history, and generations after generations of learned men will pore over their lives, collect their letters, their portraits, or their books, search out every fact in their lives with prurient inquisitiveness, and chronicle their rascalities in 20 volumes

Such stories, some may say, have a human interest. So has the NEWGATE CALENDAR a human interest of a certain kind.

4. Let us pass untouched these memoirs of the unmemorable-- these lives of those who never can be said to have lived. Pass them all: these riotings, intrigues, and affectations of worthless men and worthless ages. Better to know nothing of the past than to know only its follies, though set forth in eloquent language and with attractive anecdote. It does not profit to know the names of all the kings that ever lived, and the catalogue of all their whims and vices, and a minute list of their particular weaknesses, with all their fools, buffoons, mistresses, and valets. Again, some odd incident becomes the subject of the labour of lives, and fills volume after volume of ingenious trifling. Some wretched little squabble is exhumed unimportant in itself, unimportant for the persons that were engaged in it, trivial in its results.

5. If history has any lessons, any unity, any plan, let us turn to it for this. Let this be our test of what is history and what is not, that it teaches us something of the advance of human progress, that it tells us of some of those mighty spirits who have left their mark on all time, that it shows us the nations of the earth woven together in one purpose, or is lit up with those great ideas and those great purposes which have kindled the conscience of mankind.

Why is knowledge of any kind useful? It is certainly not true that a knowledge of facts, merely as facts, is desirable. Facts are infinite, and it is not the millionth part of them that is worth knowing. What some people call the pure love of truth often means only a pure love of intellectual fussiness. A statement may be true, and yet wholly worthless. It cannot be all facts which are the subject of knowledge. For instance a man might learn by heart the Post-Office Directory, and a very remarkable mental exercise it would be; but he would hardly venture to call himself a well-informed person. No: we ~~cannot~~ want the facts only which add to our power, or will enable ~~xx~~ us to act.

6. Our object is to know something of the simplest principles which underlie all the sciences: to understand practically what mathematical demonstration means; to bring home to our minds the conception of scientific axioms.

7. The proper study of mankind is man. Whilst man is wanting, all the rest remains vague, and incomplete, and aimless. Mathematics would indeed be a jumble of figures if it ended in itself. But the moment we learn the influence which some great discovery has had on the destinies of man; the moment

we feel that the demonstrations of Euclid are things in which all human minds must agree--indeed, are almost the only things in which all do agree,--that moment the science has a meaning, and a clue, and a plan. It had none so long as it was disconnected from the history and the destiny of man--the past and the future. 519

8. More and more certain is our sense of being strong only as we wisely use the materials and follow in the track provided by the efforts of mankind. Everything proves how completely that influence surrounds us. Take our material existence alone. The earth's surface has been made, as we know it, mainly by man. It would be uninhabitable by numbers but for the long labours of those who cleared its primeval forests, drained its swamps, first tilled its rank soil.

9. The experience of every one who was ever engaged in any public movement whatever reminds him that every step made in advance seems too often wrung back from him by some silent and unnoticed power; he has felt enthusiasm give way to despair, and hopes become nothing but recollections.

What is this unseen power which seems to undo the best human efforts, as if it were some overbearing weight against which no man can long struggle? What is this ever-acting force which seems to revive the dead, to restore what we destroy, to renew forgotten watch-words, exploded fallacies, discredited doctrines, and condemned institutions; against which enthusiasm, intellect, truth, high purpose, and self-devotion seem to beat themselves to death in vain? It is the Past. It is the accumulated wills and works of all mankind around us and before us.

10. In all human affairs there is this peculiar quality. They are the work of the combined labours of many. No statesman or teacher can do anything alone. He must have the minds of those he is to guide prepared for him. They must concur, or he is powerless. In reality, he is but the expression of their united wills and thoughts.

11. A man may learn much true history, without any very ponderous books. Let him go to the museums and see the pictures, the statues, and buildings of Egyptian and Assyrian times, and try to learn what was the state of society under which men in the far East reached so high a pitch of industry, knowledge, and culture, three thousand years before our savage ancestors had learned to use the plough.

12. Let us, then place ourselves back in imagination at a period when the whole surface of the earth was quite unlike what it is now. Let us suppose it as it was after the great geologic change--~~xxx~~ the greater portion of its area covered with primeval forests, vast swamps, dense jungles, moors, prairies and

arid deserts. We must not suppose that the earth had always the same face as now. Such as it is, it has been made by man; the rich pasturages and open plains have all been created by his toil--even the grain, and fruits, and flowers that grow upon its soil have been made what they are by his care. Their originals were what we now should regard as small, valueless, insipid berries or weeds. As yet the now teeming valleys of the great rivers, such as the Nile, or the Euphrates, or the Po were wildernesses or swamps. The rich meadows of our own island were marshes; where its cornfields stand now, were trackless forests or salt fens. Such countries as Holland were swept over by every tide of the sea, and such countries as Switzerland, & Norway, and large parts of America, or Russia, were submerged beneath endless pine-woods. And through these forests and wastes ranged countless races of animals, many, doubtless, long extinct, in variety and numbers more than we can even conceive.

Where in this terrible world was man? Scanty in number, confined to a few favourable spots, dispersed, and alone, man sustained a precarious existence, not yet the lord of creation, inferior to many quadrupeds in strength, only just superior to them in mind--nothing but the first of the brutes.

12. The forests, moreover, had to be cleared. Step by step man won his way into the heart of those dark jungles; slowly the rank vegetation was swept off, here and there a space was cleared, here and there a plain was formed which left a patch of habitable soil.

Everywhere man began as a hunter, without implements, without clothing, without homes, perhaps without the use of fire. Man's supremacy over the brutes was first asserted when his mind taught him how to make the rude bow, or the flint knife, or to harden clay or wood by heat. But not only were all the arts and uses of life yet to be found, but all the human institutions had to be formed. As yet language, family, marriage, property, tribe were not, or only were in germ. A few cries assisted by gesture, a causal association of the sexes, a dim trace of parentage or brotherhood, a joint tenure by those who dwelt together, were all that was. Language, as we know it, has been slowly built up, stage after stage, by the instinct of the entire race. Necessity led to new sounds, which use developed; sounds became words, words were worked into sentences, and half-brutish cries grew into intelligible speech. Our earliest teachers were those whose higher instincts first taught men to unite in permanent pairs, to group the children of one home, to form into parties and companies, to clothe themselves, and put checks upon the violent passions. They who first drew savage man out of the life

of unbridled instinct and brutal loneliness; who founded the<sup>521</sup> practices of personal decency and cleanliness; who first taught men to be faithful and tender to the young and the old, the woman, and the mother; who first brought these wild hunters together, and made them trust each other and their chief--these were the first great benefactors of mankind; this is the beginning of history of the race.

When such was the material and moral condition of man, what was his intellectual condition? what were his knowledge, his worship, and his religion? Turn to the earliest traditions of men, to the simple ideas of childhood, and especially to the savage tribes we know, and we have the answer. Man's intellect was far feebler than his activity or his feelings. He knew nothing, he rested in the first imagination.

13. He never asked why the sun or moon rose and set. They were bright beings who walked their own paths when and as they pleased. He never thought why a volcano smoked, or a river overflowed; or thought only that the one was wroth and roared, and that the other had started in fury from his bed.

14. In this first struggle with nature, man was not long quite alone. Slowly he won over to his side one or two of the higher animals. This wonderful victory assured his ultimate ascendancy. The dog was won from his wolf-like state to join and aid in the

chase. The horse bowed his strength in generous submission to a master. We do not reflect enough upon the efforts that this cost. We are forgetful of the wonders of patience, gentleness, sympathy, sagacity, and nerve, which were required for the first domestication of animals. We may reflect upon the long centuries of care which were needed to change the very nature of these noble brutes, without whom we should indeed be helpless. By degrees the ox, the sheep, the goat, the hog, the camel, and the ass, with horse and dog, were reared by man, formed part of his simple family, and became the lower portion of the tribe. Their very natures, their external forms were changed. Milk and its compounds formed the basis of food. The hunter's life became less precarious, less rambling, less violent. In short, the second great stage of human existence began, and pastoral life commenced.

With the institution of pastoral--a modified form of nomad--life, a great advance was made in civilization. Larger tribes could now collect, for there was now no lack of food. Tribes gathered into a horde; something like society began. It had its leaders, its elders, perhaps its teachers, poets, and wise men. Men ceased to rove for ever. They stayed upon a favourable pasture for long periods together. Nest, property.

15. Leisure brought the use of fresh implements. Metals were found and worked. The loom was invented; the wheeled car came

into use; the art of the smith, the joiner, and the boat builder. New arts required orderly rule. Society had begun. A greater step was yet at hand. Around some sacred mountain, or grave, in some more favoured spot, where the horde would longest hold or oftenest return, some greater care to clear the ground, to protect the pasture, and to tend the plants was shown; some patches of soil were scratched to grow some useful grains, some wild corn ears were cultivated into wheat, the earth began to be tilled. Man passed into the third great stage of material existence, and agriculture began.

Agriculture once commenced, a new era was at hand. New organised society was possible. We must regard this stage as the greatest effort towards progress ever accomplished by mankind. We must remember how much had to be learnt, how many arts had to be invented, before the savage hunter could settle down into the peaceful, the provident, and the intelligent husbandman. What is all our vaunted progress to this great step?

16. Since it is with agriculture solely that organised society begins, it is with justice that the origin of civilisation is always traced to those great plains where alone agriculture was then possible. It was in the basins of the great Asian rivers, the Euphrates, the Tigris, the Indus, the Ganges, the Yangtse-kiang, and in that of the Nile, that fixed societies began. Here, where irrigation is easy, the soil rich, the country open, cultivation arose, and with cultivation of the soil the accumulation of its produce, and, with more easy sustenance, leisure, thought, and observation. Use taught man to distinguish between matter and life, man and brute, thought and motion. Man's eyes were opened, and they saw that nature was not alive, and had no will. They watched the course of the sun, and saw that it moved in fixed ways. They watched the sea, and saw that it rose and fell by tides. Then, too, they needed knowledge and they needed teachers. They needed men to measure their fields, their barns, to teach them to build strongly, to calculate the seasons for the, to predict the signs of the weather, to expound the will of the great powers who ruled them. Thus slowly rose the notion of gods, the unseen rulers of these powers of earth and sky--a god of the sea, of the river, of the sky, of the sun; and between them and their gods rose the first priests the ministers and interpreters of their will, and polytheism and theocracies began.

Thus simply amidst these great settled societies of the plain began the great human institution, the priesthood--at first only wiser elders who had some deeper knowledge of the arts of settled life. Gradually knowledge advanced; knowledge of the seasons



and of the stars or of astronomy, of enumeration or arithmetic, of measurement or geometry, of medicine and surgery, of building, of the arts, of music, of poetry; gradually this knowledge became deposited in the hands of a few, was accumulated and transmitted from father to son. The intellect asserted its power, and the rule over a peaceful and industrious race slowly passed into the hands of a priesthood, or an educated and sacred class. These were the men who founded the earliest form of civilized existence; the most complete, the most enduring, the most consistent of all human societies, the great theocracies or religious societies of Asia and Egypt.

17. The task to be accomplished was immense. It was nothing less than the foundation of permanent and organised society. Till this was done all was in danger. All knowledge might be lost, the arts might perish, the civil community might break up. Hitherto there had been no permanence, no union, no system. What was needed was to form the intellectual and material framework of a fixed nation.

18. They needed judges to direct them, teachers to instruct them, men of science to help them, governors to rule them, preachers to admonish them, physicians to heal them, artists to train them, and priests to sacrifice for them. To meet these wants a special order of men spontaneously arose, by whose half-conscious efforts a complete system of society was gradually and slowly formed. In their hands was concentrated the whole intellectual product of ages; this they administered for the common good.

Gradually by their care there arose a system of regular industry. To this end they divided out by their superior skill all the arts and trades of life. Each work was apportioned, each art had its subordinate arts. Then as a mode of perpetuation skill in crafts, to insure a sound apprenticeship of every labour, they caused or enabled each man's work to become hereditary within certain broad limits, and thus created or sanctioned a definite series of castes.

19. Next they organised a system of government. They established property, they divided out the land, they set up landmarks, they devised rules for its tenure, they introduced law, and magistrates, and governors; provinces were divided into districts, towns, and villages; violence was put down, a strict police exercised, regular taxes imposed. Next they organised a system of morality; the social, the domestic, and the personal duties were minutely defined; practices relating to health, cleanliness, and temperance were enforced by religious obligations; every act of life, every moment of existence, was made a part of sacred duty. Lastly, they organised

national life by a vast system of common religious rites, having imposing ceremonies which awakened the imagination and kindled the emotions, bound up the whole community into a united people, and gave stability to their national existence, by the awful sense of a common and mysterious belief.

20. Here, then, we have civilization itself. All the arts of life had been brought to perfection, and indelibly implanted on the mind of men so that they could never be utterly lost. All that constitutes orderly government, the institutions of society, had been equally graven into human existence.

21. They had indeed great minds who did all this; for they did not so much promote civilization as create it.

22. The debt we owe these men and these times is great. It is said that man learns more in the first year of his childhood than in any year subsequently of his life. And in this long childhood of the world, how many things were learnt! Is it clear that they could have been learnt in any other way? Caste, in its decline, is the most degrading of human institutions. It is doubtful if without it the arts of life could have been taught and preserved in those unsettled ages of war and migration. We rebel justly against all priestly tyranny over daily life and customs. It is probable that without these sanctions of religion and law, the rules of morality, of decency, and health could never have been imposed upon the lawless instincts of mankind. We turn with repugnance from the monotony of those unvarying ages, and of that almost stagnant civilisation; but are we sure that without it, it would have been possible to provide a secure and tranquil field in which the slow growth of language, art, and thought could have worked out, generation after generation, their earliest and most difficult result?

23. Their work was done, and it was time for them to pass away. Century after century had gone by, teaching the same lessons, but adding nothing new. Human life began to be stifled in these primeval forms. The whole empire of the priests grew evil and corrupt. We know them chiefly in their decline.

24. They who had begun by securing progress, now were its worst obstacles. They who began to rule by the right of intelligence, now dreaded and crushed intelligence. They fell as every priesthood has fallen which has ever based its claims upon imperfect knowledge, or pretended to command in the practical affairs of life. Yet there was only one way in which the nightmare of this intellectual and social oppression could be shaken off, and these strong systems broken up. It was not doubt by the all-powerful instinct of conquest, and by the growth of vast military monarchies, that the change was accomplished. Those antique societies of peace and industry

degenerated at last into conquering empires.

25. Empire after empire rose and fell with small result, save that they broke the death-like sleep of ages, and brought distant people from the ends of the earth into contact with each other.

