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MONADO-MONONISM

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AN ESSAY

ON

THE PHILOSOPHY OF EXISTENCE

BY

RAMA-CHANDRA SEN,

*Ex-Inspector of Schools, Oude,*

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CHICAGO.  
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1897.



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AN ESSAY

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THE PHILOSOPHY OF EXISTENCE

BY

*Rama-chandra Sena*

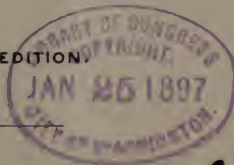
RAMA-CHANDRA SEN,

*Ex-Inspector of Schools, Oude,*

AUTHOR OF

"CREDENCE RULES THE WORLD," "CRIME—ITS NATURE,  
CAUSE AND CURE," "YOGA-SIKSHA,"  
"HUMAN LIFE," ETC.

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## EXPLANATORY.

THE author of this essay is an Oriental scholar, who was very desirous of participating in the proceedings of the Philosophical Congress, held at Chicago during the World's Fair.

Circumstances prevented the realization of his wishes, and he forwarded to the Congress the following paper, which, however, was not received until some time after the close of the Congress.

Subsequent correspondence with the author respecting his paper, has led him to the conclusion that he would like to place it in the hands of the members of the Congress, for their perusal, and likewise to distribute a few copies among the scholars of America.

The work is essentially one belonging to Speculative Science, and especially to that branch thereof which relates to the general principles of the modern doctrine of evolution.

The standpoint is quite Oriental, and the consistent interweaving of the two primal factors of Feeling and Force, is unique.

The execution is extremely methodical, the insight profound, and the whole production worthy of a thoughtful study.

The following notices of it have an introductory value:



## EXTRACTS FROM LETTERS

RESPECTING

## THE PHILOSOPHY OF EXISTENCE.

LONDON, January 18, 1894.

DEAR SIR,—You seem to have worked out the *fundamental conception* of your "Philosophy of Existence" with great care and exactness. More I cannot say, since I cannot enter on the discussion of its fundamental conception, which, in all the forms of it that I am acquainted with, has always presented insuperable difficulties to my mind.

Believe me, truly yours,

SHADWORTH H. HODGSON, LL. D.

AUTHOR OF

*Philosophy of Time and of Space,**"Philosophy of Reflection," Etc.*

RAMA-CHANDRA SEN,  
Benares, India.

DEVON, February 23, 1894.

DEAR SIR,—Many thanks for your *intuitive* and suggestive little pamphlet. The term "Monado-Monism" is a very happy one, and I should consider it eminently applicable to my own system of philosophy. I quite agree with you that Monadology is the only clue to the riddle of this world.

E. D. FAWCETT.

RAMA-CHANDRA SEN,  
Ex-Inspector of Schools, Oude,  
Benares, India.

CHICAGO, June 20, 1894.

DR. RAMA-CHANDRA SEN,  
Benares, India.

DEAR SIR,—Your "Philosophy of Existence" will be highly useful to the Occidental mind by affording, in very brief compass, a comprehensive view of Oriental philosophic thought, in its relation to the human and the divine. I have been especially interested in the process of evolution, which your pamphlet sets forth.

With much respect, I have the honor to be,

My dear sir, very sincerely yours,

CHARLES C. BONNEY, LL. D.

President World's Congress, Chicago.

---

BENARES, October 16, 1895.

R. N. FOSTER, M. D.,  
Chicago.

DEAR SIR,—I am very much indebted to you and to Dr. Bonney for your excellent review of my "Philosophy of Existence."

Allow me again, please, to express my deep sense of gratitude for the trouble you have so kindly taken to review my essay in so masterly a manner.

With feelings of profound respect and esteem,

I have the honor to be,

My Dear Sir, your sincere admirer,

RAMA-CHANDRA SEN.

---

*Extract from the Monist, Vol. 6, No. 1, of October, 1895, P. 141.*

This essay on "Monado-Mononism, or the Philosophy of Existence," is a very compact, thoughtful and thoroughly systematic view of evolution, as seen by an Oriental savant. Students of *evolution* would find it deeply interesting, if not otherwise, at least as a contrast to the evolution theories prevailing in the Occident. Not that they wholly disagree—in fact it is possible to combine the two systems—but that Sen's theory grounds in consciousness *abinitio*—all existence is *conscious*—and this fact determines the movement. R. N. F.

