

1. *The Doctrine of the Buddha as the Flower of Indian Thought*

"I, O Disciples, am the Brahmin in holy poverty, whose hands are always pure, the bearer of his last body, an incomparable Saviour and physician."
Itivuttaka 100.

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 past, and will be 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. But it will be easier to understand it, if we know at the same time the whole environment out of which it sprang, and which alone made it possible for the Buddha and his doctrine to appear. Therefore we wish here briefly to expound the kernel of striving for religious insight current in Ancient India before the appearance of the Buddha, as to its contents, its form, and its relations to the doctrine of the Buddha. Our data may be partly based upon the expositions given by Deussen in his General History of Philosophy, since Deussen was a pioneer precisely in this direction.

The striving of Ancient India for insight had, in gradually progressive development, concentrated itself upon finding out the fundamental principle which underlies everything existing. This fundamental principle is accessible only within ourselves. For it is only within himself that each may plumb the deepest depths; of everything outside himself he only cognizes the external garb in which it presents itself to his five external senses. Thus, men in Ancient India, in searching for the fundamental principle within themselves, at the culminating point of development, got so far as to proclaim as this fundamental principle, themselves, their own *I*, the *Ātman*. For this *I*, this *Ātman*, every one has to search who desires to find the ultimate. But that this *Ātman* must be *sought for*, involves this, that everything that offers itself to us *without being searched for*, thus, our body with all its organs of sense, cannot be the *Ātman*, our true essence: and that it is a delusion, if we think it to be this latter. Accordingly, the conception of *Ātman* from the outset was generally connected with the interpretation of the *Self* "as opposed to what is not the *Self*." This fundamental

finds the peace, the standing-place, then has he entered peace. But if therein he still assumes a distinction, a break, then has he disquietude, the disquietude of him who thinks himself wise."

"In view of this ability of the Indian mind, to penetrate into the depths and to grasp the innermost kernel beneath everything of the nature of a husk, we may understand how Indian philosophy, to express what it had to say, made use of the word *Ātman*, taken from every-day life and even reduced to a reflexive pronoun, at first, shyly and tentatively, then still more frequently and confidently. We can understand how for Indian thinkers all other denominations of the highest being, mythological, anthropomorphical, and ritual, became a shell, through which, as their innermost kernel, here more, there less clearly, the *Ātman* radiates, until thinking has become so far strengthened as to find in the *Ātman* the purest expression for the principle of things."

In former times, the "invisible and inscrutable," in short, the *immaterial* which was found because it was searched for in the right direction, that is, in our own depths, and in the right manner, that is, the indirect one, by stripping off everything inessential to us, was called the "boneless," that is, formless, by which everything bone-like, that is, formed, was borne. Thus is it in Rigveda I, 164. But according to the Uechishita-hymn, Atharvaveda II, 7, "All names and forms of the world are based upon the Uechishita, that which remains, if we take away all forms of the apparent world. The conception of *Uechishita* is therefore in a similar manner at once as negative and relative as that of *Ātman*, and closely related to it. The hymn contains an exhortation to direct our attention to that which remains if we think everything cognizable away, as which, then, "that within myself," (*tān māyī*) "the splendour within me," is designated. Lastly, in Atharvaveda 10, 7. 8 it is asked concerning the Skambha, the supporter who carries everything without himself being carried: "Proclaim this Skambha, who may he be?" until at last, after many inserted meditations, which nevertheless are not far from the point, at the close of the second hymn the word *Ātman* appears, with which the standpoint of the Upanishads is reached.

This standpoint of the Upanishads itself is very beautifully illustrated in the narrative in the Chāndogya-Upanishad 8, 7-12: "The Self, *Ātman*, the sinless, free from age, free from death, free from suffering, without hunger, without thirst, whose desiring is true, whose counsel is true, — that one ought to investigate, that one ought to seek to know." Impelled by this demand, among the gods, Indra, and among the demons, Virocana, rise and go to Prajāpati as disciples, remaining with him for thirty-two years. Then Prajāpati said to them: "Look at your Self in a pot full of water, and what you do not perceive of your Self, tell me that." Then they looked at themselves in the pot of water. And Prajāpati said to them: "What now do you see?" And they said: "Reverend sir, we see *this our entire Self* in reflection, unto the tiniest hair, unto the nails." And Prajāpati said to them: "Now adorn yourselves, put on your finest garments, embellish yourselves, and then look again in the pot of water." Then they adorned themselves, put on their finest garments, embellished themselves, and

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362 meaning pervades all the more usual applications of the word *Ātman*, in so far as by the same is indicated:

1. our own person, as distinguished from the outer world;
2. the trunk of the body, as distinguished from the external members;
3. the soul, as distinguished from the body;
4. the essence, as distinguished from the inessential.

Here, to begin with, we only want to lay it down, that *Ātman* essentially and originally is a *relative* conception, inasmuch as, in regard to it, we always think of something that is *not* the *Ātman*; and it is a *negative* conception, inasmuch as its positive content does not consist in itself, but in what is thereby excluded. Such *relatively negative*, or, as we might also say, *limiting* conceptions have often been used by philosophers with great advantage, to designate the incognizable principle of things by excluding from it the whole content of the cognized world. Of such a kind is the "essentially existing" of Plato, as opposed to the arising and passing away; the "substance" of Spinoza, as opposed to the modes of existing, of which the whole world consists, the corporeal as well as the mental; and lastly, the "thing in itself" of Kant, as opposed to the whole world of phenomena. All these conceptions, the essentially existing, the substance, the thing in itself, are negative, that is, about the principle they only tell us what it is not, and just therein lies their value for metaphysics which has to deal with something forever incognizable. Of such a kind is also the conception of *Ātman*, which exhorts us to look at the self of our own person, at the self of every other thing, and to put away everything that does not in a strict sense belong to this self. It is the most abstract and therefore the best name ever devised by philosophy for its one and eternal theme; all other names, as, the essentially existing, substance, the thing in itself, still smell of the world of phenomena, from which they are ultimately derived; *Ātman* alone goes to the point where the inner, dark, never appearing essence opens out to us. It is therefore no mere accident that precisely the Indians have arrived at this most abstract and therefore best designation for the eternal theme of all metaphysical science; for in the Indian genius there resides a restless instinct still penetrating into the depths, a desire to get beyond everything which still appears as something external and inessential, as is beautifully borne out in the second part of the Taittiriya-Upanishad, to give only one example. There man is presented to us, first in his external bodily appearance. As such he consists of the juice of nourishment. But this body is only a wrapping that covers from us the inner essence. If we take it away, we come to the life-breathing Self. But this also again becomes a wrapping, which we have to remove, in order to arrive at our mind-like Self, and from this, in the same way, penetrating deeper and deeper, at the cognition-like Self. Here we have arrived at the centre; and it is highly characteristic, that the philosopher here at the end, adds a warning not to desire to penetrate still farther, and not to try to make this ultimate interior of nature also an object of cognition. "For it is the bliss-creating. For when one in this invisible, incorporeal, inexpressible, inscrutable

looked again in the pot of water. And Prajāpati said to them: "What do you see?" And they said: "Just as we, reverend sir, stand here, adorned, dressed in our finest garments, and embellished, just so, reverend sir, those there are adorned, dressed in finest garments, and embellished." And Prajāpati said to them: "This is the Self, this is the immortal, this is the fearless, this is the Brahman." This answer satisfies both disciples, and they go home: But Prajāpati, looking after them, says: "There they go, without having perceived and found the Self." Virocana and the demons are content with this answer, and so are all demoniac men who see the Self in the body, therefore pamper their body here below, make much of their body here below, and therefore ornament this body even after it has become a corpse with all kinds of trumpery, as if for it there was another life, a world to come. But Indra, reflecting that this Self is smitten by all the sufferings and illnesses of the body, and perishes by death, "feels—*what everybody may feel*—that all the changes that happen to us, for that precise reason cannot change us ourselves, and returns to Prajāpati, who invites him to stay for another thirty-two years as disciple. Indra remains for another thirty-two years as disciple, and then Prajāpati gives to him the second answer: "That [spirit] which in dreams gaily wanders about, he is the Self, he is the immortal, the fearless, he is the Brahman." But also with this answer Indra does not feel satisfied. "Most certainly this [Self], even if the body is blind, is not blind; if the body is lame, is not lame; certainly it is not struck by the diseases of the body, it is not killed, if the body is killed; it is not lame if the body is lamed; yet it is as if it were killed, it is as if it were oppressed, as if it experienced the unpleasant, and it is as if it wept; in this I can find no comfort." And again he came with the fuel—[that is, as a disciple]—to Prajāpati, and told him of his doubts. And Prajāpati said: "Certainly, this is the case, O Maghavan, but I will explain to you the Self still further. Stay for another thirty-two years as disciple!" And Indra stayed for another thirty-two years as disciple. Then Prajāpati said to him: "If one has thus gone to sleep, so perfectly come to rest that he sees no more dream-pictures, this is the Self, this is the immortal, the fearless, this is the Brahman." Thereupon Indra went away satisfied. But before he had come to the gods, another doubt arose in him. And again he returned to Prajāpati, carrying the fuel in his hands, and said to him: "Oh, reverend sir, in this state one does not know himself, and does not know that one is this one, neither does one know other beings. *One has come to annihilation.* Herein can I find nothing comforting." "Certainly, this is the case, O Maghavan," Prajāpati replied. "But I will explain it to you still further. But it is not to be found anywhere else but in this. Remain five more years as my disciple!" And for five more years Indra remained as his disciple. Then Prajāpati said to him: "O Maghavan, truly mortal is this body, possessed by death; it is the abode of that immortal, *incorporeal* Self. Possessed is the corporealised by pleasure and pain, for because he is corporealised, no defence against pleasure and pain is possible; *the incorporeal*, however, pleasure and pain cannot touch." And so we must become *incorporeal* by entering into the highest light,

by retiring to pure and entirely quieted spirituality, such as reigns in deep sleep.

The meaning of this narrative is clear. To the question "What is the I, the Self?" Prajāpati gives three answers. The materialistic or demoniacal answer is this: The Self is the body together with its sensitive and vegetative functions and perishes therefore together with this body. The second answer means: I can be an *active* spirit, released from the body. This state of active spirituality is illustrated by the dream-state, as that normal state in which even here below we may observe the spirit freed from corporeality. In the third answer, finally, spirituality entirely without any object, or spirituality in its complete quietude, is declared to be the state really suited to the Self, and thereby the real Ātman.