26. Such was the result of the great conquest of Alexander.

Not by its utter failure as an empire are we to judge it, not by the vices and follies of its founder, nor the profligate orgies of its dissolution, must we condemn it. We must value it as the means whereby the effete world of the East was renewed by the life of European thought, by which arose the first ideas of nature as a whole and of mankind as a whole, by which the ground was first prepared for the Roman empire, and for Christian and Mohometan religion.

27. All the ideas that lie at the root of our modern abstract philosophy may be found in germ in Greece. The schools of modern metaphysics are the development of conceptions vaguely grasped by the; they analysed with perfect precision and wonderful minuteness the processes employed in language and in reasoning. They criticised and laid bare all the existing beliefs of mankind; pierced the imposing falsehood of the old religions; meditated on all the various answers ever given to the problems of human destiny, of the universe and its origin, and slowly worked out the conception of unity through the whole visible and invisible universe, which, in some shape or other, has been the belief of man for twenty centuries. Such were their gifts to the world. It was an intellect active, subtle, and real, marked by the true scientific character of freedom, precision, and consistency.

28. The religion of the people had long ceased to be believed. It had long been without any moral purpose; it became a vague mass of meaningless traditions, with these threefold sources, of corruption--war, slavery, false belief--the Roman empire so magnificent without, was a rotten fabric within.

29. But its hour was come. The best spirits were all filled with a sense of the hollowness and corruption around them. Statesmen, poets, and philosophers in all these last eras were pouring forth their complaints and fears, or feebly attempting remedies. The new element had long been making its way unseen, had long been preparing the ground, and throughout the civilized world there was rising up a grood of weariness and despair.

30. The vast empire of Rome broke up with prolonged convulsions.

31. From the first, the barbarian invaders who overthrew the hollow greatness of the empire humbled themselves reverently before the ministers of religion. The church stood between the conqueror and the conquered, and joined them both in one.

She told to all--Roman and Barbarian, slave or freeman, great or weak.

32. The church, attempting to teach upon a basis of falsehood, to direct man's active life upon a merely visionary creed, to govern a society which it only half understood, succeeded only for a time. It was scarcely founded before it began to break up. It had scarcely put forth its strength before it began to decay. It stood like one of its own vast cathedrals building for ages yet never completed; falling to ruin whilst yet unfinished; filling us with a sense of beauty and of failure; a monument of noble design and misdirected strength. It fell like the Roman empire, with prolonged convulsion and corruption.

33. The fabric of European society rested in peril on the crumbling crust of the past. The great convulsion came. The gathering storm of centuries burst at length in the French revolution. Then, indeed, it seemed that chaos was come again. It was an earthquake blotting out all trace of what had been, engulfing the most ancient structures, destroying all former landmarks, and scattering society in confusion and dismay. It spread from Paris through every corner.

34. The trammels of a faith long grown useless and retrograde may be removed without injury to the moral, religious, and social instincts, which are still much entangled in it.

35. Rhetoricians, poets, and preachers have accustomed us too long to dwell on the lurid side of the movement, on its follies, crimes, and failures; they have overrated the relative importance of the catastrophe, and by profuse pictures of the horrors, they have drawn off attention from its solid and enduring fruits.

36. It is therefore with justice that modern Europe regards the date 1789 as a date that marks a greater evolution in human history more distinctly than, perhaps, any other single date which could be named between the reign of the first Pharaoh and the reign of Victoria.

37. All the cardinal features of the movement of 1789 are in no sense locally French, or of special national value. They are equally applicable to Europe, and indeed to advanced human societies everywhere. They appeal to men primarily, and to Frenchmen secondarily. They relate to the general society of Europe, and to specific national institutions. They concern the transformation of a feudal, hereditary, privileged, authoritative society, based on antique right, into a republican, industrial, equalised, humanised society, based on a scientific view of the common weal.

38. But if the revolution were so general in its preparation,

why was the active manifestation of it concentrated in France? and why was France speedily attacked by all the nations of Europe? These two questions may be answered in two words. In 527 France only were the old and the new elements ranged face to face without intermixture or contact, with nothing between them but a decrepit and demoralised autocracy.

39. And in France, where the old feudal and ecclesiastical system was concentrated in its most aggravated form, there it was also weakest, most corrupt, and most servile. And there, too, in France the tiers etat was the most numerous, the most consolidated, the most charged with ideas, the most sharply separated off, the most conscious of its power, the most exasperated by oppression. Thus it came about that a European evolution broke out in France into revolution.

40. About a fifth of the soil of France was in mortmain, the inalienable property of the Church.

41. Under this manifold congeries of more than Turkish misrule, it was not surprising that agriculture was ruined and the country became desolate. A fearful picture of that desolation has been drawn for us by our economist, Arthur Young, in 1787-1788-1789. Every one is familiar with the dreadful passages wherein he speaks of haggard men and women wearily tilling the soil, sustained on black bread, roots, and water, and living in smoky hovels without windows.

42. 'For years', said d'Argenson, 'I have watched the ruin increasing. Men around me are now starving like flies, or eating grass'.

43. Out of the infinite confusion of inequality that the lingering decay of Feudalism during four centuries had left in Europe France emerged in the nineteenth century with a scientific and uniform code of law, a just and scientific system of land tenure, an admirable system of local organisation, almost absolute equality of persons before the law, and almost complete assimilation of territorial right. The French peasant who in 1789 struck Arthur Young with horror and pity, as the scandal of Europe, is now the envy of the tillers of the soil in most parts of the continent, and assuredly in these islands. The most barbarous land tenure of the 18th century, the most brutal criminal code, the most complicated fabric ever raised by privilege, which France exhibited in 1789 to the scorn of mankind, has given way to the most advanced scheme of personal equality, to the paradise of the peasant proprietor, and to the least feudalised of all codes, which France can exhibit at present.

44. Her eight million peasants who own the soil are the masters of their own destiny, for France has now eight million kings, eight million lords of the soil.

45. The financial condition of France during the whole of the reign of Louis XV and Louis XVI had presented perhaps the most stupendous example of confusion and corruption which could be found outside a Turkish or Asiatic despotism. It was unquestionably the direct, primary, material origin of the Revolution.

46. We must never lose sight of the splendid fact that national education is an idea of '89.

47. The New Commonwealth could exist only by an enlightened people. Public education was the inspiration of the Encyclopaedia; it was the gospel of '89, and the least furnished of all its legacies to our age. In the midst of the Terror and the war, the Convention pursued its plans of founding a public education.

48. The Church of France in the 18th century, if it were one of the most splendid and the most able, was the most arrogant and oppressive survival of the old mediaeval Catholicism.

49. A Church which, down to 1766, could still put protestants to death with revolting cruelty, which is stained with the damning memories of Calas and La Barre, which was almost as corrupt as the nobility, almost as oppressive as the royalty, which added to the barbarism of the ancien regime, the savage traditions of the Inquisition, which left undone all that it ought to have done, and did all that it ought not to have done--such a Church cumbered the earth. It fell, and loud and great was the crash, and fierce have been the wailings which still fill the air over its ruins. The Church fell, but it returned again. It revived transformed, reformed, and shorn of its pretensions. Its intolerance has been utterly stripped off it. It is now but one of other endowed sects. It has less than one-fifth of its old wealth, none of its old intolerable prerogatives, and but a shadow of its old pretensions and pride.

50. Well may the historian say that in passing from the politicians of the reign of Louis XV to the thinkers of the same epoch, we seem to be passing from the world of the pigmies to that of the titans. Into the world of ideas France flung herself with passion and with hope. The wonderful accumulation of scientific discoveries which followed the achievements of Newton reacted powerfully on religious thought, and even on practical policy. Mathematics, astronomy, physics, chemistry, biology, began to assume the outlined proportion of coherent sciences; and some vague sense of their connection and real unity filled the mind of all. Out of the physical sciences there emerged a dim conception of a crowning human science, which it was the grand achievement of the 18th century

to found. History ceased to be a branch of literature; it began to have practical uses for mankind of to-day; and slowly it was recognised as the momentous life-story of man, the autobiography of the human race. Europe no longer absorbed the interest of cultivated thought. The unity of the planet, the community of all who dwell on it, gave a new colour to the whole range of thought; and as the old dogmas of the supernatural

Church began to lose their hold on the mind, the new-born enthusiasm of humanity began to fill all hearts.

51. Club de l'Entresol were already, sixty years before the opening of the Revolution, covering the ground of the social ideas of '89, in a vague, timid, and tentative manner, it may be, but withal in a spirit of enthusiastic zeal of the better time they were not destined to see.

52. The noblest type of the men of '89, is the great Turgot; he, who if France could have been spared a revolution, was the one man that could have saved her. After him, Necker, a much inferior man, though with equally good intentions, attempted the same task; and the years from 1774-1781 sufficed to show that reform without revolution was impossible.

53. Those two years, from 1774-1776, are at once the brightest and the saddest in the modern history of France. For almost the first time, and certainly for the last time, a great philosopher, who was also a great statesman, the last French

Statesman of the old order, held for a moment almost absolute power. It was a gigantic task, and a giant was called in to accomplish it. But against folly even the gods contend in vain. And before folly, combined with insatiable selfishness, lust, greed and arrogance the heroic Turgot fell. They refused him his bloodless, orderly, scientific revolution; and the bloody, stormy, spasmodic revolution began.

54. He disbelieves in orthodoxy out of genuine thirst for truth, and denounces superstition out of no alloy of feeling save that of burning indignation at its evil works. The Life of Turgot by Condorcet, 1787, might serve indeed as prologue to the memorable drama which opens in 1789. It was most fitting that the mighty movement should be heralded by the tale of the greatest statesman of the age of Louis XVI, told by one of its chief thinkers.

55. And now, in 1889, turn to these same provinces, to the third generation in descent from these very peasants. "The desert that saddened Arthur Young's eyes," writes Miss Betham-Edwards to-day, "may now be described as a land of Goshen, overflowing with milk and honey". "The land was well stocked and cultivated, the people were neatly and appropriately dressed, and the signs of general contentment and well-being

delightful to contemplate." In one province, a million acres of waste land have been brought into cultivation.

56. In the landes, where the traveller saw nearly a hundred miles of continuous waste, 700,000 acres have been fertilised by canals, and a very small portion remains in the state in which he found it.

57. And what has done all this? The prophetic soul of Arthur Young can tell us, though a hundred years were needed to make his hopes a reality. His words have passed into a household phrase where the English tongue reaches; 'The magic of property turns sand to gold'.

58. "Give a man", he adds, in a phrase which is now a proverb "the secure possession of a bleak rock, and he will turn it into a garden; give him a nine-year's lease of a garden, and he will convert it into a desert". What has made all this misery? he cries again and again; what has blighted this magnificent country, and crushed this noble people? Misgovernment bad laws, cruel customs, wanton selfishness of the rich, the powerful and the privileged.

59. Here and there may be seen, now used as an outhouse, one of those bare, windowless cabins which shocked Arthur Young, and close at hand the neat airy, solid dwellings, the peasant owners have built for themselves.

60. Or turn to Brittany, which Arthur Young calls 'a miserable province'; husbandry not much further advanced than among the Jurons; the people almost as wild as their country; mud houses, no windows, a hideous heap of wretchedness--all through the execrable maxims of despotism, or the equally detestable prejudices of a feudal nobility. And this is the rich, thriving laborious and delightful Brittany which our tourists love, where Miss Betham-Edwards tells us of scientific farming, artificial manures, machinery, the granery of Western France, market gardens, of fabulous value, and a great agricultural college, one of the most important in Europe.

61. As everybody owns crops, nobody pilfers his neighbours. Universal ownership gives absolute security to property, and pauperism is unknown.

62. The notion that the Revolution has extinguished great properties in France, is an utterly mistaken as the notion that the revolution created the system of small properties. The important point is that since the revolution every labourer has been able to acquire a portion of the soil.

63. We lead, in some of our huge manufacturing cities, lives so dull and mechanical that Pericles or Cicerone would have preferred exile.



64. The new suburb is occupied by people who are so busy, and in such a hurry to get to work, that in taking a house, their sole inquiry is--how near is it to the station, or where the tram-car puts you down. The result is, that a modern city is an amorphous amoeba-like aggregate of buildings, wholly without defined limits, form, permanence, organisation, or beauty-- often infinitely dreary, monstrous, grimy, noisy, and bewildering.

65. The monstrous, oppressive, paralyzing bulk of modern London is becoming one of the great diseases of English civilization. It is a national calamity that one-sixth of the entire population of England are as Londoners, cut off at once both from country life and from city life; for those who dwell in the vast suburbs of London are cut off from city life in any true sense. ...A mass of streets so endless that it is hardly possible on foot to get out of them into the open in a long day's tramp--streets so monotonous that, but for the names on the street corner, they can hardly be distinguished one from the other.

66. That is not life, nor is it society. These huge barracks are not cities. Nor can an organic body of citizens be made out of four millions of human creatures individually grinding out a monotonous existence. The bulk, ugliness, flabbiness of modern London render city life, in the true and noble sense, impossible or very rudimentary.

67. But Liverpool, Manchester, Glasgow (and the same is more or less true of Birmingham, Newcastle, Leeds, and Bristol), have enlarged their boundaries so rapidly and so entirely under the dominant passion of turning over capital and increasing output--that beauty, dignity, culture, and social life have been left to take care of themselves, and the life of the labouring masses (for the well-to-do protect themselves by living outside and reducing their city life to 'works' and an office) is monotonous to all and to many almost bereft of physical comfort and moral elevation. An Athenian or a Roman whom might have risen from his long sleep in the cerameicus or from beside the Appian way to find himself a denizen of one of our cotton or metal cities, with its sooty air and its polluted streets, its mesquin market-place, its dingy lanes, and monotonous factories, with belching chimneys and steam 'boilers' and the endless hurrying to and fro of its melancholy 'hands' would have fancied himself in one of the regions of Hades. The unregulated extension of the factory system of the steam and coal industry to modern cities, has proved as destructive of comfort and in some places and in some periods as dangerous to health as anything. due to the

defensive necessities and the unclean ignorance of the middle ages. There have been cases where it caused a worse pollution of water and of air. And it certainly made life more dismal and far less available for art and nobility of soul. There is no occasion for pessimism; and none but a reactionist or a madman could think of going back to ancient times whether of Polytheism or Feudalism.