The "review" above mentioned by the author is one that was forwarded to him for publication in India.

The courtesy of an acknowledgment of the receipt of this pamphlet, with any criticisms relating to it, would be appreciated fully by Rama Chandra Sen, whose address is "Benares City, India."

R. NORMAN FOSTER.

## PREFACE.

THIS Philosophy of Existence is only the Philosophy of Evolution and of Involution, based upon Monadology. It pretends to give the genesis of existence—to show how every form of evolved existence is more or less imperfect—and to infer how perfection cannot be the final consummation of evolution. It ventures inferentially to realize, as far as possible, the nature and the attributes of God—and it attempts to explain what man by nature is; what, by right self-effort, he can become, without any belief in moral responsibility, in sin or death, in hell or heaven; and in what relation he stands to God. This philosophy of existence gives the law of self-development, of self-control, of self-sacrifice, of self-prolongation—and, in this law, it implicitly gives the law of all true reform—individual or educational, domestic or moral, social or political, kosmic or religious. That this constructive philosophy, in so concise a form, should be free from fault, is very far from probable. But it is given out, as it is, with a view to invite fair criticism, and to elicit higher thought.

R. C. SEN.

BENARES. August, 1894.



## THE PHILOSOPHY OF EXISTENCE.

### ALL EXISTENCE CONSCIOUS.

EVERY kind of existence, from its all-perfect to its most imperfect form, is more or less conscious of its own existence, and of its own powers and forces. Conscious existence, as it is all-perfect, perfect or imperfect, has a conserving power and a conserving force, supremely intense, perfectly intense, or imperfectly intense. All-perfect conscious existence has a supreme conserving power and a supreme conserving force.

### ALL-PERFECT, ABSOLUTE.

As absolute cause, this all-perfect conscious existence absolutely radiates, as it were from a supreme focus, its own redundant energy, into the vast infinite, as supreme on-flow of its own supreme conserving power and its own supreme conserving force, in the shape of a conscious unconditioned noumenon—all-pervading Feeling, with its unconditioned phenomenon—all-pervading Force.

### PERFECT, UNCONDITIONED.

The most unconditioned, undifferentiated conscious noumenon—the supreme noumenal on-flow of all-perfect conscious existence—is Feeling. Feeling is co-eternal and co-infinite with all-perfect conscious existence. It has a perfect conserving power, by

which it perfectly conserves itself, and through which it intimately blends itself with its un-conditioned phenomenon—Force. It is indestructible—and is, in itself, homogeneous, throughout. Feeling has, as functions of its own perfect conserving power, the powers of attraction, of repulsion, of attractive repulsion or reaction, and of re-active repulsion. The conserving, attractive power of feeling—its tendency to persist—is the rudiment of pleasure; while its re-active, repulsive power—its tendency to change—is the rudiment of pain. Feeling, as conscious noumenon, is directly conscious of all its own powers, as well as of its own peculiar pleasure or pain. In the rudimentary state, pleasure is primary—pain, secondary; in the developed stage, pain is primary—pleasure, secondary. Both pleasure and pain begin to develop themselves subsequently in imperfect self-consciousness and its various higher forms, in finer and finer shapes, until they vanish altogether in All-Perfect Self-Consciousness. What self-consciousness and its different forms are will appear in the sequel. When spacial distance is posited, “noumenal conserving power” varies inversely as the square; and “noumenal attractive power,” as the cube of the distance, while “noumenal reaction” varies inversely as the fourth; and “noumenal repulsion” as the fifth power of the distance. Feeling, it will appear, is the ultimate on which the possibility of all noumenal evolution depends. As ultimate, it is in a sense unknowable—yet, though unknowable, it is more certain than knowledge itself, as it is the ultimate, on which the possibility of all knowledge