About this third and highest state of Ātman, thus, the state in which the Ātman dwells even here in deep sleep, the Brhadāranyaka-Upanishad 4, 3, 19 says: "But just as there in airy space a falcon or an eagle, after having flown about, wearied, folds up his wings and nestles down, even so also does the mind hasten to that state where, gone to sleep [that is, become entirely quieted] it feels no more desire, and sees no more pictures in dream. This is its essential form, wherein it is exalted above desire, is free from ill-will, and void of fear. For just as a man, in the embrace of a beloved woman, has no more consciousness of what is external or internal, so also the mind, embraced by the cognition-like Self, has no more consciousness of what is internal or external. This is its essential form, wherein it is of satisfied desire, is itself its desire, is without desire, and severed from grief. Then is the father no father, and the mother no mother, the worlds are no worlds, the gods no gods. Then is the thief no thief, the murderer no murderer, the ascetic no ascetic. Then there is no being touched by good, no being touched by evil. Then has he overcome all torments of his heart. If then he is without sight, yet is he seeing, although he does not see, for to the (essentially) seeing one there is no interruption of seeing, but there is nothing second besides him, nothing other divided from him, that he might see."

The three states of the I or Ātman 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 supervenes in deep sleep. In deep sleep, the extinction of the world's expanse takes place *unconsciously*, and in such wise that cognition 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*. One practises concentration at some lonely spot, by calling the five external senses "home," so that one "no longer cognizes externally," by bringing even bodily functions, inhalation and exhalation included, to a complete standstill, and fixing the mind exclusively on the representation of boundless space, and then, by entirely abandoning this representation, bringing it to the intuitive represen-

tation of how cognition itself is boundless. Thus, so 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 representation. This is the realm of neither perceiving nor non-perceiving. This *conscious* state of purest *objectless* mentality is then "the fourth" (*catvārtha*), the very highest state of the *I*, of the Ātman or the *Turiyam*: "Not cognizing internally, and not cognizing externally, not cognizing in both directions, also not consisting through and through of cognition, neither perceiving nor non-perceiving, invisible, intangible, incomprehensible, incharacterizable, unthinkable, indescribable, only *founded upon the certainty of the own Self*, extinguishing the whole expanse of the world, quieted, blissful, without a second,—this is the fourth quarter (*catvārtha*) this is the Ātman; that man should cognize."⁴⁰⁸

All this was thus *immediate experience*, direct cognition, and therefore stood, and stands, firm beyond all doubt *in actuality*: the *I*, the Ātman, is able to remain in these four states. On this *intuition*, by means of *reflection*, the *system* of the Vedānta was built up. It was said: If even during our lifetime it is possible to get free from the body—in Turiya the body is a mass without sensation, by which we are no more touched—and to retire completely to pure and objectless mentality, then the death of a delivered one is nothing more than the *permanent* throwing away of the body, by *permanently* retiring to pure mentality. The eternal, and at the same time, blissful state of the *I* seemed thereby to be discovered. But later on it was concluded: 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 sun in the firmament, as well as in 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*. "As a piece of salt that has dissolved in water can no more be found, but must still be existent in the water, as the salty taste indicates, even so you do not perceive the existent here in the body, but nevertheless it is there. What this subtle is, of that this world consists: This is the real, this is the *I*, this thou art (*tat tvam asi*), Çvetaketu."⁴⁰⁹ From this, without any break followed the equilibration of Ātman and Brahman, the principle of the world. And from this it ensued, that this latter is to be defined as pure mentality, as the great, endless, shoreless essence consisting only of cognition.

Thus did men philosophize in India, on the heights of the Vedānta. They dived into the depths of their own *I*, in order to grasp this their real *I*, and to sever themselves from whatever showed itself in truth not to be this *I*, not to be this

our real, deepest, and ultimate essence. Proceeding from this our real *I*, they then tried to comprehend the rest of the world, thus exactly reversing the method in vogue among ourselves, our scientists completely losing themselves in the external world under the childish delusion that thereby they will also be able to comprehend their own nature. Thus did men philosophize in India ever since, down to the present day. Especially did they philosophize thus in the periods—from about B. C. 500—that followed the Vedānta of the Upanishads, thus, during the epic era of the Mahābhārata. In this later period also, all philosophical and religious striving for insight was directed towards penetrating to the real kernel of man—because this is obviously the right way—by peeling off everything which showed itself not to be kernel-like or essential, thus, which seemed like a shell. And at that time also they tried to penetrate to this kernel by means of *Yoga*, hence, by practically laying hold of this kernel or real *I*, in this way that they turned away from the outer world and tried to lose themselves ever more deeply in their own innermost, thus by *Samkhyā*, by reflection. Therewith they succeeded in correcting the fundamental error of the Vedānta system, namely, the error of considering the Ātman and the world to be the same. They began to understand, that for pure objective cognition the totality of the objective apparent world, now called *Prakṛiti*, is as an independent factor opposed to the cognizing subject, thus to the *I*, and therefore is not merely *Māyā*, to which it had been reduced by the idealistic Vedānta of the Upanishads: "One thing am I, and another is she (*Prakṛiti*)."⁴¹⁰

Thus, in the genuine Indian spirit, the Buddha also philosophized, standing at the beginning of the epic period. He also wanted to find our *kernel*, our real and innermost essence, that which simply cannot be separated from us, thus the *I*, the Ātman—Attā in its Pāli form—by which word is precisely designated the essential within us, or *what is held to be this*, by the removal of which we therefore should be absolutely annihilated. "What do you think, ye youths, which may be better? if you search for the woman, or if you search for your *I*?" Thus also in the Discourses of the Buddha everything circles round the Ātman, the *I*. This *Attā* is the unchangeable centre, to which all the Discourses of the Buddha point, or from which they proceed. It is the great problem in the doctrine of the Buddha also. And as we can hardly read a page in the doctrine of the Upanishads, without coming upon the Ātman, in the same way there is hardly a Discourse of the Buddha, which does not deal with the Attā in some form or other. When the Upanishads are therefore simply characterized as the doctrine of the Ātman, this qualification is not less true of the doctrine of the Buddha. This, *in the sense here dealt with*, is Attā doctrine, as much as the Upanishads are always only Ātman doctrine.

But with the Upanishads, and thereby with the general mode of Indian thinking, the Buddha is also in harmony inasmuch as he sought to find the Attā by taking away from it everything inessential to us, to our *I*, to our Attā, and thereby separable from it. He even has brought this method to its highest, classical perfection, by substituting for the fundamental question: "What

is the Ātman? What is my *I*? the other one: "What is the Attā in any case *not*? What in any case is *not* my *I*? What is *Anattā*?" And he also tried to solve this question by means of Sāṃkhya and Yoga, and solved it definitively. By means of Sāṃkhya, of sober consideration, of reflection, he decided it in the following way:—As criterion of what is in no case essential to us, what therefore can be separated from us without ourselves being touched thereby at our core, he laid down the formula: What I behold in myself to perish, and, with the setting in of this perishableness, to bring suffering to me, cannot possibly be my *I*, my Attā, but must certainly be *not-the-I*, *Anattā*,—a criterion that is obviously infallibly right.* By this criterion he then investigated all the components of his personality, the body, sensation, perception, the activities of the mind, the cognizing faculty, and found them all to be transitory and thereby bringing suffering to us, and therefore that they could not possibly be our real essence, our actual *I*, our true Attā. And yoga-practice confirmed this result of his reflection since he actually succeeded in separating himself from his body, his sensations, his perceptions, the activities of his mind, all his cognition, by annihilating all perception and sensation (*saññavedayitanirodha*), and then returning to the body to experience new sensations, new perceptions, new activities of the mind, new cognition. Thereby was given practical proof that our *I*, our true Attā, is essentially different from all the elements of personality.

But thereby *everything* recognizable in us was recognized to be inessential, *not ātman, an attā*. Only think: You lose your whole body, and together with it all capability of sensation, and all cognizing of every kind, what then shall remain? But how, then, about my *I*, my Attā, that certainly is not in any way touched by the establishment of what is *not* the *I*, *not* the Attā? How is the result of the Buddha's investigation to be interpreted, that *everything* is *Anattā, not the I*? To this we must reply with Einstein, the modern physicist: "*Interpret not, but acknowledge!*" Acknowledge what is right beyond all doubt; regardless whether we are able to digest this truth or not. If we cannot digest it, that is, cannot bring it into harmony with our world-view, then this would only prove that we are not able to digest *truth*, that our present world-view is so false that an indubitable fact of reality, yes, a *fundamental fact* of this reality, finds no room in it. "Interpret not, but acknowledge!" But to acknowledge means, ruthlessly to draw all the consequences that follow from the discovered fact of reality. But these consequences are: If everything I can cognize within myself is inessential to me, then I am also able to separate myself from everything that is in any way cognizable, accordingly, from everything transitory, and thereby

* How very close this criterion lies to the human mind, though in its world-annihilating importance it could only be penetrated by a Buddha, may be gathered from this, that even *Deuses*, like so many others, understood it by his own divination: "But Indra, reflecting that this Self is smitten by all the sufferings and illnesses of the body, and perishes by death, feels—*what everybody may feel*—that all the changes that happen to us, for that precise reason cannot change us ourselves." Compare above!

from everything that causes suffering to me; I can lose all this, without being touched by it at my core. But what will happen, if I have indeed liberated myself from everything cognizable, if I, accordingly, at my last death, have abandoned my body, thereby all capacity of sensation conditioned by it, and thereby forever all becoming conscious? "Interpret not, but acknowledge!" here also again holds good. That is to say, even if this question cannot be answered, there would follow from this as consequence, merely a further incognizable alongside the incognizability of our real essence, and in addition to the countless other incomprehensibilities with which in this world we find ourselves confronted. There would follow, in fact, the incognizability of the *condition* into which we should be transferred at our last death.

This incognizability also would then have to be taken into account as the necessary consequence of a fact of reality. But this condition called by the Buddha *Nibbāna*, is not at all incognizable, since the Buddha himself speaks of the "seer of Nibbāna." It is cognizable that there all factors which might produce suffering in any way are absent, and that I shall there be entirely and absolutely desirous and thereby absolutely happy. For what higher bliss can there be than not to be any more disquieted by any, not even by the slightest, unsatisfied wish?

Another consequence of the incognizability of our real *I*, our true Ātman, is this, that I, separated from everything that in truth is *not* my *I*, am boundless and unlimited, inasmuch as everything bounding and limiting me belongs to the realm of *not-the-I*, of the cognizable. "Liberated from corporeality, a Perfected One is deep, immeasurable, unfathomable as the ocean."

But the most important *practical* consequence is this: If my real *I*, my true Attā is entirely and absolutely incognizable, then even the question: "What am I?" "What is the Attā?" is in principle wrong, since this question already presumes the Attā to lie within the realm of the cognizable and thereby to be able to be found out. Indeed the Vedānta, as we saw, sought for the Ātman in the realm of the cognizable and *also found it there*. "It is of the nature of cognition, and what is of the nature of cognition, follows it." "Only of being, bliss, and thought does the Ātman consist," "as But the Buddha was forced to the conclusion that the Attā, our kernel, cannot be grasped at all by means of cognition, that especially it cannot consist in thought, be of the nature of cognition, since he found all cognition, especially all thinking, to be conditioned by the *organs* of cognition that are quite evidently alien to us.