68. The concentrated smoke of a million chimneys, the collective sewage of four millions of souls, the interminable area they cover, the unmanageableness of such a mass for all true social purposes in an insuperable difficulty to a people who have not the genius for city life that marks Parisians. A city where one cannot walk of an evening into the open, wherein millions live and die without seeing the spring flowers and the June foliage and the autumn harvest, from year's end to year's end is an incubus on civilisation. Paris, with its wonderful organisation and system of lodging in vast and lofty blocks, is still, it is true, a city, though one far too big and already becoming unmanageable. A population of a million would be extreme, even for a capital. The best type of city would not exceed a quarter or a fifth of that number. The essential thing in a great city is the power and variety that arises from the association of a very large body of organised families living a common life and combining for great social ends. A quarter of a million or less gives that variety and that power. When the number is extended to a million or to two or four millions the result is monotony rather than variety and disorganisation rather than association. The root element of city life is daily contact and common society.

69. It would be a sort of public scandal that it should remain as repulsive and depressing as the average cotton-mill of Lancashire.

70. Cremation will take the place of the ghastly system of interment--Cremation with facilities for the due disposal of the ashes. Cremation has made but little way yet in superseding the growing evils of interment, because it has not yet provided for the religio loci and the cherished continuity of the 'remains' of the departed. Rightly understood, Cremation offers just the same opportunities for the local consecration of these remains as does burial--the same opportunities and far better. The ashes which are the residuum of cremation may be treated with the same religious reverence that we have been accustomed to show to the putrescent contents of our hideous coffins--the same reverence in far more beautiful and familiar ways. We have made the fatal mistake of assuming that the proper care of our dead ends with the furnace of the Crematorium. No more

so than it ends with the undertaker's hearse. The pure ashes of the beloved dead must be reverently inclosed in urns or 533 sarcophagi of any kind we choose; and these urns with the innocent ashes within may be placed in cemeteries, if we prefer, or better still in columbaria and chapels in the beautiful Campo Santos that will rise in the recesses and public places of the city itself.

The hospital system must be revised. Every hospital would be strictly isolated--placed in the purest air incapable of spreading infection, and arranged for constant and radical disinfection. For many purposes, it would consist mainly of movable iron sheds in some open ground, continually removed, constantly purified, and the consumable parts burnt.

71. All men of science know the inevitable evils of vast hospitals in the midst of crowded cities. The system continues, not for the sake of the sick, but for the convenience of the staff, and for facilities of access generally. An abnormal ~~ax~~ death-rate in the hospital, and continual infection around it, are still endured, in order that the medical attendants and their pupils may have their cases at hand, that the organisation of a complex system of carriage may be avoided.

72. I rejoice with the new life of the Italian people; I know that for the regenerated nation Rome is essential as its capital; I know that a growing modern city must wear the aspect of modern civilisation. I repudiate the whining of sentimentalists over the conditions of modern progress.

73. Here, as everywhere in human life, we must take the evil with the good. It is idle, peevish, retrograde, to rail at the inevitable, or to cry out for the past.

74. The sanitary condition of Paris in the middle of the last century was, indeed, that of Cairo or Constantinople. Drinking water taken direct from the Seine, open sewers, cemeteries, and charnel-houses in the heart of the city, infected and squalid lanes, dirt, decay and disorder made life precarious, and scattered disease wholesale.

75. The huge pall of smoke gets denser and more sulphurous, stretching out, they say, some thirty miles into the country, till Berkshire, Bucks, Herts, and Kent are beginning to be polluted by its cloud. From Charing Cross or the Royal Exchange a man has to walk some five or six miles before he can see the blessed meadows or breathe the country air. Few of us ever saw more than half of the city we live in, and ~~ix~~ some of us never saw nine-tenths of it. We all live more or less in soot and fog, in smoky, dusty, contaminated air, in which trees will no longer grow to full size, and the sulphurous vapour of which eats away the surface of stone. The

beautiful river--our once silver Thames--is a turbid, muddy receptacle of refuse; at times indescribably nasty and unwholesome. The water we drink at times comes perilously near to be injurious to health. Our burying-places, old and new, are a perpetual anxiety and danger.

76. London has swallowed up and holds festering in its midst scores and scores of graveyards which still are and long will be a danger to the living. Yet year by year the vast city expands, and is already reaching the more modern cemeteries which is about to engulf, adding further dangers and fresh poison. The terrible mortality in the larger town hospitals--often double that of small country infirmaries--tells its significant and cruel tale. The whole of our arrangements for mortuaries, interment, and the due check on contagion are utterly in the rear of our resources and our science. What a picture of a civilised community at the end of the 19th century! A noble river turned into huge open sewer, with its tide carrying millions of tons of refuse up and down under our eyes. Contamination scattered broadcast by carelessness, ignorance, greed. Our sewers perpetually discharging deadly gases into the rooms where our children and our young ones are asleep; the air choked with vapours injurious to animal and even vegetable life hundreds of thousands of our workers housed in lodgings which are a standing source of corruption, misery, and disease.

77. All who have studied the facts of cremation well know how idle are the objections on the score of propriety, decency, solemnity, or the concealment of crime....The ordinary objections which we hear are but melancholy remnants of childish superstition. ....Cremation in its present form, absolutely pure, effective, simple, and dignified as it is, destroys the remotest germs of deleterious power in the loved remains; but it does not annihilate the remains altogether. The solid ashes remain far more pure and perfectly than in any ancient cremation the residuum of the body, purified seven times in the fire. These ashes are appropriately closed in an urn. They can be buried, if it so be thought best, in the grave, and then the grave will contain the body, not indeed putrescent in horrible decay, but in a little harmless dust in a case. Cremation need not at all affect the practice of interment. The grave may remain undisturbed; the sacred earth may be there as now; flowers, as now, will rise up and bloom over the ashes, we the survivors may come and stand beside the tombstone, and adorn it with a wreath or a posy as now, and think over her and him who rest below. But though they rest there as truly as ever, it will not be in a long and lingering

process of abomination, ghastly and dangerous to the living and dishonouring to the dead. The great and holy work of nature, purifying the poor insensible remains which she had taken into her own bosom, will be done, not in a lingering and loathsome fashion, but with a swift and beautiful blaze of a modern scientific gas furnace which in a few hours will consume the limbs that have rested for ever, and will transmute them into a permanent and innocent dust.

The old, clammy, ghastly, unsightly, useless city churchyard will regain its uses and its beauty and lose all its dangers. The new, noisy, untidy, and far-away cemeteries will also be at an end. Beautiful cloisters round the old graveyards of our parish churches will be filled with chapels, oratories, monuments, Columbaria, and devices of every kind where the pure ashes of our dead will rest each in its own urn, and with its own record, to which we can come when we please to gaze, and to recall in memory with resignation, love, and outpouring of heart. Such seems to be for great duties the burial of the future

(Contd from page 365)

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ANANDA MALLAMA IN "BUDDHISM" REVIEW. (Burdun) (Vol. 2. 1905/'08)

189. To many an Occidental it would seem that if you take from man all hope of immortality,--all belief that he should reap the fruits of life well lived,--you take from him all incentive to right live and noble conduct; make of the future but an heritage for other's reaping.

190. To the average Buddhist-born, there is exactly the same hope of reaping the fruits of his good actions as exists in the follower of any of the Theistic Creeds; and but for this fact Buddhism would never have become the world-religion that it is; seeing that self-interest is everywhere the primary element of the human nature. If Buddhism teaches that there is no immortal soul that passes from house to house or life, inheriting the fruits of bygone actions; if it teaches that at death only the Karma passes over, to spring to new manifestation as one not identical with, and yet not other than, the being who has died; even so it teaches of the present life we live;--the life in which this delusion of the continuous personality is so apparently real. For according to its teachings, the man of to-day is, and yet is not, the child of yesterday;--is identical with the child only in that he is the outcome of the same line of Karma; is another, in so far as every thought and interest and power are different from the child's. And, as the man feels his identity with the child; knows that he inherits fruits of that child's experience and work, so does he think of that future life which shall spring up after his death in dependence

on his present mental action as one and the same being with himself. So does he conceive himself as the inheritor of his life-work; and we must always bear in mind that, however much such a conception may be incorrect from the standpoint of pure Buddhism, the incorrectness consists, not in the man's belief in the continuous existence of his personality after death, but in his regarding that composit of aggregates which constitutes him a being as even now a personality at all. In the same sense as now 'he'--the illusionary personality,--obviously inherits the fruits of 'his' mental functionings as a child,--the fruits, for instance, of his application to definite studies;-- so will 'he' in the next existence inherit the whole outcome of his functionings in this, and in by-gone days. lives.

191. Buddhism, being a Religion for all mankind, and not for its most advanced units only, has three chief stages in its practical teaching;--three messages, which are as it were three modifications of one supreme and undying truth, each adapted to the religious needs of the three great classes into which we may divide all Humanity;--calculated, in due succession, to lift mankind from the depths of Selfishness, to that uttermost height of Selflessness which is its final goal. And these three classes of Humanity, not hard and fast divisions, but passing one into another by slow stages and with every conceivable admixture,--may be taken as representing, not the base, the aspiring, and the holy,--but rather the childhood, the youth, the fulness of humanity in that path of spiritual progress wherein all living creatures whatsoever will sooner or later walk. To the child in this great progress,--to the lowliest minds, whose only guide is the basest self-interest, to whom the only appeal is through fear, this message of Buddhism runs;--"If you give way to every baser passion, every low instinct of your nature; if you do evil in this world, bringing harm to others in this life; then that which you call yourself will surely reap, either in this life or in lives to come, the fruit of dire suffering for these misdeeds." Such is the fundamental nature of the first stage of Buddhist teaching,--the teaching of Sila, of the avoidance of future punishment by the abstention from specified evil actions. To the class of men of which we speak it is the only appeal; the outcome of that message to those who accept it is the renunciation of those baser cravings which altogether bar his progress to the Peace. With that renunciation, which, lowly as is its motive, is renunciation yet,--comes the strength that flows from every sacrifice;--so that thereby, to him who follows this first aspect of Buddhist teaching, comes ever-growing mental and

moral stature, till at the last he passes into full adolescence of Humanity; entering the next of the three classes we have named. Here the message of Buddhism comes with another <sup>537</sup> voice;--a voice that now appeals no longer to man's fears, but to his self-interest.

192. If by the abstention from evil thoughts and deeds you may avoid the inevitable suffering, the punishment that these entail, so by the performance of good deeds may you amass Merit;--merit which will bear fruit in lives of happiness,--for such is the reward that comes to those who work for Good. And in what does Merit consist? Just as the evil you have set aside by practise of Sila lies in abstaining from those acts which bring suffering to others, so does Merit consist in the performance of whatsoever deeds lessen the suffering in the lives of others. Therefore, feed the hungry, give of your substance to those who lack, comfort the afflicted, help all lowly and fallen things:

193. Self is forgotten in the thought of many selves; till, when the practice of true Charity has reached fulfilment, Love is rendered for reward no longer, but for the sake of Love alone. And then,--then when renunciation's power has triumphed over all self-interest, when the blossom of humanity is ripening to the fruiting,--then comes the final word of the message of Buddhism, clear-speaking to the awakening heart to the keen and cultivated intelligence of the man. ...now no longer of present sacrifice for future gain, now of the greatest, last high sacrifice of all; its appeal only to that Love that has grown to be the essence of the aspirant's life.

194. Not from some mystic ancient Power of Evil, not from a God omnipotent in cruelty springs the wide suffering of all things that live! From Self it comes, by Self it lives, and in Self's death alone can die! wouldst thou then lighten that great burden by a little,--bring yet a moment nearer for all life the liberation,--save all that lives from somewhat of the burden of its pain?

195. Live for all life alone, freeing thy heart from every hope of self-reward! So, and so only, and by each poor unit of life's myriads, may all the world be saved.

196. It becomes no more a formula of words but a thing intimate and known, nearer and far truer than to a man the false Self seems? only by constant long endeavour of meditation by watching every thought as in the mind it springs; by analysing each perception, each sensation, each memory, till he perceives for all he deemed himself 'I is is not mine, this am I not, there is no Self herein'; till long continued effort self-renunciation brings a new mental Power unknown of most;--

the Power of Samadhi,--the absolute achievement of the Oneness of thought with its object;--Power whereby new avenues of knowledge are opened, and the mind wins to living in the Life Beyond 197. It is the commonplace of the Naturalistic school that all the knowledge that we have, or can ever have, of the physical universe and of the forces at work therein, arises solely in dependence on our Senses. It is further a well-known fact that our senses present to us a Universe entirely dependent on their own nature,--and that of those processes of the mind whereby the sense-images result in conscious perception. If, for example, to use Huxley's familiar illustration, we perceive a marble, and from it obtain the mental impression that it is a red, round, hard, single, solid, we know that these qualities by which we identify it correspond, as far as we are able to determine, with no external marble-in-itself; but with the peculiar structure of our perceptive and presentative apparatus; a structure which, as we well know, is exceedingly defective, exceedingly restricted in its ranges of perception and presentation; and not even universal for all intelligent men. Given a different perceptive and presentative structure, and that which we define as red, hard, round, solid, and so forth, will, we can plainly see, have an entirely different set of qualities.

198. Therefore, we are only able, on this hypothesis, to get an idea of the Universe wholly dependent on these known limitations; and, obviously, that idea can in no way present to us the true state of things in the Real, external Universe.

199. The most noteworthy instance of this discrepancy is of course in the most highly specialized of the senses, vision; over one percent for instance, of the inhabitants of the United Kingdom would identify the colour of our red marble with a particular sort of green.

200. It is this obvious fact which has been so largely responsible for the altered trend of scientific thought during the past half-century; and which has brought the other, the Idealistic conception, out of the realm of a mere speculative hypothesis; and has made of it a problem necessary to be faced, and an ever-growing element of advanced scientific thought.

201. All that we really know is the existence of those Ideas which form the content of Consciousness; that we have,--and, by the nature of our source of knowledge, can have--no demonstration of the existence of any Real Universe, in the Naturalistic sense, exterior to the mental structure in general and that the Universe with which we are really dealing is a world of living Ideas, the larger proportion of which are as it were dramatised into objectivity, and hence referred by the



mind to an external Universe.

202. But if this Idealistic interpretation of the facts before us be the more correct,--as we Buddhists at least would hold it is, then it follows that those relationships which Science has established as existent in the dramatised portion of Consciousness,--whether we call them Laws of Nature, or Properties of Matter, or by any other name,--must in reality be expressions of the very nature of consciousness itself. As for instance, when we find experimentally that bodies attract one another with a force always in a definite relationship to the sum of their masses and to the inverse squares of their distances, and that the outcome of such attraction is that if free to approach they will do so with a definite ~~acceleration~~ acceleration; when we find further that similar relationships appear not only in many different laboratory experiments, but also in the movement of the heavenly bodies, we infer that this Law of the Inverse Squares must in reality be an expression of a certain relationship between the fundamental Ideas of Mass, Space and Time; and must therefore depend, in some way not yet comprehended, upon the structure of the Mind, on Consciousness itself. Could we but dramatise the Consciousness as effectively as we dramatise Sensation and Perception,--whether waking or in dream,--we would in all probability arrive at the nature of this relationship, and hence be able to deduce something of the real nature of existence; and it is probably in the direction of such dramatisation that the next great advance of human knowledge lies.