depends. The most un-conditioned, undifferentiated phenomenon—the supreme phenomenal on-flow of all-perfect conscious existence—is Force. Force is co-eternal and co-infinite with all-perfect conscious existence. It has a perfect conserving force, by which it perfectly conserves itself, and through which it intimately blends itself with its conscious un-conditioned noumenon—feeling. It is indestructible—and is, in itself, homogeneous, throughout. Force has, as function of its own perfect conserving force, a perfect resisting force. It is indirectly conscious, through its own conscious un-conditioned noumenon—feeling, of its own conserving and its own resisting force. When spacial distance is posited, “phenomenal conserving force” varies inversely as the square of the distance; while “phenomenal resisting force” works under “the law of the equality of Action and Re-action.” Force, it will appear, is the ultimate, on which the possibility of all phenomenal evolution depends. As ultimate, it is in a sense unknowable—yet, though unknowable, it is more certain than any other phenomenon, as it is the ultimate, on which the possibility of all phenomena depends.

#### IMPERFECT, CONDITIONED.

Conscious unconditioned noumenal feeling, as unconditioned cause, unconditionally conditions itself as well as its unconditioned phenomenal force into various grades, rising, in the vast infinite, one above another, towards the supreme focus—and, in every grade, the conscious un-conditioned feeling, in itself, attracts its own order of conscious feelings, as “a conscious

conditioned noumenal whole," and repulses the rest of the conscious feeling; as well as re-acts and posits its corresponding order of forces, as "a conditioned phenomenal whole," at a neutral position, as its own conditioned phenomenal body, and repulses the rest of the force—while this corresponding order of forces, as a conditioned phenomenal whole, by its own conserving force, preserves its own neutral position, and resists its being pushed in or pushed out of that neutral position. Every conscious conditioned noumenal whole, therefore, has its own conditioned phenomenal body, through which it seeks its own peculiar pleasure or shuns its own peculiar pain.

#### IMPERFECT, MODIFIED.

And every "conscious conditioned noumenal whole," as efficient cause, deflects itself directly through its own conditioned phenomenal body, and so modifies itself, at a certain definite position in infinity, as "a conscious modified noumenon"—similarly deflecting, at the same time, its own conditioned phenomenal body, as reactive effect of its own reactive power, and re-conditioning it, at a neutral position from the modified noumenon, as the re-conditioned phenomenon or body of the conscious modified noumenon. It is through this re-conditioned phenomenal body that its conscious modified noumenon proximately seeks its own peculiar pleasure or shuns its own peculiar pain, and ulteriorly intensifies itself into a newly modified noumenon. Every conscious modified noumenon, then, has its own phenomenal body. A modified vitality has a conserving power to preserve, and an attractive



power to intensify its own existence; as well as a reactive power to posit its own useful body, at a neutral position from itself, and a repulsive power to repulse all that is injurious to itself or to its own body, beyond the neutral position. Every conscious conditioned vitality, therefore, is some conscious modified noumenon, while its conditioned body is some re-conditioned phenomenon. As life consists of modified noumenal actions so adjusted as to balance all re-conditioned phenomenal actions—and, since definite structure (body) is only a means of making possible this better adjustment, it follows that conscious modified noumenal or vital activity is the determining cause of conditioned phenomenal structural activity. All embryonic growth illustrates this principle. Every form of conditioned existence, therefore, is a conscious noumenon, intimately connected with its own phenomenal body. But, as every conscious noumenon conditions its own phenomenal body, existence, therefore, is mere noumenon—mere feeling—mere consciousness. A conscious modified noumenon is “a reactive thing, *per se*, that is directly knowable to self, and unknowable so to another—but knowable to another, only by inference as an efficient cause;” while a phenomenon is “a resisting thing, *per aliud*, that is directly knowable both to self and to another as the phenomenal body of a noumenon.”

#### MONAD AND ATOM.

2. When two or more rays of conscious conditioned noumenal feeling, as efficient cause, deflect themselves directly through two or more corresponding rays of