According to this, however, every one who wants to probe to the bottom his real *I*, must inevitably lose himself in a *cul de sac*, if he insists upon doing so in a positive manner; that is, if he formulates the problem thus: "What am I? What is my Ātman?" he must land in "a cave, a gorge of views." The right way to get at least on the track of our essence, our *I*, our Ātman, is only to ask: "What in any case am I *not*? What at all events is *not* my *I*, *not my* Ātman?" In short: we must regard as the fundamental problem we have to solve, not: "What is the Attā?" but "What is *Anattā*?"

This is all the more necessary, since only if the case is thus formulated, is it possible really to overcome the realm of Anattā, of not-the-*I*: As soon as anything cognizable inside or outside of me arouses even the slightest thought of myself, this is a proof that I have brought it into some relation to myself and thereby to my will, be it in form of inclination or of disinclination, whereby this will receives new nourishment, and liberation from it is thereby again postponed. But if I am able to regard everything without exception, also my own body, my sensations, my entire cognizing, exclusively from this point of view: "This I need *not*, this I am *not*, this is *not* my self," then in time, infallibly, every kind of volition, every wish for the realm of what is thus cognized as being Anattā, *inessential* and *unvisited* to me, and thereby also every kind of willing whatsoever, must become extinguished, and so deliverance ensue.

For these two reasons the doctrine of the Buddha is also called the doctrine of not-*I*, *anattā-vāda*, as contrasted with the *I*-doctrine, the *attā-vāda* of the Vedānta. But it is not called thus because the Buddha *denies* the Attā, in contrast to the Vedānta. * What would it mean to deny the Attā, to deny thereby myself, me, 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 single individual, remains unaffected by the general ruin? We may identify our *I*, our Ātman with the components 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 neither denies nor affirms anything. But if thus the absolute non-existence of the *I*, the Ātman, cannot be "brained," then neither will the Buddha probably have "tongued" it.

Rather has the Buddha brought the Vedānta to its utmost perfection. He also has sought for the Ātman, as all great minds have sought it. "Know thyself!" ran the inscription on the temple of the Pythia. And Herakleitos, in the search for his *I*, had come so far that he was able to assert that the boundaries of the soul could not be found, even if all roads were run through. Further, like all India, the Buddha also had sought for the Attā in the *indirect* way, by taking away from the Attā everything that is not the Attā. But he followed this way so radically and with so much success, that everything cognizable, especially also the mental, especially also *thinking*, revealed itself to him as Anattā and thereby as something that had to be overcome by us. And *therefore* he says: You teach the Attā, but I teach what the Attā is *not*. You know the Attā, but I only know what

* The Buddha rejects the Attā-vāda as well as the Loka-vāda.¹¹³ Who concludes therefore from the rejection of the Attā-vāda that the Buddha *denies* the Attā, the *I*, must also conclude from the rejection of the Loka-vāda that he *denies* the world (*loka*)! Really, he only rejects the *Vāda* about the Attā, every *doctrine* about the *I*, as well as he rejects only the *Vāda* about the Loka, every *doctrine* about the world as such.

the Attā is *not*. Therefore you are always talking about the Attā, but I only speak of Anattā. In short, you have the Attā-method, the *attā-vāda*, whereas I have the Anattā-method, the *anattā-vāda*. And this I have because only thus is the Attā, that is, myself, able to become free from suffering and happy. "But, monks, cleave ye to any *I*-doctrine (*attā-vāda*), whereby no sorrow more can come to him who cleaves, neither lamentation nor suffering, neither grief nor despair? Know ye of any such *I*-doctrine?"—"Indeed, we do not, Lord."—"Well said, monks. Neither do I know of any such *I*-doctrine."¹¹⁴

Thus the Buddha has not become untrue to Indian thinking; rather is his doctrine the *flower* of Indian thought. He is "the *true* Brahmin," who has *completely* realized the ideal of the Upanishads. And precisely because this is so, India will again greet him as her greatest son, as soon as she again shall have recognized this.

Yea and more, hail to the age that philosophizes in the direction of the Anattā-vāda! Hail in every case to the man who follows the Buddha on this way, first by turning his thoughts in the direction shown by the Buddha, and then, in time, also by practically moulding his life more and more in accordance therewith. He is no longer in need of religion and philosophy, no longer in need of theosophy or "mystics," he is also no longer in need of *natural science*. He is in need of nothing more at all. For very soon dawn will break within him. Just because he has the right *method*, very soon and very easily he will raise the veil that enfolds the primary problem of the human heart, the primary secret of all religion:—the great riddle of deathless and tranquil eternity will be solved for him. For very soon he himself "will mark, he himself will see: This is the sick, the painful, the diseased; there the sick, the painful, the diseased is done away without any remainder over."

2. The Metaphysics of the Buddha

"The supreme blasphemy is the denial of the indestructible essence within us."
Schopenhauer

The primary and fundamental question of all philosophy and religion is this: "What am I?" not: "What is the world?" What the world is, ultimately interests man only in so far as it is related to himself and must therefore be taken into account in any attempted solution of the first fundamental question. But the question, "What am I?" has always been answered by the immense majority of men thus: "I am body and soul"—under the latter concept being understood

* From this explanation it will probably become clear without further ado that our modern form of saying "the *I* is transcendent" is not the mode of expression used by the *Attā-vāda*, for whom the *I* is not absolutely transcendent, inasmuch as it is ultimately found in pure cognition; but it is really the language of the *Anattā-vāda*, since the statement "the *I* is transcendent" means: "the *I* is beyond all cognition, it absolutely cannot be found out." How stupid, how incredibly stupid it is to accuse him who teaches the transcendence of the *I*, of adhering to the *Attā-vāda*, will certainly become clear to the greatest simpleton, when he learns that the Buddha even verbally teaches about the *I*, what is

the willing and cognizing principle within us, which, in contrast to the body, is supposed to be immortal. This view of the average man has been left behind by the great leaders in religion and philosophy, inasmuch as they have held the essence of man to consist exclusively in the faculties of willing and cognizing, holding, therefore, the soul to consist of these functions, and declaring the body to be only an inessential addition to this same soul. A higher definition of our essence will nowhere in the world be found outside the realm of the Buddha. Even in the Upanishads, which in their grandeur come nearest to the doctrine of the Buddha, our essence is defined as "being, bliss, and thought."

Such definitions were reached through the idea that the essence of man ought to consist at all events in one of his cognizable qualities, more especially in his most noble and exalted qualities. Of course this presupposition has especially been made the starting-point by all the smaller minds, particularly by those in whom is lost even that primary consciousness proclaimed also by Spinoza, the Jew, when he says: "We feel and experience that we are eternal." But to these small minds the uniform definition of what constitutes the essence of a human being, formed a mighty weapon against those greater ones who, being such, without exception teach that our essence, in one form or another, is indestructible. This weapon enabled them, in spite of their smallness, to take up fight against those great ones, that is, against their doctrine that our essence is indestructible, and thus to establish the *opposition between science and religion* in the human domain. This opposition, in particular, is also a typical peculiarity of our time. For small but talented minds are very well able to track out the defects and weak points of great systems, but they cannot as easily put reality in the place of the discovered defects and the blanks caused thereby. Again it is only the true genius who is capable of this. And so the small minds very soon succeeded in proving that all the mental functions of man, especially thinking, were essentially bound up with his corporeal organism, thus, were organic functions. As such they form part of the corporeal organism, and must therefore perish along with the organism when this breaks up in death. Accordingly, in consequence of the common assumption that the essence of man consisted in these mental functions, annihilation of the *essence* of man at the moment of death seemed a settled fact. The gulf was opened between religion culminating in all its forms in the doctrine of the immortality of our essence, and science, demonstrating beyond denial that what religion, together with science itself, declared to be the essence of man, fell prey to annihilation at the moment of death.

Are there any who can bridge this gulf? Certainly, there are very many who labour incessantly to bridge it. The zeal developed by the representatives of

involved in the conception of transcendence: "I am not anywhere whatsoever, to any one whatsoever, in anything whatsoever." 415 "But since the *I* and anything belonging to the *I* is not to be found (*anupalabbhamāne*). . . . 416 "Even in this present life is the Accomplished One not to be found out (*anamatteyyo*). . . . 417 Because no kind of cognition penetrates to the *I*, nothing whatsoever, absolutely nothing, can be told about it; the rest is—silence! And it is only this *silence* about the *I*, no more, that the Buddha teaches.

modern religions in this direction, is admirable. Many a time, the proud work really seemed to have been accomplished, until another bomb of scientific acumen burst in, and again brought about the crashing collapse of the proud arch bridging the gulf. So religion and science, now as before, stand opposed to each other as irreconcilable enemies. In particular, the fact remains, that neither of the two adversaries is able to vanquish the other. Religion is unable seriously to contest the scientific standpoint that even the highest mental functions are of a material kind, and therewith the doctrine that the essence of man, supposed to consist in these functions, is, along with the bodily organism, annihilated in death. On the other hand, no science can weaken the overwhelming supporting grounds in favour of that fundamental dogma of every religion, the doctrine of the indestructibility of our essence. This makes it quite clear, that on both sides error and truth must be closely interwoven, the strength, nay, the invincibility of each party, consisting in the truth it maintains, its weakness, however, in the error it has associated with the truth.

But if thus there is error on both sides, why do not the contending parties succeed in discovering the error of the *opponent*, a thing possible, after what has just been said, even to merely talented minds? They do not succeed in this, because it is the *same* error which dominates both parties, so that in discovering it, they would disavow themselves. This error consists precisely in the *basis* common to both contending parties, that the essence of man must be sought for in his mental qualities. Because this common basis is intangible for both sides, and because it is *false*, therefore there is no hope of filling up the gulf between science and religion as long as this common basis is not proved, and generally acknowledged, to be false.

But thereby also an immense difficulty arises. For if it is declared to be an error to seek for the essence of man in his mental or even in his corporeal qualities, in what, then, is man to consist? What remains of him, if he is stripped of all his mental and corporeal qualities, above all, of his will, and of his consciousness? Surely, nothing more is left. Consequently, for all that, since he is still there, he must be understood to consist in his qualities, or in some, or at least, in one of them. Indeed, upon this consideration is founded the seemingly unshakable security of the common basis of religious and materialistic thinkers; but, at the same time also, the incompatibility of both their standpoints. Only if we could succeed in proving this common basis to be false, only then would there be a prospect of bringing to an end the conflict between science and religion. But how might this be possible? Who would venture merely to make the statement that man consists neither in his corporeal nor in his mental qualities, and therefore is nothing at all? Would not such a man declare himself to be a madman, in declaring something not to exist which quite evidently does exist, namely, himself? Would he not be turning upside down all words and conceptions, and inverting them to their contrary? What reasonable man would dare do such a thing? Nevertheless, there is one who has ventured to do this, who has really inverted all words and conceptions and converted them to their contrary. For example,

he declares to be unwholesome what has always been thought to be wholesome and salutary; he designates as ugly what has always been looked upon as beautiful; he defines as woe what from all time has been called happiness. He even calls that the *non-existing* which, ever since man existed has been called the *existing*; and that which all men have always called *nothing* he decides to be the highest reality, not merely in appearance, and by sophistical casuistry, but in perfect earnest, in the literal sense of the words and "in accordance with *actuality*." It is clear, that such a man, if he is wrong, stands out as the greatest fool the world has ever seen. But if, against all apparent possibility, he should turn out to be right, then he ought to be hailed as the greatest genius ever born on earth. For then he would verily appear as the only reasonable man of the whole human race. And indeed he regards himself as such, for he has further the unparalleled audacity to declare all men, himself and his followers only excepted, to be mentally ill, to be insane.⁴³³ This unique man was the Indian mendicant monk, Siddhattha Gotama who in consequence of this his standpoint just set forth, called himself the *Buddha*, the Awakened One, he who has awakened from the dream of life to reality as it is.