203. Because it is only things thus dramatised or objectivised that can be comprehended;--in the same way that the configuration of a tract of country, for example, cannot be mentally arrived at until we are either on a height, and looking over it all; or, by means of a number of accurate observations and measurements, have made a map of it,--and dramatised it so. And the advance of which we speak would be ushered in, for example, by any discovery which will enable us thus to dramatise the mental functions themselves. (This is done by dreams---P.B.)

204. According to our Buddhist view, it is possible to attain this end by dint of intense mental concentration; but this method is of necessity soliptic and, if of vast benefit to the practitioner, it is not practicable for the majority of mankind.

205. This loss,--which amounts in the end to the slow cancelling-out of those opposite charges (pos. & neg. electric) of which we have seen the Universe is built up,--is occurring in every department of nature; so that if, at one end of our Universe we see the tremendous energy resultant from the mutual

impact of two dead stars falling untold millions of years on one another result in the birth of a new nebula, and hence a new system of worlds; so at the other end, in the world of things infinitesimally small, we see the same effect occurring--the atom slowly parting with its internal energy to infinite space;--nowhere in all the Universe a true stability; but only a flux of force enduring over periods which may seem incalculable, but which must yet be finite;--matter itself, as in the great Buddhist Doctrine of Anicca, unstable, impermanent, fading steadily away; till in the fulness of time there will be no more phenomena, no more of being as we know it; when the equation of all these opposite strains in the primordial Aether shall be accomplished; and the universe shall have passed xx away.

206. Normally, for example, we perceive neither pain nor pleasure in the act of breathing; but if we prolong the process sufficiently, by 'holding the breath' the pain becomes rapidly more and more acute: the breathing-centres more and more irritated by the increase of  $\text{CO}_2$  in the blood; till at last the will is entirely overcome by the irritation of the breathing centres, and a deep inspiration is made. This inspiration, being the reaction to the stimulus, and powerful in proportion to the time for which we have inhibited that reaction, is, under these circumstances, exceedingly 'pleasurable' in its effect on consciousness.

207. The Peace which is beyond all that we know of Consciousness and of thought and yet is not annihilation,--that peace whereunto the Buddhist seeks consciously to press, and which he names as Nibbana.

208. The thing which maintains the separateness of the individuality, whereby alone all this opposing and alternating straining of the Universal Mind is due,--is precisely that delusion of the ego, the sense of Separateness, of individuality itself in a sense, of course, every smallest act of abnegation is the destruction, in a small degree, of the sense of separateness.

209. This is the watchword of the Evolution of the Man;--as distinguished from that lower evolution of the brute whereof the battle-cry is preservation of the Self, the building of the individuality and its safe-keeping, even against the interest of other things that live. here, in this newer field of progress, now that that self-consciousness which formed the goal of the brute evolution has been attained,--here is no more the outcome of all life only Survival of the Fittest; rather has it now become the uplifting of Existence of the whole; rather than the exaltation of the individual, as against the life of all the world.

210. The power which springs from Sacrifice is greater than any other of the mental forces which go to build the Universe about us and within. 541

211. Then at last came Science,--the new Science of our age;--no longer, as in olden days, prerogative of priest alone, a prerogative to be maintained in careful secrecy from all the world, but free and open for all men with requisite ability; its results no longer hoarded by their discoverers, but published broadcast for benefit of all;--a Science universal, owning no nationality and no limit; whereof the aim avowed was the up-lifting without distinction of all mankind by knowledge.

212. If again on India, which in ancient times received the incomparable boon of the teaching and the presence of the greatest of the World's Ascetics, has fallen national calamity after calamity; till the wide Indian Empire of Asoka, wherein prosperity to-day incredible reigned supreme, seems to-day but an impossible dream,--if on India has fallen so much suffering and such irredeemable poverty as ~~appears~~ appears to-day, it has been because India abandoned this great teaching of Renunciation; because, like Egypt and many a vanished power, her knowledge was hoarded by a closed caste of spiritual misers.

213. If, in a brief half-century, Japan has issued from the Middle Ages, if she has taken of all our Western Science and our Western crafts, suited them to her needs, whilst yet unloosing of her national spirit and her individual Nationhood; it has been only because the whole great mass of Japanese from Emperor to peasant, has realised, in a way no other Nation in our history ever achieved, that true greatness consists in giving up the self.

214. That these is no Ego to find; as He Himself declared, 'Self is an error, an illusion, a dream', and that, therefore 'all worry about the Self is vain',--involving as it does, the mind in ceaseless sufferings.

215. The fact that a man habitually says 'I am', 'This is mine' 'These are my thoughts' and that he can recognise, examine, and analyse his thoughts and states of consciousness, proves that there is an Ego which is the 'I' behind the thing claimed;

216. The idea of the Self disappears, it vanishes 'like a night mare when the sleeper awakes'; and the expressions 'This am I not', 'This is not mine', 'There is no self herein' constitute the formulae of Non-egotism.

217. Until man is willing to be as nothing, to put away all ideas of his own importance, and to cease from clinging to existence and the pleasures of existence, he cannot dispassionately investigate, cannot see things as they really are, cannot know the truth.

218. They want to take their little, feverish, self-centred individuality with them; to the belief in the permanence of this they cling, and its loss they dread; hence the illusion of the Ego, and hence perpetual ignorance and death.

219. Religion, which, as its name implies, should bind together, has, by one of those quaint ironies so common in our world, exercised between Occident and Orient a dividing power of the most pronounced kind.

219. When the Oriental envisages the world around him, he takes a view-point the very opposite of that taken by the Occidental. The latter, as said, without a misgiving assumes the world of the senses, to be the genuinely real and reliable world. The former, on his part, with a little hesitation, takes leave to question the whole complex yielded him by sensation, perception consciousness itself; and, with little difficulty, finds not a few reasons for regarding it as something of the nature of a delusion and a cheat. Nor does he find anything very deplorable in this view of the world; for his mental vision, bred up as he has been in the spacious atmosphere of speculations connected with the twin doctrines of Karma and Transmigration, taken in a larger horizon than that of his European brother.

220. The doctrine of Karma, for instance, has but few attractions for a Western mind at its first presentation. That causation, the strict unfailing succession of given consequence upon every appearance of given cause, should hold good in the world of external happenings, this is an idea with which the West has been familiar for some time,--ever since the days when Science began to replace superstition in the minds of men. But that such strict Law should apply not to external phenomena only, but also in the realm of the human consciousness itself; in other words, that that which calls itself 'I' must, if we would be accurate, be considered merely as one amongst the many phenomena that go to make up our Universe, and is therefore subject to all the laws that govern such phenomena; this is to the Western mind a conception so strange and foreign that upon its first being presented it scarcely ever fails to excite a feeling of repulsion and dislike. Let strict inviolable law govern the world of mere things if you like, is the average Occidental's thought;--but that it should equally govern mind, that it should apply with equal inerrancy to the thing he deems himself--"the sweet gentleman 'I'"--from this he shrinks.

221. His aim then, continually, constantly, is, not as the Occidental to perpetuate at all hazards this personal existence but to escape from, get rid of it for ever,--to win to That which lies Beyond.

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222. A Congress for the purpose of solemnizing the liberation of the intellect from those fetters of dogma for so many centuries have retarded the development of thought in Europe;-- thought confined by the narrowness of scholastic teaching and opposed openly by tribunals instituted for this precise purpose

223. We Europeans, after nineteen centuries of a religion which has had united with its beautiful ethical side the un-mixed evil of a dogmatism of incredible rigidity, have reached the point of no longer being able to distinguish between dogma and religious sentiment, but regard them as identical.

224. Scholastic philosophy affords us the painful spectacle of a mental effort, at once enormous, toilsome and unnecessary; for it is put forth in order to overcome difficulties which have no real existence, but have been created by certain purely arbitrary principles laid down as if they were absolutely and eternally true, and with regard to which moreover it was forbidden to hold any enquiry. It is not now the time to stop to criticize these principles; we all know them sufficiently well. The dogmas of the personality of God, of the human soul independent of the body, of the creation of the world out of nothing, together with all the perplexities which these dogmas involve as regards moral responsibility; and, lastly, the whole series of the other mythological Christian dogmas, closely joined with the ancient cosmology of Ptolemy in which they have their origin and in which alone they have their natural place,--all these dogmas which up to our day have been increasing in number and complexity--are the foundations on which the whole edifice of Christian thought rests. But Science and criticism have been gradually undermining these foundations, and have accordingly prepared the ruin of the Christian theological systems; while the opposition to the spread of liberty of criticism and to the conquests of Science, has been that which it has always been before;--noiseless and hidden, yet continuous, --only occasionally breaking out into the violence of an inquisition.

225. Buddhism is well aware of the problems which present themselves to the human mind in the presence of the infinite spectacle of existence. .... It is by reason of its very nature driven to see in criticism and in scientific research the most secure defence against all the evils which dogmatic intolerance necessarily involves.

226. The conception which western philosophy has reached today thanks to Emmanuel Kant, who derived it from mediaeval dogmatism was recognized in its completeness already 25 centuries ago; having been carried to its ultimate consequences

by Indian thought. I refer to the doctrine of the subjectivity of knowledge and the subsequent impossibility of attributing to it any absolute value or reality, independent of the intellect, in which alone it (knowledge) has value and significance. 227. The Universe according to Buddhism, is governed by laws, empirically knowable (the Laws of Nature in the widest sense of the word) and not by the arbitrary will of a God; who, by logical necessity, would have to be responsible for all the evils attaching to existence. And from these laws, which are summed up in the Great Principle of Causality, nothing is exempt;--neither the physical world, nor the intellectual, nor the sphere of human action and sentiment. The standpoint from which the Buddhist contemplates the world is the same as that of Modern Science.

228. Buddhism admits the plurality of worlds and the presence of life in an infinite number of regions other than our own globe. It taught the principle of evolution, many centuries before the idea was known in Europe. It teaches the unreality of the personality outside the physical organism; and in the individual sees nothing but a composition, which in time must be dissolved, like every other component thing. It denies the existence of supernatural beings in the sense that an eternal and absolute reality should be ascribed to them--such as what with us used to be attributed to the so-called Angels and Demons.

229. The position of Buddhism on these vital problems is exactly coincidental in its fundamental ideas, with the modern agnostic philosophy of the West.

230. Indian thought as a whole, so far from remaining behind, has surpassed us not a little, and this not to-day, but centuries ago. We must not forget that a large part of our intellectual conquest in purely negative.

231. Man is confronted by the spectacle of life in full liberty to judge for himself; and to choose and follow the judgment he then forms of life itself.

232. This mistaken view of life, and all this strife, has been caused by intense material activity,--the press of progress. It is this that has drawn man on and on. It is the press of progress that has made man forget the Truth--and his religion. He has even forgotten himself in his mad rush for success.

233. In a country like Burma, full of mineral wealth, with water-power going to waste in every hilly district, and with a people apt to acquire the necessary knowledge of engineering, of assaying, of electrical work, by which these great stores of dormant wealth can be utilised, it is engineers and assayers, and not

lawyers; electricians, and not Government servants, that are needed for the secular development of the country. But it unfortunately happens that almost the only professions now entered by Burmans are the Law and Government service;--professions, as Mr. Hunter justly observes, unproductive, consuming rather than producing wealth.

234. We are convinced that, if the administrators of this wealthy Province of the Indian Empire could see their way to establishing in Rangoon a Technical College, where the professions named could be taught by a competent staff, that the expense, great though it would necessarily be, would be recovered an hundredfold in 20 years' time; by the development of those great mineral and other resources to which we have referred; and by the increased wealth of the country which would result therefrom

235. It is remarkable in some ways how large a part in the wonderful advance in scientific knowledge characteristic of the last fifty years has been taken by the workers at the Cavendish Laboratory at Cambridge. Founded in 1874 C.E. by the Duke of Devonshire, this great centre of modern Science has contributed more than any other single institution,--in the work of its professors and of its students alike--to the true advancement of human knowledge. Cambridge was indeed fortunate in securing

for its first Professor of Physical Science a man of such unusual abilities as was Clerk Maxwell;--whose works on the Dynamical Theory of Gases, and on the Electro-magnetic Theory of Light will always rank as amongst the foremost classics of scientific literature. It was at the Cavendish Laboratory, again, that J.J. Thomson carried out that eventful research to which we owe the Electrical Theory of Matter.

Now we learn ~~thought~~ through the daily Press that a new addition to our knowledge has been made at this prolific institute--a discovery of such pre-eminent importance as to rank as the most important event of this new century; and one which has ~~been~~ brought us at least a step nearer to the realisation of that long-cherished dream of Science.

236. Life, like all other forces of the Universe is shewn to be no prerogative of a Supreme Being; but, ~~like~~ like the analogous function of catalysis, enters at last into the domain of Law.

237. Japan has shewn herself greater even in peace than in warfare; and has given to the Christian powers the much-needed lesson that humanity, that the highest degree of self-control in face of success, that true morality, is not less appropriate in the conduct of international concerns than in the intercourse of individuals. This great dual conquest effected by the Government of Japan,--conquest at once of the greatest of the military powers of Europe, and of false nations

national pride,--raises Japan at once to the position of one of the greatest, of the world-powers. But that victory, it cannot be too often pointed out, was won in the schools, the laboratories, and the technical institutes of Japan before ever it could thus become manifest to all the world.

238. The difficulties which many brought up in the current ideas of modern physical science will experience in forsaking the old atomic definitions and restating them in terms of energy.

239. While all the textbooks of modern science and teaching staffs of the classes are permeated by the materialistic-mechanical view, the foremost investigators, the very authors of the text-books themselves, have already implicitly or avowedly abandoned such a view. Ostwald, for instance, the author of General Chemistry, in a recent address, speaking of the assumed persistence of the original substances in compounds, says, "When we consider, however, that all that we know of any substance is a knowledge of its properties, we see that the assumption that a definite substance remains, although it no longer retains any of its properties, is little removed from nonsense". In the same address at Luebeck, Ostwald remarks concerning the theory of the definite existence of the two distinct things, Matter and Energy,--the latter the cause of motion in the former;--"One does not usually perceive to what an extraordinary great extent these generally-received views are hypothetical, not to say metaphysical. On the contrary, it is customary to assume that they express the maximum of exact formulation of actual relations. None the less it must be emphasised that a proof of the consequences following from the theories that all the non-mechanical processes like heat, light electricity and magnetism are actually mechanical, has not been afforded in a single instance".