conditioned phenomenal force, and so meet or intersect each other at a certain point in infinity, this point is the more or less intensified, unextended focus of feelings, called monad. Monad is an un-extended focus of feelings, more or less intense. Behind this "focus of feelings," monad disappears. Monad, as conscious modified noumenal existence, is directly conscious of all its own noumenal powers. The feeling-power of monad extends to all infinity, as the "inverse rule" testifies. Different monads, as intersections of two or more rays of conscious conditioned noumenal feeling, have different intensities and different degrees of noumenal powers. When two or more rays of conditioned phenomenal force, as deflected by two or more corresponding rays of conscious conditioned noumenal feeling, meet or intersect each other at a neutral point in infinity, this point is the more or less intensified, unextended focus of forces, called atom. Atom is an unextended focus of forces, more or less intense. Behind this "focus of forces," atom disappears. Atom, as re-conditioned phenomenal existence, is indirectly conscious, through its own conscious modified noumenal monad, of its own phenomenal forces. The force of atom, like the feeling-power of its monad, extends to all infinity, as the "inverse-rule" shows. Different atoms, as intersections of two or more rays of conditioned phenomenal force, have different intensities and different degrees of phenomenal forces. A phenomenal atom is the body of its own noumenal monad. The intenser is a monad, the intenser is its atomic body. It is through this atomic body that its conscious monad

intensifies and modifies itself. Both monads and their atoms are all intimately connected, through feeling and force, with all, below or above.

#### TIME MONADIC, AND MOTION ATOMIC.

3. Sequence of monad after monad is the noumenal sequence, called monadic time; as sequence of corresponding atom after atom is the phenomenal sequence, called motion or atomic time. Time begins from that portion of the vast infinite only, where there is "sequence of monads;" as motion begins from that portion of the vast infinite, where there is "sequence of corresponding atoms." Behind this "noumenal sequence of monads," time disappears; as behind this "phenomenal sequence of corresponding atoms," motion disappears. Time, as noumenal sequence, may be said to have a conserving and a re-active power; while motion, as phenomenal sequence, may be said to have a conserving and a resisting force. Conscious conditioned noumenal feeling, as efficient cause, evolves noumenal time, as well as conditions phenomenal motion. Both time and motion are intimately connected, through feeling and force, with all, below or above.

#### SPACE MONADIC, AND MATTER ATOMIC.

4. A monad or an atom of higher intensity attracts a monad or an atom of lower intensity. Coexistence of monads is the noumenal coexistence, called monadic space; as coexistence of corresponding atoms is the phenomenal coexistence, called matter or atomic space. Space begins only from that portion of infinity where there is "coexistence of monads," as matter

begins only from that portion of infinity where there is "coexistence of corresponding atoms." Behind this "noumenal coexistence of monads," space disappears; as behind this "phenomenal coexistence of corresponding atoms," matter disappears. Space, as noumenal coexistence, may be said to have a conserving and a re-active power; while matter, as phenomenal coexistence, may be said to have a conserving and a resisting force. Conscious conditioned noumenal feeling, as efficient cause, evolves noumenal space, as well as conditions phenomenal matter. Both space and matter are intimately connected, through feeling and force, with all, below or above.

THE SO-CALLED ELEMENTS—MONADIC OR ATOMIC.

5. The most distant coexistence of the most re-active monads, the largest portion of monadic space, is probably noumenal super-ultra ether-supra, which gradually becomes noumenal ether, fire, air, vapor or earth, as the noumenal monads coexist nearer and nearer, in smaller and smaller monadic space; while the most distant coexistence of corresponding atoms, or the largest portion of atomic space, is probably phenomenal super-ultra ether-supra, which gradually becomes phenomenal ether, fire, air, vapor or earth, as the corresponding phenomenal atoms coexist nearer and nearer, in smaller and smaller atomic space. Behind "such noumenal coexistences," the monadic elements disappear; as behind "such phenomenal coexistences," the atomic elements disappear. The monadic elements, as noumenal existences, have conserving and re-active powers; while the atomic elements, as

phenomenal existences, have conserving and resisting forces. Conscious conditioned noumenal feeling, as efficient cause, evolves the monadic elements, as well as conditions the atomic elements. All these forms of conscious inorganic existence, as well as all mechanical and chemical changes in them, depend only on different lateral arrangements of different coexisting monads and their corresponding coexisting atoms, with more or less motion, in more or less space. They are all intimately connected, through feeling and force, with all, below or above.