He says: 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 wherein you at bottom consist. You think it self-evident that this your *I* must consist of something which you *cognize* within yourself. In this way you come to designate the 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 your self-evident presupposition, that you must consist of something cognizable, were false, if there were also something *incognizable* in you, which was your real essence; if, further, this your 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, nay, with palpable, visible evidence? Of course, you shake your head and think this entirely incognizable to be contradictory in itself, as it is surely a contradiction to desire to ascertain something *incognizable* by means of *cognition*. But this is not at all what is meant. For the reality of this finally incognizable thing stands fixed from the very beginning, as primary, pre-eminent fact. It is simply *your own* reality, the reality of that which you call your *peculiar essence*, your *I*, thus, the most immediate fact of consciousness there can ever be. What is in question is rather only this: Whether with your cognitive faculty you are able to grasp this your *peculiar essence* as such, *apart* from its reality. That is to say, whether this your faculty of cognition is able to penetrate beneath into the depths of your own real essence; or, in other words, how far the light of your cognition reaches in a certain direction, to wit, precisely in the direction of that in which you are objectively absorbed. And *this*, surely, is no transcendental realm for your cognitive faculty; on the contrary, it is again a primary function of cognition to recognize its own limits. Why, then, do you oppose my proposal, first of all, to fix these limits of cognition? Did not your

own Kant too undertake this task, to whom you could not declare yourselves sufficiently thankful for thereby freeing you from all false metaphysics? Certainly, 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 such a standpoint the very opposite of all true science? Is it not, in fact, childish to want something not to be true, when quite obviously it is true?

Of course, I am bound to offer you the proof of the *evident* correctness of my fixing of the boundaries of cognition, the more so, as I may thus be able to cure you of the extravagant views of your Kant. Hearken! Your Kant wanted to derive the boundaries of cognition from the nature of the process of cognition itself. But this undertaking is quite impossible. Whoever should undertake such a thing, to begin with, ought to have developed his own faculty of cognition to the highest point possible, or he will infallibly declare the boundaries set to his own individual cognition in consequence of his own *limited development* to be the immanent boundaries of cognition itself, as is proven precisely in the case of your Kant.* But have you got any other great thinker who claims for himself to have climbed to the *summit* of all possible development of cognition? Apart from this, however, it must be just as impossible to determine accurately the boundaries of cognition from its own structure, as it is impossible to determine the strength of the eyes from a mere physiological examination of the eyes themselves, or the distance covered by a telescope by a mere physical and chemical examination of its lenses. Everybody knows, that this is practically, and therefore really, impossible, but that an incontestable and certain determination of the strength of our eyes or of the distance covered by a telescope can *only* be arrived at by fixing the eyes or the telescope upon a distant, external object, and then examining, if, and to what degree, this object is seized by the eyes or by the telescope. *Only* thus, by means of a *practical* test, do the boundaries of our cognition permit of being determined with absolute certainty. Well then! It is in this way that I, the Indian mendicant monk, am going to ascertain, if, by means of our faculty of cognition, we are able to penetrate to our real self.

Of course, this method of determining the boundaries of our cognition opens up an immense difficulty: When it is a question of making out a quite definite object and of identifying it as such, then at least one infallible characteristic mark of it must be known. For otherwise, the possibility is never excluded, that a wrong object may be taken as the one sought for. If I am looking for gold, I must know at least one specific characteristic mark of gold, if I do not want to run the risk of taking any copper or brass I may hit upon for the gold I am in search of.

* Kant reached his *a priori* judgments only by failing to recognize the circle of rebirths, whereby he had to make life commence with the birth of the single individual. In this case, there certainly is no other possibility than to declare the notions with which we come into the world, (space, time, causality), and which are really acquired by us during earlier existences, to be *a priori* forms of our cognizing faculty itself.

Thus also as regards my *I*, as regards that in which, in the end, I am completely subsumed, at least one infallible characteristic mark must be known, if I am to be able successfully to examine the objects of my cognition as to their identity with my *I*, if I do not want to run the risk of taking something for my *I* which in reality is not my *I*, be it that it has really nothing at all to do with my *I*, be it that it is only an inessential addition to my *I*.

Fortunately, the relation between our *I* and our faculty of cognition is such, that in every case this indispensable criterion may be obtained. Indeed, this criterion, quite as much as the reality of our *I*, is again an *immediate* fact of consciousness, which, precisely as such, requires no proof, nay, is not at all capable of such a thing; it can only be immediately experienced. If I see a passing train, I know that this train has certainly nothing to do with my essence. Why not? Because I was here before the train came near me, and because I am still here after it has thundered past me. What only reaches me after I have long been here, and then again vanishes from me, so that *I* remain, cannot have anything to do with my essence. If the iron money-chest I had bought to keep my money in, is stolen from me, this theft unquestionably has taken away nothing belonging to my essence. For the loss of the money-chest causes *suffering to me* for a long time after it has been committed. In these simple facts is contained the long sought-for and infallible criterion for our *I*. My *I* cannot possibly consist in what *I* behold perish, and afterwards recognize to have vanished, yea, from the total loss of which *I* still suffer. Myself in my *real* essence I have therefore by means of my cognition failed to find in any case, so long as to this my cognition those objects alone present themselves, the vanishing of which *I observe*, and by the loss of which *I suffer*. On the contrary, only an object appearing before my cognition might be regarded as my real *I*, which showed itself to this cognition as remaining always the same for as long as this cognition might last and as often as it might repeat itself, as surely as at the same time I know myself—again an *immediate* fact of consciousness—to be the cognizing subject, which, itself unmoved by everything, beholds life together with all its vicissitudes passing before itself: *I* was born, *I* was a boy, *I* was a youth, *I* am a man, *I* shall be an old man, *I* shall leave my body in death, being always the same indivisible *I*.

In this manner the Buddha first fixed the special *object* which he wished to grasp, to comprehend, to embrace with his cognition.

And now it was a question of really grasping this object with the cognition. To effect this, he directed his power of cognition towards everything cognizable within him and around him, turning it principally upon his power of cognition itself, all the more so, that it is precisely in cognition, as we already know, that the essence of man has always from of old been found. And he arrived at the following result:—

Cognizing is no simple process, but to a closer inspection resolves itself into several elements, namely, into sensation, perception, and thinking. In this, the inner relationship between these elements is such, that *sensation* originates first, followed by *perception* of the object sensed, which cannot be temporally separated

from sensation, whereupon *thinking* about the object which thus has entered the domain of cognition, begins. 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 one 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* away with them.

But now arises the principal question: I know not only that I have sensations, perceptions and thoughts; I also know immediately that they are dependent on me, proceed from me, and are based upon me; in short, I know myself to possess the *capacity* of producing sensations, perceptions and thoughts. And it is just this which at bottom we mean when we say that feeling, perceiving and thinking are *essential* to man. We wish to express thereby that ultimately we are not summed up in the various concrete sensations, perceptions and thoughts, but in the *capacity* of having such things, so that in every case, with the annihilation of this *capacity*, we ourselves ought to be annihilated.

To become clear about this, we must examine how this capacity is realized in an individual case. How, to begin with, do we come to have a sensation? If I direct my eye towards a form, a sensation of sight flames up; if a sound reaches my ear, a sensation of hearing; if my nose is affected by an odour, a sensation of smell; if my tongue comes into contact with some kind of food, a sensation of taste; if my body touches a tangible object, a sensation of contact; and when an object of thinking is presented to my organ of thought, be it a concrete representation or an abstract idea, a sensation of thought is effected. With the arising of this sensation, I further *perceive*, and, with the same corresponding organ of sense, the object sensed, and then, by means of the organ of thought, I begin to *think* about it. If I have lost my eyes, then all sensations of seeing, as well as all sight-perceptions, are gone. If I become deaf, or lose the organ of smell, then for me all sensations and perceptions of hearing or smell have ceased. The same is the case with the other senses. In particular, if my organ of thought is seriously damaged, I am no longer able to think. From these observations of reality, in face of which all phantasies of any other kind have to keep silence, it results with infallible certainty, that every activity of the senses as well as of the mind is bound up with the corresponding organ, and conditioned by it. A function of

* See for this, the chapter on personality!

cognition without an organ of cognition is all as impossible as digestion without a stomach. But of course it does not follow from these statements that I myself consist in these activities of sense and mind. To this theorem the dependence of the mental functions upon the organs of my organism stands in no relation whatever. Rather is this relationship only created by our bringing the knowledge of the conditionedness of our mental functions by their corresponding organs, into relation with the criterion we found for determining our real *I*. When we do this, the following consequences ensue:—

Every organ of sense, the organ of thought included, is material, be it of a coarse or of a refined material. Like the whole corporeal organism, it represents a high-potential chemical combination of the four chief elements.* As soon as this organ, so composed, is stimulated by an external object corresponding to it, it begins to *vibrate*, thereby arousing *sensation*, and later, *perception* of the object sensed, just as, when a match is rubbed on any friction-surface, heat is produced and light appears. Now I recognize without further ado, that the four chief elements, building up the whole apparatus of cognition as well as, in particular, its several *organs* of cognition, can on no account have anything to do with my essence. For I seize them in the form of nourishment; hence, I must have existed *before*. Further I myself, in my real essence take no part whatever in the incessant *vibrations* of these organs of cognition, producing the sensations and perceptions for me; rather do I behold also the incessant origination and annihilation of these vibrations. Finally, I myself, untouched by all this, perceive the gradual wearing out of these organs of cognition and their ultimate decay, with the result that I experience sorrow, grief and suffering over it. Consequently, these organs of cognition also, and with them, the entire apparatus of cognition, are entirely alien to me, and have nothing to do with my real *I*.

Thereby it is established for cognition which is entirely objective, thoroughly unprejudiced, that also the entire *capacity* to feel, perceive and think, is not an immediate and organ-less effectuation of our essence itself, but that we possess this capacity only so long as we possess *the organs* of cognition, that are *obviously* alien to our essence. In other words: I may possess, or I may not possess, the capacity to have qualities, especially mental qualities, without being thereby affected myself in my essence. This capacity, therefore, is not essential to me, but only an inessential "appendix".