But the Substantialist may ask. "What shall we do in our attempt to form a rational conception of the physical universe, if we may not think of solid substantial atoms?. To which the Energist replies that we must adhere strictly to the facts of experience and only to such hypothesis as are fully justified by these.

240. It is the energy here that is the reality; matter is merely abstraction. In the last analysis, psychological moments alone remain reliable and trustworthy measures of quantity. In final resort we find (what has always been known but seldom fully realised) that the only energy we really know is that which we ourselves generate. "The axiom at the bottom of all Science is that the force impinging on my sensorium is commensurate, according to some law, known or unknown, with the reaction within my kinesodic system. In other words, the only



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real measure is mental re-action thereto;--sense of effort or strain. Everything quantitative in science has to be interpreted in terms of effort before it can be recognised in any consciousness."

Thus there is no need to postulate the existence of Matter. The postulation of Energy alone is sufficient to meet all the requirements of Science; she cannot with consistency postulate the existence of both."

"The abacus has long since been abolished in our schools" concludes Dr. Herrick pertinently, 'Is it still necessary to our physicists? Must our physicists still continue to count on their fingers?'"

241. In place of feeling annoyance that Buddhism should find its first European foothold in his hand, the Kaiser ought rather to be proud that of all the countries in Europe his is the one most advanced, so developed mentally and otherwise, as to be able to assimilate with greatest readiness the sublime Teaching of Law;--the doctrine that stands in such perfect accord with the most advanced knowledge of our day, and is destined to find in the scientific discoveries of the future an ever-increasing confirmation and corroboration.

242. 'Past' and 'present' are no two separate, irremediably divided things, but merely two ways of regarding one thing; 'present' is simply one way of looking at a thing, and 'future', the same thing looked at from still another point of view. Everything that ever was, is now, and always will be. The chain of causation eternally persists. All that is needed is someone to read the writing.

243. In those distant days of Asia, the cradle of humanity as we know it, held within its limits a population vaster far than at the present time; and numbered amongst its peoples races, the most civilised and advanced of all mankind. Recent discoveries in Central Asia tell us a little of those vanished peoples:--tell us of Buddhist empires vast and populous, covering regions now become an uninhabitable waste;--nations the very names of which have perished, but whose high place in human progress is still determinable from even the few relics research has so far revealed.

244. The ancient purity of the Master's Teaching, the practical knowledge of the Way of Peace He taught, became submerged beneath the ever-rising tide of rites and mysteries and all the vain superstitions. He once had banished; till it culminated in the ritual and personal adoration of a Thibetan Lamasserai.

245. The teeming Buddhist millions of Central Asia long have perished through changing climatic conditions.

246. The advanced study of Buddhism and its application in practice to the attainment of those higher levels of consciousness concerned in progress on the Path to Enlightenment, of necessity involves the use of technical terms and expressions for which, as the states in question are almost unknown to Occidental races, have no equivalents in any Occidental language.

247. It is the conviction of the promoters of this Journal, that Buddhism is destined to extend its sphere of action over the whole of Europe and America; --over that third of mankind in fact, in which at this day the highest degree of mental activity is manifest; leaving, perhaps, for some still more distant renaissance those races in Africa, and western Asia which still remain too backward in the march of civilisation to be able to accept a Religion so advanced, or to comprehend desires and emotions which amongst savage races usurp the place of thought.

248. Any practice, such for example as yoga which involves an intense degree of attention on one idea or train of ideas, may, according to the Buddhist, result in a more or less complete 'awakening' into one or other of these States of Consciousness. Previous to the attainment of them, it is not, of course, possible for a man to adequately conceive them; but the mind (which is Buddhism is itself a sense, not a sensorium), once having attained to the, is able, on reverting to the lower state of activity called waking life, to construct certain mental images of the leading details of these States, which represent them, --more or less accurately as the waking consciousness of the person is more or less trained in accurate thinking, --in much the same way a plane drawing, by means of accurate perspective, may be made to represent a three-dimensional object.

249. To attain to these beyond-the-normal Consciousnesses is, therefore, for most men, a somewhat dangerous matter; for unless the mind that so attains is very firmly ballasted, so to speak, by a sound and sane view of life, and supported by an adequate mental training, the experience is apt to altogether unhinge the experimenter; its tremendous recollection, --even the 'perspective' image of it which is all the waking consciousness can grasp --being often sufficient to confirm a man in megalomania for life.

250. Buddhism thus presents a very remarkable analogy with the position, in an altogether different realm of life, of any of the exact sciences of our modern age. It is, in fact, an experimental science of mental life; taking for granted, as convenient working hypotheses, the existence of certain Laws.

251. Now the attitude of Faith is the attitude of childhood. The child loves and reveres its parents, from whom, in its little experience of life, all help and knowledge comes. Believing in father and mother, that is to say loving them, the child accepts without question whatever statements they may make. It is very well that this should be so; for the child it is the only way of progress. Its mind has not attained to the maturity which would enable it to judge correctly, to correctly originate any explanation of the phenomena wherewith it finds itself surrounded.

252. But later, a time comes when the mind, like the body, begins, by reason of development of its faculties, to function in a different fashion:--the child comes to think for itself. The mind begins to carry out certain of the processes of thought-assimilation for itself; to choose certain thought-elements, which it finds assimilable; to reject others; to need the reasons for things explained to it, as well as the things themselves. When this stage appears, the unquestioning faith essential to mental immaturity vanishes; the arrival of this epoch marks the advent of mental adolescence.

As is the history of the child's development, so is the greater history of the whole development of humanity, which the former but re-enacts, up to a certain point, on the micro-cosmic stage of the individual life. It is long, now, since the more advanced members of the European civilisations have reached the point where Faith is no longer needed, where the mind begins to criticise, to investigate, to test; it will probably be longer yet in the future before the whole mass of Occidental peoples shall attained to that standard of adolescence. But to one who has attained it, the old method of assimilating by Faith is no more possible:--he looks upon the world with his own eyes; he feels that his nature imperatively demands an understanding, thought out for himself, of the Universe in which he lives.

253. If he had once had faith in God,--in some great Being who had devised this Universe, he can no longer hold it; for any being, as now he clearly sees, who could have devised a Universe wherein was all this wanton war, this piteous mass of pain coterminous with life, must have been a Demon, not a God.

254. Analysing this terrible fact of life, it seeks for the Cause of all this misery; it finds that cause in the very thing that seems to all life so dear, so precious, for whose sake in some fancied future beings will live through so much certainty of pain;--that cause lies in the false conception of the Self.

255. At last, when the ill Karma made by generations of selfish act had accumulated sufficiently, that hapless India, torn by

internal dissensions, became the prey of every nation strong enough to seize the land. Thus she remains to-day:--given over once more to the ancient animisms.

256. They cannot make machinery, or use modern instruments of murder. But the thoughtful will see at once the fallacy:--machinery is not civilisation, greatly though if rightly used it may help it; civilisation is only to be measured by the status of a whole people; it stands in inverse ratio to the amount of suffering that might be checked, and is not.

257/. And of such reproaches to the Western civilisation, what is the cause? Selfishness in all its manifold forms; this evil concept of the high value attaching to personality; this idolisation of individuality which is the key-note of the Western life. Taught from the cradle to think first of Self; trained by our very methods of education to strive with his fellows, to compete with them for this or that prize in life; seeing, when entering the greater world, the constant aggrandisement, in the eyes of men, of those clever or cunning enough to take from the weak some portion of the profits of their work; living in a world where poverty, whether it flow from homesty or from weakness, is regarded as a crime,--what wonder if the average man of the Western world grows to maturity another worshipper of Self; another scourge for the lashing of the world; another, and an ever-intensifying source of woe?

258. With such a training, with such a teaching, there is, to the Buddhist student, no marvel that the Occidental world stands at this day faced by two of the most terrible burdens, the gravest menaces to social stability the world has ever seen. So long as Self is held in an esteem so high, so long as social and moral duty are regarded as minor in importance to individual 'rights',--so long must it continue that millions lack for even food; in order that a few, more strong or cunning, may retain their grasp on wealth beyond any one man's capacity to use. So long, again, must it endure that instead of spending the national resources, as in the Buddhist empire, of Asoka, on improving the condition of the people, we must continue to expend them in maintaining great armaments, in training great bodies of men in the art of most easily committing the most terrible of human crimes. For the Capitalist on the one, hand, and the Militarist on the other, are the necessary outcomes of the individualist view of life.

259. It is our opinion that, especially in respect of the clarity with which this teaching of Selflessness is in it insisted on, it is able to supplement, to go further than,

any other system in bringing men to the comprehension of the true cause of that ever-rising tide of human agony, which, 551 even now, is already threatening the very fabric of western civilisation with ruin. For in the unerring balance of the Law of Karma, the suffering of the many weighs heavier far than all the attainments of the few.

260. Buddhism does invite the adherence of a 'vast number' of educated 'lapsed Christians' who are not content, religiously speaking, to live by mere negations.

261. To those of the West, who see in the individual life something begun, spiritually speaking, only when a 'living soul' is 'breathed into' the embryo or new-born babe by the Creative Spirit, and enters after only one death on an eternal career, the claim for extended opportunities of development, retribution and compensation, on the 'other side' is natural and explicable. For the Indian the individual is now in eternity, has ever been so, and will so continue. Life was, for the Buddhist, not a span and then the infinite, but a series of spans, short or long, in heavens, or hells, on this earth, or its precursors. The life-potency of the youngest child was hoary with antiquity.

262. Nibbana be indeed a state of being that is 'beyond' life and beyond the consciousness which we know only, so far, as a property of life, it cannot strictly be called 'ineffable bliss' (or the like). We know nothing of bliss, of ekantasukha, save as an attribute of sentient life. Neti, neti we must come back to the logical eliminating process of Upanishad mysticism--Being that is not life cannot retain the attributes of life. We can only say with the Christian mystic, 'nescio, nescio,--'I know not, Oh I know not, what joys (if joys) await us there'. If we get beyond life, we must drop the terms of life. It must suffice that confident expectation be our ineffable bliss.

263. None is stranger or more striking than this:--that an idea for which, from a purely rational standpoint, no proof whatsoever of a direct nature can ever be adduced, or ever has been adduced,--namely, the idea of the existence of a God or of Gods,--is yet the view which is most universally held among the tribes of men to-day; and so far as we can ascertain, has been entertained with scarcely any exception by all races of mankind through many ages of the earth's long past.

264. Their fear of God in any way weakened. Upon such fear, it is felt, the foundations of morality are most securely laid, and the removal of such fear, even partially--so it is thought--could only result in grave damage to social life and might even threaten the framework of civilisation itself.

265. All the morality that Europe for the most part yet knows, is based upon such fear, but, as already remarked, Europe is ~~en~~ only one continent. There are others, and upon these, -- upon one of them at least, the continent of Asia -- quite another conception of morality has long had its home. The fear of the Lord may be the beginning of Semitic wisdom, but it is the fear of the Law, and that only, that is the beginning of the wisdom of the Enlightened One. The Buddha never sees any reason for fearing any God; he only fears that which is more powerful than any God, however great and long-enduring; -- which holds in its iron clutch, Gods, men, yea, all that has being, -- the Law of Karma, of Action, of the sure inevitable sequence of effect from cause; all-present, all-powerful, -- so that none, not deity itself can escape it for the tiniest fraction of a moment, or hide from its all-seeing eye. This is the Power, and the only power, before which the Buddhist can feel dread, for ~~the~~ he has the best of all reasons for dreading it; since already he is in its firm grip, already between its remorseless fingers; -- already it is dealing out to him, here and now, the weal and the woe which, strive he as he may, he cannot refuse to receive.

266. There is present in the Universe, perpetually active through-out its entire domain, -- in the tangible world, in the intangible world, and in the world of thought, -- an omnipotent Law, according to whose inflexible activity every cause unfailingly gives rise to its own due and proper effect. Under the power of this Law all being whatsoever, from atoms to men from men to Gods, -- whatever Gods there be, even to the very loftiest that can be imagined -- live and move and have their being.

267. Not having the wisdom necessary to analyse the phenomena of Becoming, ascetic and metaphysician, alike groping in the dark, commence all their investigations by asking of Nothingness an ~~answer~~ answer to the questions: -- what am I? whence coming? whither do I go? To these questions there comes no real answer; yet the propounder clings on to the vain belief that in him dwells ~~in-hi~~ a soul, a Self, an Ego that is immortal, though all he sees in everything he perceived is subject to transition.

268. The Bodhisat, Prince Siddhatha, attained to this highest state of pure individualisation when studying under Uddaka Ramaputta, but, perceiving that even there, in the Nevasannasannayatana, the perceptions of separate consciousness of an individual, if beyond all naming exalted Selfhood, were still in operation, he knew the final liberation from all Selfhood could not be there. Dissatisfied with that attainment of the Highest then known to the saint or sage.

269. What is Samma Ditthi? It is the right insight, the right aim, the right comprehension of the existence of the variations of manifold suffering ending in disease, old age and death. 553

270. The seventh step in the path is Samma-Sati, right Attentiveness; the analysis of the human body from a biological standpoint; the analysis of sensations; the analysis of differentiating thoughts that arise in the mind; the analysis of the psychical obstacles that impede the development.

271. Sensations are of three kinds, pleasant, unpleasant, and indifferent; these also are ever-changing, none of them is permanent; and in truth all sensation, whatsoever be its momentary form, is eventually painful and productive of sorrow. Analyse the thoughts, and they too appear changing. Emotional ideations, they are subject to change, and there is no Self or Soul to be found amongst them;--naught that is permanent or real or true. A careful investigation into the nature of these Citta,--our thought-ideations, is of immense help to the student in isolating the good.

272. Attentiveness, recollection, presence of mind, the doing of things, however small, consciously, watchfully, full of awareness; this is Samma-sati; and its goal is attained when, having constantly observed and analysed all the five Groups on Khandas, the investigator perceives the absolute truth of the cardinal assertion of the Buddha;--that there is in all no Self, no Soul; that all is tainted with Avijja, Nescience, all fleeting, full of suffering, unreal.

273. For over two thousand years this living monument has stood and grown, brought over, as we have seen, by the daughter of Asoka, a small cutting, it has stood the storm and stress of nearly twenty-two centuries and stands to-day, the oldest known tree in the world. Time after time it has been necessary to build supports under the great branches and around the huge trunk, until at the present day a series of platforms and steps surrounds the tree. No tree within human knowledge has ever received such devoted care and reverend attention as the Sacred Bodhi, and certainly no tree has a more authentic history. Sir Emerson Tennent writes:--"The Bo-tree of Anuradhapura is, in all probability, the oldest historical tree in the world. It was planted 288 years before Christ and hence is now 2150 years old. The age of the Bo-tree is a matter of record, its conservancy has been a matter of solicitude to successive dynasties, and the story of its vicissitudes has been preserved in a series of chronicles, among the most authentic that have been handed down to mankind."