#### THE IMPERFECT SENSES—MONADIC OR ATOMIC.

6. When monads of noumenal earth, as efficient cause, deflect themselves through their corresponding atoms of phenomenal earth, and so modify themselves towards a focus, this focal region becomes integrated, by repetition and fusion, into an imperfect noumenal sense of touch—and imperfect noumenal senses of taste, of smell, of sight and of hearing are formed, as monads of noumenal vapor, air, fire or ether, as efficient cause, deflect themselves through their corresponding phenomenal atoms, and so modify themselves towards this or that integrated focal region. Each imperfect noumenal sense has its own imperfect phenomenal body, through which it seeks its own peculiar pleasure or shuns its own peculiar pain. Each imperfect sense, as conscious noumenal existence, is conscious of its own imperfect sensations, which consist only of simple sensuous feelings of imperfect pleasures or pains—and each imperfect sense becomes



less and less imperfect, as more and more of its monads converge nearer and nearer, through their corresponding atoms, towards a focus. These imperfect senses evolve progressively, after the ascending degrees of matter, in the order of their seniority—touch, taste, smell, sight and hearing. The noumenal imperfect sense of touch with its own imperfect phenomenal body is an individual or person of the simplest character—and this individual's sense-consciousness is self-consciousness of the most imperfect kind.

#### IMPERFECT SENSE-SELF-CONSCIOUSNESS.

Imperfect sense-self-consciousness conditions its imperfect sensations into imperfect perceptions; perceives imperfect difference between its imperfect percepts; and, by its own retentive power, unifies all imperfect percepts, as agreeable to self, into an imperfect unity, without canceling their plurality, distinguishing itself most obscurely from them all.

#### MINERAL.

The simplest individual is a mineral. A mineral consists of monads of imperfect sense of touch, united with a sensuous body of corresponding atoms of earth. A mineral, therefore, cannot be conscious of anything, perfectly. In a mineral, its monads of imperfect touch are capable of immediate self-pleasure; its body consists of elemental atoms transformed by the greater intensity of its higher monads of imperfect touch into mineral-atoms, capable of deflecting and so intensifying all its monads, towards a focus; and its environment or sphere of action is the sphere of its immediate



percepts—the mineral of imperfect touch identifying its own good through and with the good of its environing percepts. A mineral feels all the peculiar imperfect pleasures or pains of its imperfect sensations of touch. Mineral is of different orders, according as its sense-self-consciousness is more or less imperfect—and the sense-self-consciousness of mineral becomes less and less imperfect, as more and more monads of imperfect touch converge nearer and nearer towards a focus. The least imperfect mineral is an imperfect focal region of all elemental monads and their atoms—intimately connected, through feelings and force, with all, below or above.

#### IMPERFECT COGNITION—MONADIC OR ATOMIC.

7. When monads of imperfect sense, as efficient cause, deflect themselves through their corresponding atoms, and so modify themselves towards a focus, and recur there, over and over again, through their immediate pleasurable feelings, this focal region becomes integrated, by repetition and fusion, into a monadic region of imperfect cognitions, conditioning its own phenomenal body of corresponding atoms of more or less fine vapor. Imperfect cognitions are only associated perceptions of imperfect relations between percepts, as useful to self. Every percept is sometimes useful to some self.

#### IMPERFECT COGNITIONAL SELF-CONSCIOUSNESS

Imperfect cognitional self-consciousness perceives imperfect similarity (relation) between percepts; and, by its own retentive power, unifies all cognitional re-

lations of percepts, as useful to self, into an imperfect unity, without canceling their plurality, distinguishing itself very obscurely from them all. Cognitional self-consciousness conditions organic existence, where variation by loss and assimilation is the rule, and where molecules become differentiated into rudimentary organs with special functions, subserving a common organism.

#### PLANT.

A plant is a cognitional organism of the simplest kind. Plant consists of monads of imperfect cognition, with monads of imperfect sense less imperfect than in mineral, apparently united with a single sensuous body of corresponding atoms of fine earth—all the monads being so inter-dependent as to subserve one another. A plant can therefore be conscious of nothing perfectly. In plant, its monads of imperfect cognition are capable of mediate self-pleasure, through their higher powers of assimilation; its body consists of mineral-atoms transformed by the greater intensity of its higher monads of imperfect cognition into plant-atoms, capable of deflecting and so intensifying all its monads towards a focus; and its environment is the sphere of imperfect relations of its mediate percepts—the plant of imperfect cognitions identifying its own good through and with the good of its environing relation of percepts. As monads of imperfect sense, plant lives the life of a mineral, looking for its immediate self-pleasure, through its immediate percepts; but, as monads of imperfect cognition, plant lives its own proper life, looking for its mediate self-pleasure,