But if thus even the mere capacity to feel, perceive and think is inessential to me, then this of course is much more the case with every *object* that I feel, perceive, and think by means of this capacity. Not even my *will* belongs essentially to me, that is, in such a manner, that I should be annihilated through its annihilation. For it is only a will for *objects* felt, perceived, and thought, in respect of such objects ever and again springing up anew in its manifold variations, as desire, repulsion, passion, hatred, and so on,—where nothing at all is felt and perceived, there nothing is wanted,—and dying out in the measure that I recognize an ob-

* See the chapter on personality!

ject I first longed for, as bringing me suffering, and therefore not worth longing for. Yea, by this dying out of a certain definite willing, I am so little affected, that I may possibly feel relief and even pleasure at its extinction. Hence, in willing also an arising and passing away is to be observed.

With this, however, we have caused everything cognizable to pass before our cognizing power, without recognizing anything of it as our *I*. This true *I* is therefore not to be discovered as an *object* of cognition; it does not enter our consciousness in any way; it is *transcendent*.

But how, then, can we know anything about it? How are we possibly able—this being, after what we have just seen, an immediate fact of consciousness—to ascertain the *reality* of our *I*? And how, further, can we establish the criterion we set up for the identification of our *I* by means of consciousness, if the *I* in no wise appears in this consciousness, presents itself in no wise to it? Is not this, in spite of, or rather because of, the foregoing exposition, a contradiction in itself, whereby also our exposition itself must appear to be contradictory? It would be a contradiction, if what is here taught about our *I*, was taught on the basis of a pretended *immediate* perception of the *I*. But this is not the case. What up till now we have heard about our *I*, has been exclusively gained from meditation of the realm of *not-I*, as we meditated the objects of this realm that alone are accessible to our cognition, in a *certain direction*, namely, in so far as their relations to ourselves are concerned. It is the same as if an automobilist whose car is provided with an electric reflector drives at night along the highway. Everything entering the field of the streaming light of the reflector he beholds as clearly as in daylight, and of course *recognizes it also in its relations to himself*; but he himself does *not* enter the light of the reflector since he sits behind it; hence, he cannot see *himself*. In exactly similar fashion we are only able to recognize the objects of the realm of *not-I* that enter the light of cognition, but not ourselves. For we are the *subject* of cognition, literally translated, *what underlies* all cognition, and for which alone the light of cognition shines. But on the other hand, we are of course also able to recognize every object of cognition in its *relations to ourselves*, since this also only represents a cognition of the *object* in a certain direction. Reduced to a brief formula, our exposition means: "Things I know immediately, but myself mediately."⁴⁸ To put it yet otherwise: There is really no self-consciousness, but only a not-self-consciousness, only a consciousness of what is really *not* our self, *not* our *I*; an insight also proclaimed in the words of the Bhagavadgītā (II, 71): "Whoso lets go all enjoyments of the senses, and wanders on without desire, *without self-consciousness*, and without selfishness, will gain peace." And to teach us to think in this same manner about everything entering the realm of our cognition, is the sole purpose of the Buddha's doctrine. Thus this doctrine teaches us to think *in harmony with the highest reality*, in contrast to the ordinary thinking of all others who mistake something that really is not their *I* for their *I*, thereby reaching the empirical *I*- or self-consciousness.

Because all possible qualities and processes are thus only qualities and processes within the realm of *not-I*, therefore of course all possible conceptions and words

are only valid for this realm of *not-I*, since they have only been devised for the designation of these qualities and processes.

Thus, in reality, to the cognizable stands opposed the incognizable, to the physical the metaphysical, since "cognizable" and "physical" in the last analysis, are identical conceptions. The incognizable *am I*, the cognizable is the world, to which of course also belongs what is cognizable in myself, that is, my feeling, perceiving, and thinking.

But thereby the realm of the incognizable, and thereby of the *metaphysical*, is not yet exhausted. If I am not summed up entirely in the physical, thus myself am no part of the world, then it must be possible for me to free myself from the whole world. But what, then, for me, will take the place of this world? Of course, *nothing*. For if we could say, that *something* would take the place of the world, then this something would be bound to be something *cognizable*, and thereby something of the world itself, seeing that the notion "something" also is wholly and entirely abstracted from the realm of the world, of the cognizable, and therefore can only have reference to something within the world. But this whole world of the cognizable is annihilated there "where there is nothing whatsoever." But though there, there is no "anything," nevertheless there, there is the *reality*, as certainly as that I, after having overcome the world, will be just as real as I really am now, and as that there can be no more arising and passing away, inasmuch as these conceptions are entirely and exclusively devised for the designation of processes within the world of the cognizable. That "nothing" with which I find myself confronted after having overcome the world, is therefore a nothing *cognizable*. And because there is nothing more there that can be cognized, therefore, at my last death, upon my entry into *this* domain of *reality*, I cast off forever the whole apparatus of cognition. *This* reality is what the Buddha referred to in these solemn words. "There is a not-born, a not-become, a not-created, a not-formed. If there were not this not-born, this not-become, this not-created, this not-formed, then here an escape from the born, the become, the created, the formed, could not be known."⁴²⁰ "There is yonder realm where neither earth is nor water, neither fire nor air, neither the boundless realm of space nor the boundless realm of consciousness, neither this world nor another, neither moon nor sun. This I call neither coming nor going nor standing, neither origination nor annihilation. Without support, without beginning, without foundation is this. This same is the end of suffering."⁴²¹ *This* realm of reality is also called our "home," "the Void," "the quiet place"; "that not connected with becoming in the world of the senses, that does not change, that does not lead elsewhere."⁴²² Further, it is characterized as "the unshakable, the immovable," "eternal stillness," "the true," "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 island," "the refuge," "the shelter."⁴²³ This reality of *Nibbāna*, wherein

everything is extinguished—that is, everything *cognizable*—for only for the realm of the cognizable, of course, is the conception "everything" also valid—is "highest bliss,"⁴²⁴ on which account the Buddha ever and again proclaims "the glory of *Nibbāna*"⁴²⁵. In *this* realm of the reality as "in the Deathless," the delivered "are submerged,"⁴²⁶ for which reason nothing more can be said about them: "Just as of the fire that flames up under the strokes of the smith's hammer it cannot be said as to whether it has gone, after it is extinguished, so just as little can be discovered the abode of the truly delivered ones who have crossed over the stream of the bounds of the senses, have reached the unshakable bliss."⁴²⁷

Such are the metaphysics of the Buddha, such are the *real* metaphysics. *This science* of metaphysics is as exact, and therefore just as certain in its results, as the science of physics, — taking this word in its most comprehensive meaning, as the science of everything natural. For *these* metaphysics have exactly the same things for the objects of their investigation, namely, the things of this cognizable world; and they meditate these things after exactly the same method that physics does, that is, according to the methods of logic and direct experience. Their only difference is the same as that which exists between the several special branches of physical science; that is, the *point of view*, from which they look at things. Physical science regards things in their relations to *one another*; true metaphysics regards the cognizable in *its relation to my own self*.

Accordingly the metaphysical is just as certain as the physical that lies stretched out before my eyes; nay, it is even much more certain than this; for it is just as certain, just as indubitable, just as impossible of being argued away, as my own essence is certain, indubitable, and impossible of being argued away. For this

* In *this* domain of Reality, or in the *Absolute* — "*Paramatthasāro nibbānaṃ*: *Nibbāna* is the highest reality" — there naturally also is no more *multiplicity*, no more of all the individual Holy Ones who have returned to the highest reality. Just as little is there a *Unity* there, such as is taught by Pantheism and absolute Monism. These latter picture to themselves the absolute reality as an ocean out of which the individual beings emerge, somewhat as steam rises out of the ocean; later these beings return to this ocean like drops of water, in which, like the latter, they again dissolve.

The actual fact is rather somewhat as follows. Those beings who as perfected Holy Ones have rid themselves of all "attributes" (*upādhi*) through which alone they are sundered from the Absolute Reality, sink back again into the latter, not, however, as a drop of rain, but as a stone sinks into the ocean. The stone thus thrown in disappears in the ocean and precisely thereby withdraws itself from all further speculation as to its future fate: whether it becomes one with the ocean, or retains its individuality, or some other unknown possibility comes into play. Only a reflection which is strictly confined to *this* foundation remains wholly within the sphere of *intuition*. This intuition accompanied by the highest thoughtfulness the Buddha has exercised here also, in saying of the Delivered One that he is "submerged in the Deathless." (See above.) Neither this Deathless, *Nibbāna*, is thus my *I*; it is rather my *home* in which I am submerged. Compare with this, *Suttaṃpiṭaka*, v. 1076: "*Atharvagataṃ na parāṃcam atthi*." Those acquainted with the older Sanskrit literature will see at once that in the Pāli word, "*atharvagata*," is hidden the ancient well-known compound word, already found in the Vedas: "*astarigata*," the root meaning of which is "gone home." Verse 1076 thus means: "For him who has gone home there is no standard of measure. (Cf. *Rigveda* 10, 14, 8, and *Chāndogya Upanishad* 6, 14.)

Direct cognition by itself, unaccompanied by any activity of reason, provided that it is perfect, is called by Schopenhauer, *aesthetic contemplation*. Suppose, for instance, that I attempt to lose myself in aesthetic contemplation of the starry sky at night. I am alone on a wide plain. Solemn stillness reigns all around. Above is spread out the mighty dome of heaven. Innumerable stars sparkle and glitter in the depths of the celestial vault. Now and then a meteor majestically and tranquilly describes a flaming bow through the dark void. Slowly, with equal pace, travels along the whole carpet of the stars. One star after another sinks below the western horizon. New stars rise in the eastern sky, to complete their path in the same lofty and silent manner. That I behold all this, that I am the seer, — this thought does not arise; no thoughts, no reflections at all, arise. In this direction my cognitive faculty remains inactive; for such an activity of reason there is no room, since everything is *perceived so overwhelmingly*, so clearly, that all reflecting activity may remain quiescent. Only when, from this immersion in aesthetic contemplation, I return to the un-aesthetic and uncontentative activity of reason, — only then does thinking again begin; and I perhaps say to myself: "I have had a wonderful experience. I temporarily rose to the heights of pure aesthetic contemplation free from any admixture of reasoning activity."

As we see from this example, the pure, direct action of cognition is at the same time the highest kind of cognition. Why, then, do we not confine ourselves to this form of cognition? Why do we bring into play the activity of reason at all? The answer is: This activity of reason is necessary, first of all, if we are unable fully to *apprehend* any given object; thus, for the completion of a *defective* apprehension. We try to fill up the gaps in our apprehension with rational conclusions. Further: the activity of reason becomes necessary when I am no longer a mere spectator of the world-drama, but become a player along with others. Then mere perception is no longer enough. Then I must come to an understanding with my fellow-actors, must look out for my living, must think of my security in the future, were it only the future of the following minute. But in order to determine the nature of this future and then to be able to realize it, I must from perceived reality, draw *conclusions* with regard to that which is not directly to be cognized, and is as yet unreal, but is becoming real, — such a conclusion as this, for instance: "If this exists, then that will come into existence. If this does not exist, then that will not come into existence." But in order to be able to draw conclusions, we have to translate our perceptions into concepts and words. For it is only by means of concepts as well as of memory (which now also comes into play) and of imagination, that a comparison of the innumerable separate phenomena as they present themselves to perception, becomes possible. But the forming of concepts in itself presupposes a sorting out of the innumerable objects perceived into classes, since every concept represents the subsumption of a particular class of single perceptions from a certain definite point of view. In consequence of this sorting out or classification, the Eternal Now which alone is known to the primary variety of cognition, that is to perception, is

382 same metaphysical I myself am, and it is the highest situation possible to me.