274. The real thing to each of us is the fact of his own existence. The reality of other existences is an ultimate fact

as well, but is arrived at through the primary fact of the individual self-consciousness of each:--Self-consciousness is the ground of everything. It is that which differentiates man from other animals.

275. With the first, the physical, we have immediate and direct contact. Sense-perceptions are direct, and produce an immediate image. We can at any time reproduce any familiar sense-object: say, a garden, a face, a melody, or a scent. The second form of manifestation, the intellectual, is ours mediate ly; it is our own creation; the result of a process of thought. The mind judges, distinguishes, corrects the sense-impressions mediates between the appearance and reality, translates perception into knowledge. Here, too, imagination--that is the throwing outward the image of that which is within--brings to our consciousness the content of the mind. Ideas--as the word shows--are such mental visions. The earth as we see it, appears to us a flat stationary thing, but the mind can picture the truth that the planet spins round its centre at the rate of so many thousand miles an hour.

276. Each implies the other, and neither can exist alone. But, seeing that we think in terms of Consciousness, Norm-and-Form-built, it is not possible for us to exercise Sanna Perception save by erecting this polarity of opposites in our minds. We cannot, at least in normal thought, think of one thing alone; but the fact that we must needs always have 'this' and 'that' (not-this) in our minds shews, not the essential duality of the real, but the polarised state, the dual limitation of mind itself. But Buddhism is ultimately founded upon the invisible, the incommunicable Dhamma, whereof the essence is a One-ness, not a Two-ness; so that, for the Buddhist, the division above made into Buddhist Philosophy and Buddhist Action should be kept in view only as a necessary concession to this peculiar dual structure of the Mind, in this waking life wherein we think and move.

277. All language, of course, is symbolical; it represents, it does not equate, the ideas mind seeks, to convey by its use. We cannot symbolise in words anything which has not, with sufficient frequency, become a commonplace of consciousness; and it unfortunately happens that the States we now have to deal with, not having consciously become commonplaces of Occidental thought, have no real equivalents in Occidental speech. Such terms, then, as we must use, must of necessity be of the nature of compromises.

278. We say, not having consciously entered into Western thought because we have a very strong conviction, that, unconsciously, the attainment of Samadhi, on various levels of consciousness



is not merely occasional but even fairly frequent in the West to-day, and has been so for many years. Setting aside for the moment various forms of attainment resulting from religious practices such as prayer and so forth,--in which some conscious participation of the mind is obvious,--it is our belief, judging from various data, that very much of what the modern 555 world terms genius, inspiration, is simply the outcome of an actual Samadhi, resulting from mental concentration on some subject;--but, owing to lack of those preparatory methods of culture of the higher memory we are now to deal with, the resultant,--the idea we term a flash of genius or inspiration,--alone remains in the normal memory; which loses all recollection of the State itself: and in fact, for want of going step by step, for want of building the 'path' must needs so remain; the normal memory needing much subtilisation before it can record more than the barest outline of even the first of the Jhanas.

279. Every mode of expression of Western thought involves the assumption of the existence of a Self, a Soul which receives the message of the senses and 'witnesses' life thereby;--an idea, of course, utterly at variance with Buddhist thought. The latter, indeed, must needs remain unintelligible so long as one endeavours to grasp it with this Self-idea as basic principle of one's modes of thought. And, even with the advantage which the constant consideration of things from the Buddhist point of view brings one, it is difficult to avoid using terms in English which must convey the Western, not the Buddhist standpoint. We must therefore beg the reader, who considers the effort may not be altogether useless, to try from the first to assume the Buddhist, not the ego-centric, view of life; and to read in the light of that view;--to consider that, for the Buddhist, there is not any percipient at all, however much we may be compelled to use words which in Western thought involve the Self's existence. Wherever that implication may appear, we beg to reader to attribute such usage to the writer's inability to find better expressions; and not to the sources of Buddhism, which employ a nomenclature from which such terms are absent; and which are written in a language containing a wealth of expressions relative to metaphysic and psychology such as is found in no Western tongue.

280. Here we have immediately the tacit implication of a something,--a Self or Soul,--to which the representation is made. Thoughts, perceptions and so forth are, in Buddhist phraseology, simply referred to as arising, coming into being.

281. It was deemed fitting that he should acquire his knowledge of Dhamma in its original diction, as only in that language can the full details of Buddhist psychology be arrived at,

without cumbersome phraseology involving loss of time and always open to the door for the possible entry of error. 282. If at this day you take a man of this type of mind, and try to convey to him the Buddhist, Normal, idea of the same process of the passing-over of the Sankharas,--an expression in terms of Force of Kamma,--he will be quire (if he is purely visualist) unable to grasp the conception. "There must be something which passes over from life to life," he will say;--he cannot conceive mere force, but needs always have some form, some visual concept or other, before he can adequately formulate an idea.

283. This type thinks in word-ideas, in terms of number and of force which he can conceive as real entities. He has over the Formalist the great advantage of being able to think of abstract ideas without making pictorial symbols of them; thus he is mathematician rather than geometricia; Idealist rather than Naturalist; the Universe is for him expressible in terms of force.

284. The mathematically-minded reader will at once perceive the immeasurable advance towards truth, towards real clarity and accuracy of thought by the adoption of the Normal viewpoint. That advantage is nothing less than the difference between Mediaeval and modern science. The scholastic of the Middle Ages--invariably, in matters of thought, a visualist,--saw, through senses, generally giving incorrect presentations, a few simple facts and relationships in the world about him; symbolised these by a definite set of formal pictures, diagrams as it were of what he knew of life; and, without any attempt at further exactitude, proceeded to draw the most wide-reaching deductions from his few inaccurate data; simply because the forms in his mind appeared to him to tend to such result; and he never for a moment stopped to consider that his mind, or rather his imagination (the image-forming faculty in very seeth might be leading him astray. A hundred pounds of lead is, in the Formalist's view, a thing so much bigger than a pound of lead, that, even were he absolutely convinced that the former must fall quicker to the earth than the latter. Everyone familiar with the history of science will recall the ridicule and even abuse which was heaped on the head of the devoted Galileo for daring even to suggest both would fall at the same rate; and Galileo's great experiment at the leaning tower of Pisa was the herald of the dawn of modern science,--the application of the Normal view-point (and hence of the Normal practice of experiment as the basis of knowledge), to the elucidation of Nature's problems.

285. Form, substance, 'thingishness', to him seems the essential element; his static conception of the universe demands a static basis, an archetypal form whereof all actual forms are builded; he cannot, in fact, conceive life as a flux, as a continuum, because in the conception there is no image of a basic, fundamental form.

286. For the hard eternal Atman-atom of thirty years ago the great Normalist physicists have given us an atom ultimately composed of two groups of electric charges;--two oppositely twisted nothingnesses, as it were.

287. And if the Buddhist view is correct, a like revolution can be effected in each man's own mind, a like advance, or yet a greater made, by whosoever chooses to take the pains required to shift his attention from the world of Form to the world of Norm; from pictures to ideas;

288. Buddhism looks upon a man, at any taken moment of his existence, as the inevitable outcome of an intensely complex collection of forces, the present resultant of an interminable past series of lives; and thus, for this taken moment, considers him, in view of all his pasts, as it were determined--fated to have this or that character, these and those good or evil tendencies, such and virtues, abilities and defects; yet on the other hand it invests him, by virtue of his intelligence with the power to alter, in such direction as may seem to him advisable, the whole composition of his being; what the Buddhist would term the whole of his Kamma;--a word which may be regarded as a synthesis of Character and of Destiny; which is, in fact, the totality of all that makes him a living being. Thus, for this taken moment at which we regard him, man is, as it were, a subject of predestination, of Necessity; but, by virtue of the over-ruling power of the mental element in his being, he is, as to the future, capable of influencing, even of completely altering his nature and his subsequent career; and has, at any given moment of his life, the capacity of choice, of exercising free-will.

289. Thus a thought in process of being might be regarded as the full-grown tree, the Sankhara as the seed;--the series is interminable. It is the aim of the practising Buddhist to permit his mind to give rise only to 'barren' Sankharas;--to such, that is, as, owing to the destruction in them (on the point of making) of the Avijja-elements--Craving, hatred, and the Delusion of the Self;--can produce no further harvest of acting thoughts. It is the Sankharas again, that form the nexus between life and life; their potential, latent energy it is that carries over the character of an individualised being from death to birth; thus, as in the Paticca Samuppada, they are sometimes all classed together, collectively as kamma.

290. Here we see one of the few, and a most instructive, difference between Normal Buddhism and Occidental thought; the latter being converted from the formal view only, as yet, in exact sciences. The great bulk, probably, of modern scientific men would still regard mind as the outcome, the result of evolution, of the lower Norm-elements of consciousness; though of course the idealist position is rapidly gaining ground. This view, one of the most characteristic Formalisms still current in Occidental thought, owes, the Buddhist would say, its existence to the ever-present desire of the formal mind to give a Genesis, a causal 'explanation' of how life came to be.

291. We may look upon the mind, or rather upon the nescience where with it is tainted, as limiting (for the being) the infinite, the Nibbana-dhatu, in much the same way that, if we bring into a universe of pure extension, infinite in extent, say a cube; then the top, sides, base and contents of that cube may be regarded as 'limiting' the infinity of that universal space. That is, the limitation occurs in respect of the cube; the infinity of the space itself is of course not modified. But the cube, if possessed of consciousness will imagine itself as a thing separate from the infinity which surrounds it; it will thus be, as it were, cut off from the infinity of that space, and will be a finite object. Now imagine that the top, base, sides, and content of the cube are successively annihilated. With the disappearance of these limitations, what was the cube will become infinity; there will be no more separation. The Groups are the sides, etc.; when they are destroyed what was the man has become the Arahant; and in familiar phrase we say, 'So and so has attained Nibbana. It would be truer to say, 'So and so has gone out' become extinct; and this is the phrase used in Pali. 'or by 'So-and-so' we mean a certain Self.

292. Just as a man, sleeping, and dreaming evil dreams, has his mind plunged, as it were, into a thick darkness, a mental obscurity that limits to the smallest degree each power of his being; so, on the larger scale, is the state of comprehension in the waking life, compared with that Higher Wisdom; and even as, when the man from his troubled gloom-filled dream awakes, he finds about him the luminous mental clarity of the waking world, which streams into every corner of his widened consciousness, banishing the petty limitations of the Nescience of the dream-world; so, to one who wins to Panna, comes the Awakening from the Nescience which limits us in this life of earth.

293. Buddhism has nothing to do with any theory, concerning either God or Soul or immortality. Further, he shows that it has nothing to do with theories at all of any sort, however

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excellently and cunningly conceived; and, brushing these all aside as of little worth to serious-minded men, he goes direct to the facts,--to the facts of the ever-present moment, and more particularly to the one great fact that stares every man in the face who does not deliberately shut his eyes to it,--the fact of Suffering. He makes it clear that whereas the adherent of other religions looks for consolation and comfort to all kinds of hopes and imaginings, founded and foundationless, the Buddhist finds all his comfort in the simple envisagement of facts; and that Buddhism all through is indeed nothing but a strenuous endeavour to have done with all deceptions, even apparently pleasant ones,--to put aside, one by one, all the illusions that so persistently beset men in this earthly life; and finally to arrive at the perception and realisation of that other great fact, Nibbana,--Deliverance from the universal Suffering.

294. The Buddha speaks only of things which he can prove. The non-existence of a God is not proveable, because the beginning of the world is unknowable. Hence the Buddha contented himself with maintaining that in all that is divine so far as it can be attained by any kind of human thought, the affirmation of life as transiency, lies concealed, and hence must be left alone by him who is striving for true deliverance.

295. The Buddhist, in fact, is the grown-up person. All others are as children. The Buddhist is the only man who seeks the truth, regardless of the outcome.

296. But can a doctrine that thus seems to ignore those beliefs which in the West have hitherto been believed to constitute the foundations of all right living, namely the beliefs in God, Soul and immortality,--have any title to be called a Religion? Does not such a teaching tend to careless living and immorality in those who adhere to it? Dr. Dahlke's answer to these important questions is unequivocal and simple.

297. All moral requirements come to rest in me; have their beginning and end in me. The concept of sin against another has no place in this system. I only sin against myself. More correctly put, I hurt myself alone. We are not entitled to speak of sin or guilt in general. Morality is knowledge; vice is lack of knowledge, stupidity. Thus, from the standpoint of morality also, I become the centre of the world, and the pure and absolute form of this seeming-egoism makes of the universe nothing but a powerful sounding-board, which collects the vibrations that proceed from me, and gives them back to me, again as the harmony of deliverance.

298. The charge that Karma means fatalism--the almost inseparable companion of that other accusation that Buddhism is

pessimism,--our Author refutes thus:-- "Karma is like the voice in my breast. So long as I keep it within as a thought, I am its master. So soon, however, as I let it escape me in sound, it becomes master over me; something outside me, the consequences whereof I can no longer evade.

299. It is the part only of a false and lying optimism to say shamelessly that there are no manacles at all on the prisoner's limbs, especially when--as all can hear who have not quite stopped their ears--the irons clank dismally enough at each step he takes.

300. Buddhism may soon take up and occupy victoriously its rightful domain,--the mind of every thinking man in the lands of the West.

301. Any definition of the Asankhata must, of course, be incorrect; seeing that a definition is an expression in terms of the Sankhata: one of course cannot think about a State which exists altogether beyond the reach of thought at all.

302. But, in just the same way, the Dhamma (in its highest sense) is itself, surely, unthinkable;--that Dhamma which is the object of the Dhammacakkhu, I mean.

303. The whole Buddhavacanam, of course, does not contain the Dhamma, in that sense; but it does, as it seems to me, contain instructions as to how one is to act, speak, above all ~~the~~ think, in order to obtain that higher mental vision.

304. What the Buddha, by the whole of his teaching, endeavoured to do:--namely, to open men's eyes, by means of familiar expressions and similitudes, to the fact that this Samsara-life is in reality Sunnam, say for practical purposes a dream; and to urge them to take such steps as shall lead them to making the necessary effort to awaken from that dream. If, in seeking to induce them to take those steps, one makes use of expressions --to urge and incite--in a fashion which is not itself an equation of Nibbana, (as no expression of thought can be) that does not seem to me to matter. The real question surely is:--whether by keeping silence or by magnifying in admittedly vain words the Glory of Nibbana, one is most likely to induce men thitherwards to direct their minds? Who, in other words, will seek for that of which he has not heard, whereof the advantage has not been declared? Surely no-one; and, on the other hand no instructed student of Buddhism, at least, will suppose that these mental twists, these verbal formularies, are themselves. That which seems to me to be the thing that is overlooked in the modern view of Buddhism;--viz. that modern scholars are looking at one life only,--this life; whilst the Buddha and His advanced hearers beheld an interminable series of lives with Nibbana as the goal; whereunto all this Dukkha leads.