through its mediate percepts. The individual identity of a plant is preserved by similar monads and their atoms stepping into the exact place of the departed monads and atoms. Plant feels all the peculiar imperfect pleasures or pains of its imperfect cognitions and of its imperfect sensations. Plant is of different orders, according as its cognitional self-consciousness is more or less imperfect—and the cognitional self-consciousness of plant becomes less and less imperfect, as more and more monads of imperfect cognition converge nearer and nearer, towards a focus. The least imperfect plant is an imperfect focal region of all elemental and all mineral monads and their atoms—intimately connected, through feeling and force, with all, below or above.

#### IMPERFECT EMOTION—MONADIC OR ATOMIC.

8. When monads of imperfect cognition, as efficient cause, deflect themselves through their corresponding atoms, and so modify themselves towards a focus, and recur there, over and over again, through their pleasurable feelings, this focal region becomes integrated, by repetition and fusion, into a monadic region of imperfect emotions, conditioning its own phenomenal body of corresponding atoms of more or less fine air. Imperfect emotions are merely associated sensations of imperfect pleasures and pains, in relation to another self.

#### IMPERFECT EMOTIONAL SELF-CONSCIOUSNESS.

Imperfect emotional self-consciousness perceives imperfect difference between self and another self;

and, by its own retentive power, unifies all emotional relations between self and another self, as good to another self, into an imperfect unity, without canceling their plurality, distinguishing itself obscurely from them all.

#### BRUTE.

A brute is an emotional organism, higher than plant. Brute consists of monads of imperfect emotion, with monads of imperfect cognition and of imperfect sense less imperfect than in plant, apparently united with a single sensuous body of corresponding atoms of very fine earth—all the monads being so inter-dependent as to subserve a common organism. A brute can therefore know nothing perfectly. In a brute, its monads of imperfect emotion are capable of remote self-pleasure, through the higher powers of their affections; its body consists of plant-atoms transformed by the greater intensity of its higher monads of imperfect emotion into brute-atoms, capable of deflecting and so intensifying all its monads towards a focus; and its environment is the sphere of its own prolongation of self into a family of imperfect selves—the brute of imperfect emotions identifying its own good through or with the good of its own environing family of selves. As monads of imperfect sense, brute lives the life of a moving mineral, looking out only for its immediate self-pleasure, through its immediate percepts; and as monads of imperfect cognition, it lives the life of a moving plant, looking out for its mediate self-pleasure, through its mediate percepts—but, as monads of imperfect emotion, it lives its own proper life, looking out for



its emotional self-pleasure, through the good of its own family of selfs. The individual identity of a brute remains throughout life the same, as similar monads and their atoms step into the exact place of the departed monads and atoms. Brute feels all the peculiar imperfect pleasures or pains of its imperfect emotions, its imperfect cognitions, and its imperfect sensations. Brute is of different orders, according as its emotional self-consciousness is more or less imperfect—and the emotional self-consciousness of brute becomes less and less imperfect, as more and more monads of imperfect emotion converge nearer and nearer towards a focus. The least imperfect brute is an imperfect focal region of all elemental, mineral and vegetal monads and their atoms—intimately connected, through feeling and force, with all, below or above.

#### IMPERFECT REFLECTION—MONADIC OR ATOMIC.

9. When monads of imperfect emotion, as efficient cause, deflect themselves through their corresponding atoms, and so modify themselves towards a focus, and recur there, over and over again, through their pleasurable feelings, this focal region becomes integrated, by repetition and fusion, into a monadic region of imperfect reflections, conditioning its own phenomenal body of corresponding atoms of more or less fine fire. Imperfect reflections imperfectly perceive certain pleasures in relation to other selfs to be finally painful or justly bad, and certain pains, to be finally pleasurable or justly good.