Because this kind of metaphysics is only reached by means of a certain scientific meditation of things cognizable, therefore these metaphysics do not transgress the boundaries set up to cognition, do not dabble with imaginary worlds and their just as imaginary inhabitants, as pseudo-metaphysics are wont to do.

Because the metaphysics of the Buddha discover the completing portion of that part of reality that alone is known to us, therefore in the Buddha's doctrine of reality as in the highest Unity, the great contradictions also between religion and science are dissolved without further ado. To renounce the world becomes just as intelligible as to enjoy it; nay, to renounce it is recognized as whole some and sublime. Alongside of the physical order of the world, the moral one appears, which stands as high above the physical order, as the metaphysical goal it aims at, stands above physical aims. First of all, the gulf closes, that exists between the fundamental dogma of every religion, the axiom of the indestructibility of our essence, and the no longer doubtful doctrine of modern science, that like everything in the world, so also our entire personality, therefore everything that is cognizable within us, is subject to incessant change and ultimately to complete dissolution. Assuredly our essence cannot die, since everything that is mortal in us is precisely not our essence. And so, sheltered by the wings of the doctrine of the Buddha, the contending sisters shake hands. Religion becomes science, and science, without contradicting itself, again may lead on to religion and religious feeling. What noble, what feeling man will not rejoice at the possibility of such a prospect? But you who do not rejoice about this, you fanatics of pseudo-metaphysics, to whom your *creed* stands higher than *religion* itself, and you sworn enemies of every kind of metaphysics, in whom the consciousness of the supra-mundane of your essence has so utterly and completely disappeared, that every hint at this supra-mundane only arouses the blind instinct to oppose it at all hazards, approach and ram your heads against the metaphysics of the Buddha. Even thus you will be serving them, for "every attack that fails to down its man, only makes him more strong."⁴⁷

3. Right Cognition

"In so far only is there any process of verbal expression, in so far only is there any process of explanation, in so far only is there any process of manifestation, in so far only is there any sphere of knowledge, — in so far as this is, to wit, the corporeal organism together with consciousness."⁴⁸

I.

True cognising is *direct* cognising, consisting in the *immediate* perception of an object by means of our sense-organs. This direct cognising taken by itself, as yet knows nothing of concepts and words, of consideration and reflection, of proofs and conclusions. Rather do these things represent expressions of another independent faculty called *reason*, which may be associated with direct cognition, but is not bound to be so associated.

differentiate into past, present and future. At the same time, in the same way that the individual phenomena are subsumed under concepts, the mutual relations of the various individual phenomena are subsumed under forms of thought for the linking up of the concepts. These forms of thought, taking shape by gradual adaptation to perceived reality, produce in their totality the web of logic as the reflected image of the causal sequence of the perceived world, concepts and forms of thought, on their side, having as their deposit, language.

From these considerations it also clearly follows that the exercise of reason, as such, yields nothing new, but only by means of reflection, analyses what is perceived, and registers it in concepts and words; and later, using logical conclusions, under general rules. Even the most self-evident judgments are based upon some logical conclusion, albeit we are not always conscious of this. 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." Accordingly a statement only needs to be put into the form of a syllogism if we wish to ascertain whether it is true or not. Everything arrived at by reason, in some form or other must beforehand be perceived. In any other case, the activity of the reasoning faculty can only be compared to a mill running empty, and therefore, notwithstanding all its clatter, producing nothing.

Hence a false cognition may be caused, either by there being no perception at all at the base of the reason's activity, or else by the perception of the object to be cognised being an incorrect one, or, at least, not penetrating it sufficiently; in which latter case, of course, the abstract reproduction by the reason of the phenomena perceived will be bound to be wrong; or, lastly, by the laws of reason being violated during the process of translating the phenomena in themselves, correctly perceived, into abstract form.

To this translation of what is perceived into the higher conceptual form of cognition, corresponds the plastic reproduction by an artist of something he has seen. This latter reproduction, also, will be the more perfect, the more truly and profoundly the artist saw the thing in question, and the greater his mastery of the technique of his art.

II.

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 this yields. This is expressed by the very word "object," which is derived from the Latin *obicere*, meaning, to throw against. The concept,

object, is thus a *relative* concept which essentially presupposes at least two factors, one which throws itself against, and another against which it is thrown, the latter being called the subject. It is here the same as, for instance, with the word "poison," where a thing thus defined is so defined with reference to some living creature for which it is poison. Just as there is no such thing as poison in itself apart from a creature for which it acts as poison, so there can be no object if there is no subject independent of it, standing over against it, for which it is an object, and which, precisely on this account, can never itself become an object. Accordingly, the subject of cognition, or the *I* in itself, must be unperceivable* by the very nature of the whole process of cognition.

Let us imagine a being the antecedent conditions of whose reasoning activity have ceased, a being therefore which dwells in the profoundest bodily and mental isolation, but is able to apprehend in the most perfect manner everything that is presented to its senses. Such a supposed being could never arrive at the reflective action of reason, and so never arrive at thoughts or concepts, and thereby just as little at words, which always presuppose concepts. Rather would it remain confined entirely to immediate perception, and with this find itself completely satisfied, since for it such perception would constitute perfect apprehension, and it would therefore stand in no need whatever of the added activity of mind as made possible by reason. From this it is certain that within the consciousness of such a being its own essential feature, that is, its *I*, could not present itself as such, neither in consequence of immediate perception—for, as we have already seen, our *I* cannot in any wise become perceptible to our sense-organs—nor as a mere abstract thought or concept as an *I*-thought or *I*-concept. For the thought or concept of *I* can only appear in our consciousness purely as the result of the activity of reason; but the being we have imagined exercises no such activity in any shape or form. First of all, such a being would not think, "*I* perceive;" that is, it would not possess the idea of *I* even in the form of the logical subject. Because it does not think at all—taking thinking in its general sense as the reflecting and abstracting activity of reason—therefore, of course, neither does it think in the form of "*I* perceive all this."

None the less, this being also becomes conscious of its *I* after a certain fashion, namely, in so far as everything it perceives is perceived precisely as *object*, as something opposed to it, that "throws itself against it," that passes before it. Therewith, in the thing perceived it also lays hold of its own actuality which, so to put it, is reflected by this thing which precisely thereby becomes an *object*. It is much the same as if our supposed being should gaze upon the light of the full-moon shining in the sky at night. Just because it apprehends everything perfectly, without more ado it would perceive this light as mere reflected light, and would therefore, in this light also perceive the reality of the source of the light, that is, *indirectly*, the reality of the sun, though it would be quite unable

* So the passage quoted above without further words will be perfectly clear, nay, self-evident: "But since, ye monks, the *I*, and anything belonging to the *I*, is not to be found really and truly..."

III.

As the Anattā-idea is true of every being, it has for outcome the following general view of the course of the world and the real task of our life.

Whatever we may look at in the world, whether ourselves or anything else, whether great or small, complex or simple, as soon as we make the attempt to lay hold of the essential in it, its kernel, its innermost substratum, which once laid hold of, all its other qualities without further ado, would become clear, we find to our astonishment that it cannot be laid hold of, nor even found: the realm of essences is hidden from us by an impenetrable veil. This discovery leads to the establishment of the first fundamental truth,—this, namely, that our faculty of cognition is *not* adapted to cognize realities *in themselves*, that is, the essential that lies at the foundation of every single thing; and above all else, our own essence.

The reason of this is that what is innermost and primary in every reality is not cognition, but that this cognition comes forth from it as something secondary, accidental, and external, after it has provided itself with "attributes," (*upādāhi*), i. e., corporeal organism, and thereby has come into contact with the attributes of other realities. The faculty of cognition is designed purely for the cognizing of the mutual relations of these attributes. Thus cognition is, as it were, a light which only illumines a quite definite region amidst the boundless unlighted realm of origins within which it is lost. This obscurity which reigns throughout the entire domain of origins, becomes the more noticeable the stronger the light of cognition shines, since at all the more points it touches the borders of the unilluminated realm of origins.

Within the domain of the cognizable, again, there is one fundamental axiom which is absolutely irrefutable, to which pertains unshakeable certitude. Though everything in the world should totter, though all cognition should prove rotten, though heaven and earth should crash together, *this* axiom does not shake, and never can be shaken. On it, as upon a granite rock, rests the entire edifice of the Buddha's doctrine. It is the *Anattā-idea* which fixes, determines the fundamental relations between ourselves and everything cognizable. This fundamental idea the Buddha has also been able to set forth so clearly in the form of a syllogism that it is impossible in any way to put it more clearly. This Great Syllogism runs like this: "What I perceive to pass away within me, and in consequence of this passing away, cause suffering to me cannot be my real essence. Now I perceive *everything* that is cognizable within me to pass away, and with the advent of this transiency, bring me suffering; therefore nothing cognizable is my real essence."

The Anattā-idea creates the possibility of deliverance. Everything cognizable is *not* my *I*, therefore I can free myself from everything cognizable. To liberate myself from everything not my *I*, I must become *selfless*: I must seek nothing cognizable, that is, nothing at all for myself. I may not relate anything at all to myself. But this I am able to do only if, first of all, I learn how to *think* in accordance with highest reality. With a gaze thus alienated I must learn so to

to discover the sun itself in the night-sky no matter in what direction it might turn its gaze. In exactly the same way, in the perception of a thing as an object the reality of the *subject* is also *indirectly* perceived, if the object is really seen *as an object*. For which reason precisely, Schopenhauer has said: "Of things we have direct knowledge, of ourselves only indirect knowledge."

If our imagined being should now pass from mere perceptive activity to *reasoning* activity, thereby translating his perception into the abstract form of cognition, then the beholding of the radiant full-moon would unfailingly also give rise to the thought of the sun as being the source of the light, though the being, in reflecting, would have to say to himself: "I am nowhere able to find the source of the light." And in the same manner, the perception of every object inevitably is bound to give rise also to the *thought* of the subject, imperceivable 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.

But not only this. If the translation of what is perceived into the higher form of cognition of reason is perfect, then in this higher form of cognition this also must become evident, namely, that the subject presents itself only *indirectly* to perception. This *indirect* perceptive apprehending can be expressed in entirely adequate rational form *only* by the thought: "This is *not* my *I*." For by the word "I" one designates just oneself as the subject corresponding to the object, only then giving to the latter the character of object. And by qualifying the thing perceived as *not* one's *I*, we show that the *I* does not immediately present itself to our perception; but that it is only the thing perceived, which in its quality as object, reminds us of the subject opposed to this.