305. I agree with you on the necessity of the non-Buddhist <sup>56</sup> grasping the Indian idea of the long background and prospect of series of lives, in place of this one life only. But the end too, of the long series, the goal of Buddhism as it is present conceived, will not get honestly estimated by the west until its nature is unambiguously set forth.

306. Perhaps ambiguity might be lessened if, in speaking to outsiders, Buddhists bore in mind the double meaning of Samsara; to wit, as both this long series of livings with intervening dissolutions, and also as a potent influence, a great net of feelings, aspirations, tradition and habit, holding sway over the imagination of all who have not attained Nibbana--a sway that is weakening in each sekha as he progresses along the Paths. As an objective fact, Samsara ceases with the last dying of the Arahant. As subjective potency, it ceases at the attainment of emancipation, enlightenment, anna, Nibbana, Arahantship. what happens to the Arahant parammarana--after the last dying,--is Avyakta, is forbidden speculation.

307. Do you feel drawn by the great other-world hunger of the creeds to include in that application any fiction of the imagination regarding a prolongation of Nibbana in some terms of life?

308. Unless Buddhists are very clear in dealing with this point, the west will inevitably assume that by Samsara ending in Nibbana, the objective fact of the last dissolution with a Heaven of a sort beyond is meant, and not the dying out of the subjective potency.

309. It was for long one of his most cherished plans to bring about some sort of friendly union between the various branches of the Buddhist Church; at one time he hoped to effect such a union between all the manifold divisions of Buddhism, and to that end evolved a statement of fourteen different propositions common to 'Northern' and 'Southern' Buddhism alike; which he got extensively signed by influential monks in Japan and in the three Southern Buddhist lands. Later, finding no practical outcome of this far-reaching plan was likely to accrue in his lifetime, he turned his attention to a less ambitious programme, the formation of a bond of union between the three 'Southern' Buddhist lands.

310. But the time for such work to bear fruit was not yet, nor even now is come.

311. If, as is to-day the case, it is possible for Buddhists to offer to the western world the Teachings of the Master, with at least the probability of a patient hearing and a fair consideration before judgment is passed on them, it is in the main to Theosophy that they owe that advantage. Our age, indeed

has moved so quickly that none of us can ever fully realise the intense insularity, the bigotry and the bias of our grandfathers' times; especially in all matters relating to religion. But it was Theosophy that, despite all manner of opposition, ranging from ridicule to invective, first brought home to many in the West the possibility that something of truth, of deep import for the future of our race might exist outside the petty pale of Græco-Judaic civilisation;-- that first turned the minds of men, without the range of Oriental scholarship, to the great heritage of the ancient Aryan religions and philosophies. If, indeed, it had been definitely designed by these two avowed Buddhists, the founders of the Theosophical Society, to pave the way for the introduction of Buddhism, they could hardly have devised a better method than that which they actually adopted. Thirty years ago, the twin ideas of Deity and of the eternal Soul were so intimately associated with all Western religious thought, that it would have been an impossibility to have gained even a hearing for a Religion which begins by disavowing both; by declaring these ideas to have their foundation, not on the rock of eternal truth, but on the sands of Self-delusion. Now, in face of the wider views Theosophy has done so much to spread, with such Buddhist doctrines as Kamma and Transmigration, thanks to its work, almost become commonplaces of Western thought, the way has at last become clear in many quarters for the unbiassed consideration of that high teaching of Selflessness proclaimed by the Greatest of the Aryans eighty generations ago.

312. The Society, he said, did not ask its members to become Buddhists, but Buddhism was a most interesting and important phase of human thought, and as such it was well that earnest and thoughtful men and women should become acquainted with it.

313. Buddhism only needs to be rightly understood to take its due rank as the leading Religion of Western, as it is already of Eastern thought.

314. It is undoubtedly true that if the Svastika, as employed by some of the Northern Yogavacara sects, were used as a 'magical weapon', it would when looked at by its maker turn round clock-wise and so resemble the Theosophist's diagram. As we understand the matter, the mere observer, whether it is supposed to represent the right-hand-turning lock of hair on the Buddha's person, or the 'magical weapon', is supposed to be looking at it from the side turned away from the wearer or producer, thus the 'orthodox' sectarians are always careful to draw it with arms pointing to the right.



"Though I stood on the Océ of the Kadminee of Light of God, I was awefully tortured and tormented by mind, intelligence and the crooked reasoning and logical faculties which in their very nature do not take me, beyond for the simple reason that they roam about in limited time. O Lord, will you bless me to tear of this sense of time which impures and intrinsically inserts in me the confusion of time, time, time (though there is nothing like that) and reach you very soon. I do not want to live with my mind so long it revels with time and all that.

II. Ah! What a worse fate! Mankind perish like anything by spending their whole life in studying the nature of fleeting and unreal Time." "Is there anything like time" I asked. Oh what a beauty I saw before me. Then I turned to mankind at large and told them not waste their life in stressing the value of the valueless and unimportant time.

III. Surely we can realise our "Real Nature, i.e., God-head without the least effort by ourselves, when we perceive time from entirely a different angle of vision i.e., The day dawns; the day goes; next day comes next day goes. Thus, week, month, years, centuries and aeons pass on and on. But the Self--The Supreme Self--lives in them all unchanged or unchanging--will never be changed--I went deep, deeper, deepest possible in myself; daily so much so, when I came out, I saw no time. Ah. What a silent wonder. Eternity spoke to me without leaving me outside to hear its Speech. Is this not the Real Beauty?

Mahatma Ramalingam says about the "Time! as:-- "As God is above, beyond and yonder the reach of time--time being interpreted as age, decade, century and generation--why dost thou think of time. Better to think of God as time. Can time be without God? Can time see God? God gave the time to you; you see God in that time; Do not regard time to be great or valuable."

Further he says: Time, being an invention of the mind to calculate its activities during its flights or fleetings and mind being itself unsteady, unscientific, unsubstantial and imperfect as its very nature being realised to be unreal by a guest "Where from the

mind springs" has no bearing at all. If at all you speak of time, you speak time as God for God is so thickly intercepted or intermixed that, except God, nothing exists in minute sense.

Tirumoolai says: Because when you are awake, you naturally forget and feel separate from that consciousness---The Cosmic Universal force or Eternity--which can never remain universally connected and linked with its own creations and created things--Time reveals God in its changing wheels. Therefore Time is inert because God gives life to it in else it will die.

When you are able to be aware of your own "Real Nature" you perceive or conceive no idea of Time and Space. Therefore the fault of identifying yourself with the time which you cannot speculate to be separable from God belongs to you and to you only; And that too only so long you feel away from God; when "you" is diminished, Time is not perceived. There God is realised.

Therefore instead of trying to analyse the unreal of time, which of course, will fail, please turn your attempt to go beyond time and be conformed that God cannot be brought within the limits of time.

"If you mean time" he says 'to be eternal then there is no bother; Do not be frustrated when others call it God.

Again he says: Tirumoolai points out elaborately the true existence of "Time":

"Because time is changing every day showing the unchanging Face of Eternity in it, you go with the time to that unchanging Face of God. If you do so then the time concern will not trouble you.

"When it is the experienced and realised Fact that God is the Consciousness, eternal and everlasting, and is the only One Eternity, then why dost. When 'self' is beyond mind, will mind tell anything about 'self'? absolutely not.

When limited Self is constrained in the body can it be told that which is beyond and outside it unless or otherwise bends and breaks itself....?

Therefore "Time is nothing" in real sense.

"Time and Eternity" may therefore be considered as two names for that God whose names are so many apart from the two as well.

Tirumoclar clearly states further about Time in 30 more verses. Under the heading of "Wheel of Time turned by Eternal God."

Thou spend your life with your vain speculations to research the abode of it.

When you feel that God is above intellect, mind and soul as well, that God can be realised only when these three are crossed out and subdued to Him surrendered and only when these three trinitities vanish completely without any of their footprints, of what use will be your keen interest to value time? Do you feel "time" to be existing when you are quite asleep? If not, why do you bustle about it while awake. Think awhile, you will get the solution. Now, during your waking state, the Perfect Self illumines the intellect, throws light on the soul and guides the mind for some reasons or other of its own accord. When it happens like that, mind works; the senses perceive; the limbs take to activities; instead of knowing this senate secrecy of the Divine Self. (You may give and call IT in any names. Why do you yield to the commands of 'mind'; tie yourself with It and feel fettered. Rightly and Bravely stand or Be across the other side of the mind always. How can these,--mind, intellect or soul--reveal to you the "Real aspect of 'Eternity'" when they themselves need "That's" light to act, and move.

When 'Self' is beyond intelligence, what use will it be if you argue with intelligence.

TIRUMOCLAR ON 'TIME WHEEL'.

(1) "Time" is dealt with very clearly by the classical scriptures of Hinduism. Even the very Upanishads and Vedas say something about the importance of time. But what use it gives to one like who wants to be beyond Time and become the very Essence of Vedas and Atomic Philosophies. When I research for the value of time, I find that these Philosophical books alone are the bottom sources for them to be considered important and otherwise. But the 'Over-self' (remains beyond to reach which this time-concern is the heavy block on my quest of God. So, I leave it out of my memory once for all. Instead, I minutely

and very closely search in myself "the supreme Self" --the Heart Centre." Now I feel happy because I realise and relish the food of Silence given by the Grace of God as I go on inward and inward. Therefore "You Mankind!" If you want to realise God, please do not at all consider time in your life.

(2) To think of time is as futile as this: "When there is the all pervading all-lighting, all-brightening sun above us, will you so foolishly handle a chimney light to use it for getting a thing from your house while the very house is under the bright rays of the sun? Will not other people mock at you? Will you not prove yourself a mockery, an artist of shame and an adept to be the very embodiment of ignorance, insanity and nonsense? You yourself are under the bright Sun of God. Yet you are you hold your side-tracking mind (equal to a chimney light) and intelligence and other companions of the mind stuff to look to the value of time which limit you and does not leave you beyond to become "Beyond Integral."

God, as Time, manifested, manifests and will Himself do so. What matters it for you. It is His Will and Imperial Act. He has ever-before revealed Himself through that mirror of time. That to not confuse the human mind but to take it through and through, that path. Now if you try to analyse "time" you not only waste your life also prove yourself undeserving and scandalous to be blessed and gifted by God. You yourself put screens of confusions and misleadings. You, in other words, blame yourself for---no fault of you.

Please, drive them out. Let them be all avaunt. So long you stay on earth, try to be grateful to God in spending almost your life in turning all your thoughts to God. If you do so, you are fit to live here (in this world).

(3) If you know the inner secrecy that God is the ver occupace of your body, mind and soul, without Him, nothing will be animated, exerted and conducted, and bereft of Him, nothing happens, blissful, soliciting (smoothened) and satisfactory then you will verily speed up all your attempts to reach Godliness and realize him very soon. Yogis and Sages have done that immediately obeying to the silent call and urge from God that reckoning the value of their beavoc

of life and you follow them up if you are to become a good and bright student and an ardent admirer and follower of their walks. 567

Let those who are much concerned with the material welfare of their bodies alone, remain with no illumination and goal or salvation. They are called living corpses you know! Do not stick to these people

(4) Instead of knowing, studying and realising the "Eternal Time" which is like a stone-image, you go on (as sinners do) muddling and villifying (wasting) your life in thinking and thinking ceaselessly till you die.

Like a picture drawn on a paper which never moves, this side or that side, or increases or decreases, nor grows or diminishes not claims its individuality "Time is ever the same steady like that Point of momentum from which sideway forces act and way themselves.

Know this Secrecy and become inconsiderably humble and obedient to the Law of Nature. Do this, and become purified and blessed. This is the chief work of 'man' of real understanding on earth. This is the main and principal service of man to God, so long he is living in this sordid world with his body-- then stem to radiate and conduct the Brilliance and Light of God in it.

"He" (the God) has become manifested in you and it. He uses your body and other organs as a trumpeter uses his drums and other tools for his purposes. Your body resounds with the light of God. It also echoes the Call of light of God through mouth, ears nose and similar limbs.

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1. It is undeniable that in some places a reader of Vedantic tradition may require patience and sympathy to carry them to the end; for this reason I believe that the best alternative I can render to the potential reader is to suggest a number of minor orders in which the essays should be read, and then to comment on certain peculiarly Indian doctrines which keep recurring throughout the whole book.

The book begins with a serviceable introduction by Prof. Muirhead, after reading which it seems best to begin with the three more or less orthodox expositions of Vedantic philosophy by Mr. Swami Abhedananda, Mr. Subrahmanya Iyer, and Mr. Bhagavan Das. The first of these gives a succinct account of the chief ideas of the Vedanta, such as Nirguna, and Saguna, the ascent from the dualistic conception of Atman and Brahman to the purely monistic one, the Four Yogas and Karma. Mr. Iyer's essay centres round the conception of Maya (usually translated 'illusion') and the distinction between the three states of the soul,--waking, dreaming and sleeping. To my mind, this is a very eloquent exposition of a way of regarding the relation between the conscious and unconscious mental states, that deserves attention from Western philosophers.

2. The second idea that deserves special attention is that of Maya, which is usually translated as 'illusion'. Maya is opposed to the ultimate reality as 'concealed' in the Absolute (Brahman) and the Self (Atman); in fact, it seems to mean very much what Western Philosophers mean by the phenomenal world. The interesting thing is that Vedantic Philosophy should lay so much stress on the relation of this to the three states of the Self. To free ourselves from Maya, we must reduce the waking world to the dreaming, and this in its turn to pure unconsciousness, in which field intuition, as opposed to intellect and reason, is active. Hence the goal of finite centres is the absorption of conscious into unconscious states.

@@ The MANDUKYA is called the head of all the upanisads, the upanisad which is the Sannyasi's one upanisad for Manana and Nidhi-dhyasa with its gloss, belong to the Atharva Veda.

The Muktikopanisad says that the Mandukya upanisad alone is sufficient for giving one Moksa and liberation from births. The reason is that it is in this short upanisad of the Atharva Veda that the pranava is philologically and psychologically analysed and the equation of the Jiva with Brahman is fully explained. Though short and direct, it is a perfect upanisad

for Brahma Vidya. Though the treatment of the Pranava and the exposition of Brahman is the common topic of all the upanisads in this section, yet in their methods they naturally differ. The Isa and the Mandukya are quite direct in their teaching. The former gives the esoteric and intrinsic value of Atma-Gnana, while the latter directly initiates the aspirant in Pranava-Dhyana and thus inculcates Brahma-Vidya."----Mythic Society Journal.