## IMPERFECT REFLECTIVE SELF-CONSCIOUSNESS.

Imperfect reflective self-consciousness perceives imperfect similarity between self and other selves; and, by its own unifying power, unifies all reflectional relations between self and other selves, as just to other selves, into an imperfect unity, without canceling their plurality, distinguishing itself more or less faintly from them all.

## MAN.

Man is a reflective organism, higher than brute. Man consists of monads of imperfect reflection, with monads of imperfect emotion, of imperfect cognition and of imperfect sense less imperfect than in brute, apparently united with a single sensuous body of corresponding atoms of super-fine earth—all the monads subserving a common organism. Man, as man, can therefore know nothing perfectly or exhaustively—he can know only a little of this and a little of that, more or less imperfectly. In man, his monads of imperfect reflection are capable of very remote self-satisfaction, through the higher powers of their sympathies; his body consists of brute-atoms transformed by the higher intensity of his monads of imperfect reflection into man-atoms, capable of deflecting and so intensifying all his monads towards a focus; and his environment is the sphere of his own prolongation of self into a world of similar selves—the man of imperfect reflections progressively identifying his own good through or with the good of his environing world of selves. As monads of imperfect sense, man lives the life of a moving

mineral, looking out only for his immediate self-pleasure, through his immediate percepts; and, as monads of imperfect cognition, man lives the life of a moving plant, looking out for his mediate self-pleasure, through his mediate percepts. So long as man is an individual being, his immediate or his mediate self-pleasure is the end of all his actions. As monads of imperfect emotion, man lives the life of a higher brute, looking out for his emotional self-pleasure, through the good of his own family of selfs. But, as monads of imperfect reflection, man becomes by degrees an integrated member of a profession, of a society, of a race, of a country, or of a world of similar selfs, looking out for his reflective self-satisfaction progressively through the refined satisfactions of his wider and wider environment. When all the monads of man work harmoniously, every monad then works for itself as well as for all the others—but, in case of conflict, the lower monad must invariably give place to the higher—and, if it does not, it is because the lower monad, as the older, is more intense than the higher. Man may therefore know the better—yet, from habit, prefer the worse, as at the moment the most desired. Action would exactly follow the dictates of a higher monad, if these dictates were, by habit, as intense as those of a lower monad. All the actions of a reflecting monad are governed by the law of self-interest, moving in the line of self-realization—and are good or bad, as its motive is more or less large; and its enviring sphere of action, more or less wide. In imperfect man, all difference of opinion as to what is good arises only

from difference of standard—monadic or atomic. Good is therefore only a relative term. Strictly speaking, the question of good is only an emotional question, not subject to the lower canon of cognition, but subject to the higher canon of reflection. Reflective justice is its direct court of appeal. Virtue is an organized good of the highest order of its kind, and is therefore absolute, and has an indefinite career; while vice is an organized good of a lower order of its kind, modifiable by an organized good of a higher order of the kind—and is therefore relative in character, and definite in career. The personal identity of a man depends upon spontaneous re-constitution or upon organic unity of development. Man feels all the peculiar imperfect pleasures or pains of his imperfect reflections, his imperfect emotions, his imperfect cognitions and his imperfect sensations. Man is of different orders, according as his reflective self-consciousness is more or less imperfect—and the reflective self-consciousness of man becomes less and less imperfect, as more and more monads of imperfect reflection converge nearer and nearer towards a focus. The least imperfect man is an imperfect focal region of all elemental, mineral, vegetal and animal monads and their atoms—intimately connected, through feeling and force, with all, below or above. Man's duty towards all lower existences is to study their essential natures, and so to control them, as well as to help them to help themselves, and to be just and kind to them—while his duty towards all higher existences is to reflect upon their superior natures, to aspire after them, and to realize

them. Man's duty towards self will appear in the sequel.

#### SUMMARY.

10. There appears thus to be no end to the evolution of higher and higher forms of imperfect self-conscious existence. And in this evolution, *ad infinitum*, we see, that the higher a monad in an imperfect individual is, the finer is its atomic body; the larger, its motive; and the wider, its sphere of action—the higher and higher imperfect individual identifying its own good through or with the good of its wider and wider environment. We also see, that “the world of atoms” is an exact correlate of “the world of monads.” And we therefore infer, that “the world of monads” is as logically and mathematically uniform in its workings as is “the world of atoms.” Hence, the perfect uniformity of nature—monadic or atomic.