Accordingly, since a being endowed with perfect perception apprehends everything that can be perceived, and before all else, its own entire personality, as mere *object*, in passing from the perceptive to the reflective activity of reason, our imagined being can arrive at the *I*-idea only in its *negative* form: it can only grasp the idea of not-*I*, thus: "Everything is *not* my *I*, not my true essence, is Anattā."

This perfect method of cognition (*nāya*, also called *nāyadasena*), that is, a meditative contemplation combined with a cognition perfectly accordant with "reality as it is," is what the Buddha teaches, here again proving himself the greatest of gods and men. Because our *I* is not perceivable, and therefore is "not to be found" in any way, the Buddha has therefore 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 cognizable, namely, with the things of the world which he summarises in the elements of our personality (*sakkāya*). But those things which alone are cognizable he has seen *correctly*, perfectly apprehending them as being mere *objects* for us, and precisely therefore, not our true *I* (*anattā*)*.

* To the *I*-idea in its positive form: "This am *I*, this is mine," one comes when, contrary to actual fact, one "confounds" oneself with the knowable, that is, with one's personality.

look upon the mearism of my personality that in the course of this my activity of thought, "the iminations of pride which thinks the thoughts, 'I am Me'—(*atañkāra-mamānikāra-mānāsuyā*)—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 *Paṭiccasamuppāḍ*.

Thus, it is, of course, *I* who thinks in this entirely impersonal form. And this kind of thinking is the greatest art I have to learn. I must dismiss not only the thought "village," the thought "man," the thought "forest," the thought "earth," I must not only dismiss the thought of boundless space and that of my own boundless consciousness,* but also and above all else, the thought of myself, and the thought that there can exist anything belonging to me. This one thought only may I think: "Empty is this [whatever I may be able to cognize] of myself and of everything belonging to me."²²⁹ "This does not belong to me; this am I not; this is not my Self." And this kind of thinking I must practise for the purpose of realizing also that other saying: "What exists, what has become, shall not be, shall not be there present for me; shall not become, shall not become for me; I let it go."²²⁸ For just because I am thus able, as the culminating point of selflessness in thinking, to think everything stripped of any positive relation to myself, I become fully and entirely clear that at bottom I have absolutely nothing to do with it.

How could this ever be misunderstood? How could men ever be so mad as to assert that the Buddha taught that when *I* think, then, not *I* am thinking, but—?!

When I have understood this also, then the whole Canon, if only I take its words as they are given, will become an ocean of light for me. Then deliverance will become easy for me. For then I know that for the Buddha remains true what has always been true, what I even cannot seriously represent to myself in any other way, namely, that *I* am he who acts and works, that *I* am he who sins and struggles, that *I* am he who suffers and delivers himself, that *I* am he who may win timeless, eternal bliss, that, especially, *I* am he who thinks the no-*I* thought, the Anattā-thought, and who thinks it precisely in following the injunction of the Buddha: "Bhikkhus, when you think, thus shall you think: 'This is suffering; thus think: 'This is the arising of suffering; thus think: 'This is the annihilation of suffering; thus think: 'This is the Way that leads to the Annihilation of Suffering.'"

To be sure, also after this exposition thereof, the doctrine of the Buddha will remain for the majority of men an inaccessible realm; and even for those who may divine its immense depth, this depth will remain only "a comfortable, fathomless depth" comparable to that melancholy lake in Norway in whose surface, encircled by its dark wall of steep rocks, never the sun, but only the starry sky of mid-day is reflected, and over which no bird, no wave ever passes, so that they also make their own those other words: "Happily, I

* Cf. the 121st Discourse of the Majjhima Nikāya.

can only praise this doctrine, not subscribe to it," and so withdraw to other systems more within their scope.

But on the other hand, there are minds which only need instruction in order to recognize the doctrine of the Buddha as "a lotus pond, with a clear, mild, cool, glittering surface, easily accessible, refreshing; and with deep forest-groves near the water," and who thereupon, "scorched by the fiery summer sun, devoured by the fiery summer sun, exhausted, trembling, athirst," bathe and drink in this lotus pond, "and after having assuaged all the pains and torments of exhaustion, sit or lie down in the forest-grove, filled only with delight." These too, at one time may have taken their refuge in other systems. None the less, now they say: "Certainly there were many columns standing there, and the selfsame sun shone upon them all, but it was only *Mennon's c-human that sang!*" For such as these, the foregoing expositions have been written.

4. The reach in the doctrine of the Buddha of *atakkāvacara*, the idea of not-within-the-realm-of-logical-thought

I

The doctrine of the Buddha rests on contemplative thought never losing connection with experience as conveyed through the senses, thus, on the kind of thinking, "that roots in perception" (*dassanamūlika*), as it is said in *Majjhima Nikāya*, 47^a Discourse. Or, and that means the same, it rests on the kind of thinking that is done in 'knowing and seeing'—'jānāti passati: he knows and sees' being an ever-returning phrase in the Canon. Therefore for the understanding of the doctrine of the Buddha, first of all, logical thinking is required; for all thinking can only be an action of reason and, therefore, of logical thought—logic being derived from logos, meaning 'word' and 'reason' as well, and both these meanings being inseparable. On the other hand, the Buddha makes use only of the logical thought based on perception. Just because the Buddha was cultivating such thought, just for that very reason he propagated his doctrine according to dialectic methods, the word of dialectics to be understood in the sense of Platon, i. e. the very art of logical thought based on perception, an art that displays itself in the discourse (dialogue) of rational humans, or in the colloquy the soul may be having with itself.

This art of logical thought rooting in perception is practiced to a degree by the Buddha that he points out the 'Road to the Absolute' (*asankhata*) to be 'concentration combined with energetic logical thought and reflection' (*savitakko savicāro samādhi*): "Which, O monks, is the road to the absolute—to truth—to the other shore—to the subtle—to the unfading—to the eternal—to peace—to deathlessness—to the lofty—to the blissful—to the wonderful—to the marvelous—to freedom from allurement—to the island—to the shelter—to the final goal? It is concentration united with energetic logical thought and reflection."²³⁰

II

Logical thought works with conceptions in which the total of all possible experience undergone by the senses is preserved. The material it uses is, therefore, the world perceptible. For that very reason the forming of conceptions and, thereby, all logical thought *per se*, is limited to that perceptible world. What is not accessible to perception through our senses cannot be caught and shut up into a conception and cannot, therefore, be made the object of logical thought. *It does not lie within the realm of logical thought.*

This is the standpoint taken up also by the Buddha: According to him, all sensible perception and, consequently, all reasoning is in itself limited to the perceptible world: "What is seen, heard, thought, explored, examined in mind—[i.e. the very totality of the realm of sensitive experience and thinking in the broadest sense of the word]—is that permanent or impermanent?" he asks his monks in Sam. Nik., XXIV. Whereupon, meeting with his approval, they answer: "Impermanent, lord". "Now, then, what is impermanent?", he says in another passage, "all that, in the Order of the Holy, is called the World".

So also by the Buddha the realm beyond the world, or, as our philosophers say: the realm beyond the world of appearances or perceptible world, had to be declared as 'not being within the realm of logical thought', which expression represents the literal translation of the word used by the Buddha: *atakkāvacara* (a=not, takka=logical thought, avacara=realm).

It is true, many were led to believe that by *atakkāvacara* the Buddha had declared his doctrine itself (dhamma) to be inaccessible to logical thought. How utterly absurd, however, any such interpretation would be, has, no doubt, become sufficiently evident from the foregoing alone: he who by concentration of the mind *united with energetic logical thought and reflection* defines the road to the Absolute, to the State of Nibbāna, to the Final Goal,—he thereby certainly does defend himself (and in the sternest manner at that) against the insinuation that he declares his doctrine not to be within the realm of logical thought,—his doctrine which, in its totality, is nothing but the road to the Absolute, the road to Nibbāna, to the Final Goal.

III

What, then, is it that the Buddha declares *atakkāvacara*, what, then, does he declare not to be within the realm of logical thought? In using that expression, does he, too, refer particularly to the realm beyond the perceptible world, to the realm beyond the world of appearances? The Buddha uses the expression *atakkāvacara* in one clearly defined case only, without exception, exclusively and solely, and this one unique instance is when speaking of the state of a *Delivered One*:

(1) In the 26th Dialogue of the Majjhima Nikāya he says: "Then I knew and saw: 'Eternal (akuppā) is my deliverance, this is my final birth, no further Becoming will there be'". This state, then, it is, the state of a *Delivered One*, that the Buddha has in mind when he presently continues: "Attained I now

have *this* thing (*ayam dhammo*), the deep, hard to perceive, hard to discover, peaceful, sublime, *not lying within the realm of logical thought* (*atakkāvacara*), subtle, to be experienced only by the judicious."

(2) To the question of Vacchagotta—"A monk delivered in mind,—where would he rise again after death?"—the Buddha replies by the very same words.⁴¹

(3) In Saṃyutta Nikāya, II, 1:1-3, it says: "Once the Sublime One tarried at Uruvela, on the banks of the River Nerañjarā, beneath the Goatherd's Banyan, just after he had become a *Fully Awakened One*. Now as he was in that solitary place absorbed in peaceful meditation, the thought arose in him: "I have attained this thing, the deep, hard to perceive, hard to discover, peaceful, sublime, *not within the realm of logical thought, subtle, to be experienced only by the judicious.*"

(4) In Itivuttaka 43 the Buddha says: "There is, O monks, something not born, not due to causes, not created, not brought forth . . . That which is born, which has become, which has arisen, which is created, which is brought forth, the impermanent, the nest of illness, the fragile, sprung from the stream of food: It does not suffice to rejoice over it. The way out of it is the state of peace, *not lying within the realm of logical thought* (santam atakkāvacaram padam), permanent, not born, not brought forth, free from worry, free from allurements: the cessation of the painful things, the blissful reposing of the functions (of life)."

(5) In the first Sutta of the Dīgha Nik. the different views are exposed that may be held by philosophy, and, at the end of each group of views, the Buddha keeps repeating: "Now, of these the Perfected One knows that these speculations, thus arrived, thus insisted on, will have such and such a result, such and such an effect on the future condition after death of those who trust in them. That does he know, and he knows also other things far beyond; but he does not cling to this cognition and thus not clinging he has found the peace in himself, has understood, as they really are, the rising up and passing away of the sensations, their sweet taste, the misery they are followed by and the way of escape of them; and no longer grasping after anything, he, the Perfected One, is set free. *These*—[i.e. the getting beyond the sensations and, with that, the state of a *Delivered One* beyond the sensations]—are things (dhammā), deep, hard to perceive, hard to discover, peaceful, *not lying within the realm of logical thought* (*atakkāvacara*), subtle, to be experienced only by the judicious."⁴²

The last quotation concludes the number of passages in the Suttapitaka in which the word *atakkāvacara* appears at all. There are no more. Whereby the fact is established that the Buddha uses this word only when speaking of the state of a *Delivered One* beyond sensation, thus, one beyond the world perceptible.