The book begins with a very readable introduction by Prof. ... after reading which it seems best to begin with the three more or less orthodox expositions of Vedantic philosophy by Mr. Swami Abhinavanda, Dr. Subramanya Iyer and Mr. Bhagavan Das. The first of these gives a succinct account of the chief ideas of the Vedanta, such as Nirguna and Saguna, the ascent from the dualistic conception of Brahman and Brahman to the purely monistic one, the four Yogas and Karma. Mr. Iyer's essay centres round the conception of Maya (usually translated 'illusion') and the distinction between the three states of the soul, -- waking, dreaming and sleeping. In my mind, this is a very elegant exposition of a way of regarding the relation between the conscious and unconscious mental states, that deserves attention from Western philosophers.

The second idea that deserves special attention is that of Maya, which is usually translated as 'illusion'. Maya is opposed to the ultimate reality as 'concealed' in the Absolute (Brahman) and the Self (Atman); in fact, it seems to mean very much what Western philosophers mean by the phenomenal world. The interesting thing is that Vedantic philosophy should lay so much stress on the relation of this to the three states of the Self. To free ourselves from Maya, we must reduce the waking world to the dreaming, and this in its turn to pure unconsciousness, in which field intuition is opposed to intellect and reason, is active, hence the goal of finite entities is the absorption of conscious into unconscious states.

The MANDUKYA is called the head of all the upanisads, the upanisad which is the Sannyasa's one upanisad for Manana and Upanishad with its gloss, belong to the Atharva Veda. The Muktikopanisad says that the Mandukya upanisad alone is sufficient for giving one Moksa and liberation from births. The reason is that it is in this short upanisad of the Atharva Veda that the pranava is philologically and psychologically analysed and the epistation of the Iva with Brahman is fully explained. Though short and direct, it is a perfect upanisad.



- (1) There are two paths, the first is Grace and the second is Exertion. It is grace when the Lord takes the seeker to a master and without any effort or austerity on his part, shows him the face of the True Beloved. It is exertion when he has first to labour and practice austerity before he meets the master and gets his grace.
- (2) The best path is the discipline of the Qadaria sect, as taught by Moulana Shah, the master of the present writer. In this discipline, contrary to the other schools, there is no pain and difficulty, no asceticism. Everything is easy and loving.
- (3) The first thing is to sit in a solitary quiet corner for meditation alone. Let him try to form a picture in mind of some holy faquir for whom he has great regard and respect. Or if he has no such picture let him form that of someone to whom he is bound by the ties of love. He must close his eyes and fix his attention on his heart, and there see the picture. There are three hearts: The first is in the subtle body behind the physical one; The second is in the centre ~~is in the centre~~ of the brain (pituitary body). When the aspirant fixes his attention on it, no distraction of thought can reach that place. The third is at the rectal centre, (bottom of the spinal cord). The meditation here required is on the first heart. By this method the thought-picture will correspond gradually more and more with the original, whose life will begin to flow into it. When it becomes definite and clear, thou shalt be blessed with conquest.
- (4) On that thought-picture dream plane thou shalt meet the form of thy master and powerful friends of God. Whatever difficulties you may have, you can ask for their solutions mentally and will get a reply. Meditate on these appearances carefully and observe them minutely.
- (5) Many an aspirant has fallen into the snare of miracle-perform and clairvoyance which comes easily from acquaintance with this plane. One should not tarry long therein.

There are two paths, the first is Grace and the second is Karma. It is Grace when the Lord takes the seeker to be a master and without any effort or anxiety on his part, shows him the face of the True I. In Karma, he has to labor and practice assiduously before he meets the master and gets the Grace.

The best path is the discipline of the Kabir's sect, as taught by Hazrat Bakhsh, the master of the present time. In this discipline, contrary to the other schools, there is no pain and difficulty, no asceticism, everything is easy and loving.

The first thing to do is to sit in a solitary quiet corner for meditation. Let his eye to form a picture in mind of some holy being, let him be as great as he can be. It is not an easy picture for him to form that of someone to whom he is bound by the ties of love. He must close his eyes and fix his attention on his heart and there see the picture. There are three pictures: the first is in the center of the chest (the physical heart), the second is in the center of the forehead (the astral body), when the student fixes his attention on it, no sensation of thought can reach that place. The third is at the rectal centre, (bottom of the spine). The meditation here resulted in on the first night. By this method the thought-forms will correspond with the soul and move with the original, when this will be done to the limit. When it becomes definite and clear, then shall be blessed with success.

In that thought-forms dream phase they shall meet the form of the master and powerful leaders of God. However difficult you may have, you can see for their solutions manifest and will get a regular, definite, and these experiences carefully and observe the results.

Many an aspirant has fallen into the snare of desire, passion and attachment which comes easily from contact with the plane. One should not fall into the snare.

(Con't): Mahammed Dara Shikoh) "The Compass of Truth"

(6) So that thy heart may get purity and illumination practice this method: Hazrat Mianji told his disciples; "The name of ~~the~~ Allah should be recited very slowly and mentally without the movement of thy tongue. By its constant repetition one reaches a stage in which his heart remains awake even in sleep". The word "Allah" means: 'He who is Lord of three attributes, creation, preservation and destruction.' The whole creation and every atom has them in it.

The best method of practice is regulation of the breath. Sit in the posture in which the holy Prophet used to sit; Place the elbows of both hands on the knees, and with the two thumbs close the holes of both ears. With the two index fingers shut the eyes but the fingers should not press the eyeballs.

Place the ring and small fingers on the lips so as to close the mouth.

Place the middle fingers on the nostrils.

Close right nostril, open left one, reciting "La Illah" breathing in slowly. Then close left nostril and keep the air confined as long as easily possible without suffocating. (Gradually the period of confinement is to be increased). Reverse process, open right nostril and recite "La Allah", expelling breath slowly. If expelled quickly the lungs will be injured. M

Mullah Shah, my teacher, carried this practice to such a stage that he took only one breath in the evening and did not breathe again until morning.

One of the benefits is that sleep vanishes totally and there is no need of recouping the daily wastage. It is now 30 years that Hazrat Akhund has not slept. It also removes coarser particles of the body and replaces them by purer, more refined ones.

(7) During the retention period of the breathing exercise, repeat mentally the words "la Illah" otherwise vacancy of the mind opens the door to dangers of the unwholesome thoughts and frightening visions of jibbering and jeering shapes.

Another method of self-protection is to remove attention from the heart and fix it in the brain.



## MĀYĀ

The doctrine of Māyā is chiefly associated with the name of Śaṅkara, but the popular view of it involves a serious misconception. It is commonly represented that, according to this doctrine, the entire material world is to be dismissed as a figment of the imagination. The teaching of Śaṅkara is not so antagonistic to experience. He indeed discounts the reality of the sensible world to some extent; but his position is certainly not that of pure subjectivism. The best proof of this is to be found in his refutation of the *Vijñāna* school of Buddhism which reduces the outside world to a system of ideas or states of consciousness. (*Br. Sūtras*: II. ii. 28-32.) Śaṅkara there maintains, with much force of argument, that we are bound to admit the existence of the outside world apart from its presentation as an idea. 'Even those who contest the existence of external objects', he states, 'bear witness to their existence when they say that what is an internal idea appears like an external thing. But, because they are anxious to refute it, they speak of it as "like something external." If they do not themselves at bottom acknowledge the existence of the external world, how could they say "like something external"? If we accept the data of our consciousness, we must admit that the object of perception appears to us *as* something external and not *like* something external.' More significant still is the distinction which Śaṅkara, in this connection, draws between the dreaming and waking states, for the analogy of dream-experience is a pet argument with all upholders of subjectivism. Śaṅkara characterises dreaming (although according to later commentators, he is here stating the view of another school and not that of his own) as a form of memory and therefore essentially different from perception. A revived impression may well be independent of objective stimulus; but perceptual cognition can never be so. It is therefore unsound, says Śaṅkara, to institute a parallel between the dreaming and waking states, and concludes by characterising the whole argument of the subjectivist school as giving way on all sides 'like the walls of a well dug in sandy soil.'

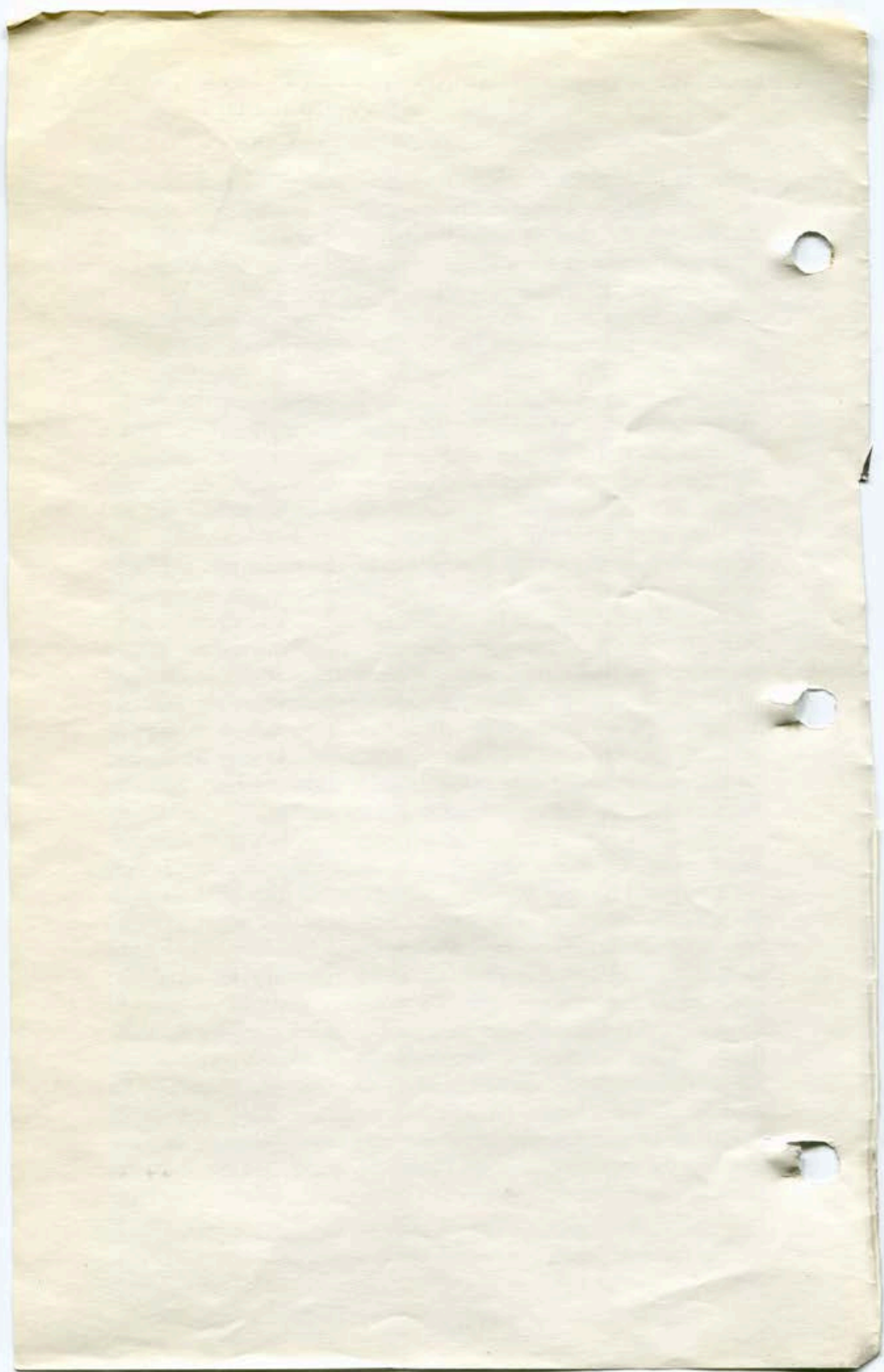
According to Śaṅkara, then, external things do exist. But

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what is their exact character? Before answering this question, we shall analyse a simple illusion into the elements of which it is composed. Let us suppose that a rope is lying before us and we mistake it for a snake. We feel 'Here is a snake', or to translate the Sanskrit equivalent of this proposition more literally 'This is a snake'. There are two distinct elements here—one pointing *generally* to the object presented to our senses (the 'this') and the other *specifically* describing the mode or form in which we happen to cognise it ('the Snake-ness' predicated of 'this'). In other words, there is first a base or ground and then what is erroneously superposed upon it. Of these two component parts of an illusion, the former alone is true; because it is actually present before us and persists even after the disillusionment. It is the element that is common to the wrong perception of the snake and the right perception of the rope. According to Śaṅkara, the explanation of normal perception is identically the same, and every percept consists of what we may describe as a *substratum* and a *superstratum*. The substratum is pure Being which is common to all the objects of consciousness, everything that we perceive being perceived as *existent*. It is real inasmuch as it persists whatever be the nature of the superstratum. It may be likened to the gold in ornaments made of gold, which endures however much the forms impressed upon it may change.

What we have termed the superstratum is not real in the same sense, for it is a passing thing that endures not. It may be compared to the varying form given to the gold as it is turned into different ornaments. But even the superstratum, according to Śaṅkara, is not unreal. 'It is only other than real'. To explain this paradox, it is necessary to state that Śaṅkara is not content with the ordinary distinction between the real and the unreal and interposes a third category between them. Thus we have at one end the absolutely real; at the other, the absolutely unreal; and midway between the two lie a whole class of things, viz., the superstrata. They cannot be described as real for they lack the necessary permanence; nor can they be regarded as unreal (like the horns of a hare) for we actually perceive them<sup>1</sup>. They are, so to speak, less than real but

<sup>1</sup> There is no objectivity without some kind of reality. This is what Śaṅkara means by saying that the *prātibhāsika* is also real.





Reject

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Reject the false notion that the Divine Power will do and is bound to do everything for you at your <sup>demand</sup> and even though you do not satisfy the conditions laid down by the Supreme. Make your surrender true and complete, then only will all else be done for you.

Reject, too, the false and indolent <sup>expectation</sup> that the Divine Power will <sup>will</sup> do even the surrender for you. The Supreme demands your surrender to her, but does not impose it: you are free at every moment till the irrevocable transformation comes, to deny and to reject the Divine or to recall <sup>your</sup> self-giving, if you are <sup>will</sup> willing to suffer the spiritual consequence. Your surrender must be self-made and free; it must be the surrender

of a living being, not of an  
inert automaton or a  
mechanical tool. Aurobindo -

BY SRI AUROBINDO