IV

In that sphere, however, the use of *atakkāvacara* is a *matter of course*. Again and again the Buddha emphasizes that a *Delivered One* cannot be grasped by knowledge at all, and that he, therefore, does not enter into any conception or logical thought: "Just as no one knows the way of the spark that blazes up by the hits of the smith's hammer and then comes to rest by and by,—just so there is

no one that may know the way of the Fully Delivered Ones who have crossed over the flood of sensual pleasures and have reached the unshakable well-being".⁴³

The total unrecognizability of a Delivered One is an established fact even during his life. This fact is particularly emphasized by the Buddha in Saṃyutta Nik., XLIV, 2:21, when he says to his monk Anurādha: "Not even in his present existence (ditth'eva dhamme) is a Perfected One to be recognized in truth, in reality". The same is it what Śāriputta expounds to Yāmaka.* And for the same reason it is that the Buddha replies to Sundarika the Brahmin who had asked him "Of what family art thou, lord?":—"No brahmin am I, nor a 'ing's son, nor a man of the people. *I am not a yonēsaḷl* (uda koci no 'mhi)".⁴⁴

It is clear, no doubt. A Perfected One has unlinked himself from all things (dhammā). "He is unshuffled by all things" (sabbesu dhammesu anupalitto—26th Dialogue of the Majjhima Nik.). "He has crossed over all things"—(sabbadham-mānam pāragam—).⁴⁵ It is only through things, however, that one is to be defined. A passage in the Suttanipāta, 787 runs as follows: "He who draws near the things (dhammā) enters into speech; but he who does not draw near them, by what means and how will you define him?" And in v. 1076 we find the solemn proclamation: "No measure there is for him who has gone home—Describe him as you may, you will never touch him—Where all things (dhammā) are destroyed, all paths of speech, too, are obstructed."

All things to us, however, are enclosed in the five groups of grasping, viz.: The group of corporeal form, the group of sensation, the group of perception, the group of activities of the mind, the group of cognition. Therefore the Buddha, in Saṃ. Nik., XXII, 35, 36, makes this statement: "That for which one has a bias, by that one is defined. That for which one does not have a bias, by that one is not defined. If one cleaves to the five groups of grasping, one is defined by them. If one cleaves not to them, one cannot be defined by them."

It would mean definition by the five groups of grasping, even if only the idea of Being were to be used. For this idea, too, is a purely empiric conception and is drawn entirely from sensational experience, i. e. from the five groups of grasping. Therefore, Śāriputta rejects both, the definition of 'a Perfected One is after death', as well as the other definition 'a Perfected One is not after death'. He explains that either of them would mean using in a realm without, a idea that is valid only within the five groups of grasping: "A Perfected One is after death', or, 'a Perfected One is not after death', or, 'a Perfected One is and is not after death' or, 'a Perfected One neither is nor is not after death', all that, Friend, could mean thinking in terms of corporeality (rūpagata), would be thinking within the sphere of sensation, of perception, of activities of the mind, of consciousness".⁴⁶

But now, that even the idea of Being cannot be used as a means of definition, is there any other way left to define a Perfected One? The Buddha expressly rejects any such idea. To Anurādha, the monk spoken of in the foregoing, some

* See above p. 1:0

wandering ascetics, adherents of another teacher, had made the following statement: "Friend Anurādha, a Perfected One, a superman, one of the best of men, a winner of the highest winning, is defined in one of these four ways: 'A Perfected One is after death—is not after death—is and is not after death—neither is nor is not after death.' Upon this Anurādha replied:—'Friends, a Perfected One, a superman, one of the best of men, a winner of the best winning, is defined in other than those four ways.' Upon this those wandering ascetics, adherents of another teacher, said of the venerable Anurādha: 'That monk must be a novice, not long ordained. Or, if he is an elder, he is an ignorant fool.' Thereupon the wandering ascetics, adherents of another teacher, rose up and went away. But the venerable Anurādha went to the Sublime One and submitted the case to him. The Sublime One spoke: 'What think you, Anurādha, are the five groups of grasping permanent or impermanent?'—'Impermanent, lord.'—'What is impermanent, is that weal or woe?'—'Woe, lord.'—'Now what is impermanent, what is woe, what is subject to change through its very nature,—is it proper to regard that thus: 'This is mine, This am I, This is my self?'—'Surely not, lord.'—'Therefore, Anurādha, whatsoever body, whatsoever sensation, whatsoever perception, whatsoever activities of the mind, whatsoever cognition, be it past, future or present, be it your own or another's, is, according to reality and in right wisdom, to be regarded thus: 'This is not mine, This am I not, 'This is not my self'. So seeing, Anurādha, the instructed noble disciple becomes disgusted with body, becomes disgusted with sensation, becomes disgusted with perception, becomes disgusted with the activities of the mind, becomes disgusted with cognition. Being disgusted with them, he turns away of them. Turning away of them, he is freed (from the five groups of grasping). In the freed one the knowledge arises: 'I am freed'. And he knows: 'Destroyed is (the possibility of) rebirth, lived to the end the Holy Life, done that what was to do, no longer have I anything in common with this order of things'. 'Now what say you, Anurādha, do you regard the corporeal form of a Perfected One as the Perfected One?'—'Surely not, lord.'—'Do you regard the sensation, the perception, the activities of the mind, the cognition of a Perfected One as the Perfected One?'—'Surely not, lord.'—'Do you regard a (living) Perfected One as without corporeal form, without sensation, without perception, without activities of the mind, without consciousness?'—'Surely not, lord.'—'Then, Anurādha, since in just this life a Perfected One is not to be found out in truth, in reality, is it proper for you to pronounce this of him: 'He who is a Perfected One, a superman, one of the best of beings, a winner of the highest gain, may be defined in other than these four ways: A Perfected One is after death—he is not after death—he is and is not after death—he neither is nor is not after death?'—'Surely not lord'".⁴⁷

According to the Buddha it is quite obvious, therefore, that a Delivered One is, as such, beyond the reach of any kind of recognition and that he, for this very reason, is not to be defined by any conceptions whatever. This means: he is atakkāvaca, not trying within the realm of logical thought.

V.

It is in *this* sense that the Buddha illustrates meaning and bearing of atakkāvaca also in the 72nd Dialogue of the Majjhima Nikāya, as mentioned sub III, 2 in the foregoing. Vacchagotta, a wandering ascetic, is asking him: "A delivered monk, O Gotama, where does he arise after death?"—"Arise, that does not apply", replied the Buddha. But Vacchagotta continues to ask: "So he does not arise, O Gotama—does he arise and does he not arise—does he neither arise nor not arise?"—To each of these questions the Buddha responds saying: "That does not apply". And when, thereupon, Vacchagotta replied that he fails to understand this, that he feels confused by it, the Buddha pronounces just these words: "This thing, Vacchagotta, is deep, hard to perceive, hard to discover, peaceful, sublime, *not lying within the realm of logical thought* (atakkāvaca), subtle, to be experienced only by the judicious". He then illustrates 'this thing' (and in doing so illustrates the meaning of atakkāvaca) by comparing it to the fire that has gone out, and which, too, has become unrecognizable and has, therefore, been entirely removed from logical thinking. He continues: "Even the same, Vaccha, is it with a Perfected One. His corporeal form, his sensations, his perceptions, his activities of the mind, his cognition, all of which one might have in mind when speaking of him, they are all done with, they are annulled fundamentally, they are made even to an uprooted palm-tree, they are beyond all possibility of ever arising again in the future. And so, being freed from all that may be called corporeal form—sensation—perception—activities of the mind—cognition, a Perfected One is deep, boundless, unfeathomable like the great ocean. It would not apply to say 'He arises', it would not apply to say 'He arises not'—'He arises and arises not'—'Neither does he arise nor does he not arise'".

Considering all we have recalled,—can an idea and its reach be outlined more precisely than that of atakkāvaca? What want of judgment is shown, for that very reason, by those who would apply it to the Buddha's doctrine itself deriving from it the 'Disqualification for Logic of the Doctrine of the Buddha'?

QUOTATIONS OF THE PĀLI-TEXTS MADE USE OF

Āṅguttara Nikāya
Cariyā-piṭaka
Cullavagga
Dīgha Nikāya
Dhammapada
Itivuttaka
Majjhima Nikāya

Mahāvagga
Milindapañha
Puggalapañāṭṭi
Samyutta Nikāya
Suttanipāta
Theragāthā
Udāna

Key to the Quotations

In the translation into English of the texts from the Pāli Canon, use has been made also of the following already extant volumes of translations of the same.

1. The Majjhima Nikāya. The First Fifty Discourses from the Collection of the Medium Length Discourses of Gotama the Buddha. By the Bhikkhu Sīlācāra. London, Probhānair & Co.—*This work is marked with an asterisk(*)*.
 2. Dialogues of the Buddha. Translated from the Pāli By T. W. Rhys Davids. London, Henry Frowde.—*Marked with two asterisks(**)*.
 3. Buddhism in Translations By Henry Clarke Warren. Cambridge, Mass.—*Marked with a dagger (†)*.
- Abbreviations. A. = Āṅguttara Nikāya. — C. = Cariyā-piṭaka. — CV. = Cullavagga. — D. = Dīgha Nikāya. — Dh. = Dhammapada. — It. = Itivuttaka. — M. = Majjhima Nikāya. — MV. = Mahāvagga. — Mil. = Milindapañha. — PP. = Puggalapañāṭṭi. — S. = Samyutta Nikāya. — SN. = Suttanipāta. — Th. = Theragāthā. — Ud. = Udāna. (Issues of the Pāli Text Society.)

1. M. 25. Discourse
2. M. 26. Discourse
3. M. 26. Discourse
4. M. 26. Discourse
5. M. 22. Discourse
6. M. 28. Discourse
7. S. XXII, 94
8. M. 2. Discourse
9. A. IV, 77
10. Ud. VI, 4
11. M. 39. Discourse*
12. S. XXII, 94
13. M. 3. Discourse
14. M. 72. Discourse

15. M. 72. Discourse
16. M. 38. Discourse
17. A. IV, 193
18. M. 76. Discourse
19. M. 95. Discourse
20. M. 76. Discourse
21. M. 47. Discourse
22. M. 70. Discourse
23. M. 70. Discourse
24. M. 10. Discourse
25. M. 91. Discourse
26. M. 80. Discourse
27. M. 125. Discourse
28. M. 26. Discourse

29. M. 99. Discourse
30. S. XLII, 6
31. M. 109. Discourse
32. M. 107. Discourse
33. M. 5. Discourse
34. M. 109. Discourse
35. D. XIX
36. S. LVI, 39
37. M. 22. Discourse
38. M. 73. Discourse
39. M. 107. Discourse
40. MV. I, 9
41. S. XII, 15
42. S. XXXV, 1