#### PERFECT SENSE—MONADIC OR ATOMIC.

11. When monads of monadic elements, as perfect efficient cause, so deflect themselves through their corresponding atomic elements, as to meet at this or that focus, they intensify and transform themselves into monads of perfect sense, conditioning phenomenal bodies of corresponding atoms of more or less fine earth-supra.

#### PERFECT SENSE-SELF-CONSCIOUSNESS.

Perfect sense-self-consciousness perceives unalterable sense-relations of percepts, as agreeable to self; and, by its own superior unifying power, unifies them into a perfect unity, without canceling their plurality.



distinguishing itself plainly from them all. From the perfect uniformity of nature, it appears possible that, as in the world of imperfect sense, so in the world of perfect sense, where all sense-perceptions as agreeable to self are transparent, there are four kinds of beings of perfect sense, according as their perfect sense-self-consciousness is more or less perfect.

IMPERFECT SUPER-EMOTION—MONADIC OR ATOMIC.

This perfect sense-consciousness indirectly causes monads of imperfect emotion to converge, as efficient cause, through their corresponding atoms, towards a focal region, called the monadic region of imperfect super-emotion, conditioning a phenomenal body of corresponding atoms of more or less fine super-air.

IMPERFECT SUPER-EMOTIONAL SELF-CONSCIOUSNESS.

Imperfect super-emotional self-consciousness perceives imperfect similarity between self and another self: and, by its own unifying power, unifies all super-emotional reactions of similarity between self and another self into an imperfect unity, without canceling their plurality, distinguishing itself obscurely from them all.       \*       \*       \*

PERFECT COGNITION—MONADIC OR ATOMIC.

12. When monads of perfect sense, as perfect efficient cause, so deflect themselves through their corresponding atoms as to meet at this or that focus, they undergo sensuous death, and intensify and transform themselves into monads of perfect cognition, conditioning a phenomenal body of corresponding atoms of more or less fine vapor-supra.



## PERFECT COGNITIONAL SELF-CONSCIOUSNESS.

Perfect cognitional self-consciousness perceives unalterable cognitional relations of percepts, as useful to self; and, by its own superior unifying power, unifies them into a perfect unity, without canceling their plurality, distinguishing itself clearly from them all. From the perfect uniformity of nature, it appears probable that, as in the world of perfect sense, so in the world of perfect cognitions, where all cognitions or relations of percepts as useful to self are transparent, there are four kinds of beings of perfect cognition, according as their cognitional self-consciousness is more or less perfect. This perfect cognitional consciousness indirectly causes monads of imperfect reflection to converge, as efficient cause, through their corresponding atoms, towards a focal region, called the monadic region of imperfect super-reflection, conditioning a phenomenal body of corresponding atoms of more or less fine super-fire.

## IMPERFECT SUPER-REFLECTIVE SELF-CONSCIOUSNESS.

Imperfect super-reflective self-consciousness perceives imperfect difference between finite and infinite existence; and, by its own unifying power, unifies all super-reflective relations of difference between finite self and the infinite self into an imperfect unity, without canceling their plurality, distinguishing itself most imperfectly from them all.

## SPIRIT.

A spirit is a perfect cognitional being of the highest kind. Spirit consists of monads of perfect cognition.

as well as of monads of imperfect emotion and of imperfect reflection less imperfect than in a being of perfect sense of the highest order, with new monads of imperfect super-reflection, apparently connected with a single body of atoms of super-fine vapor-supra. A spirit, as spirit, can therefore know perfectly only all his perfect cognitional relations, but he can know nothing perfectly of his imperfect emotions, his imperfect reflections and his imperfect super-reflections. In a spirit, his body consists of atoms of "beings of perfect sense" of the highest order, transformed by the superior intensity of his monads of perfect cognition into spirit-atoms of super-fine vapor-supra, capable of deflecting and so intensifying all his monads to or towards a focus: his motive of self-satisfaction is larger than that of a being of perfect sense of the highest order; and his sphere of action, wider, extending to the entire Kosmos—the spirit of perfect cognitions identifying his own good progressively through or with the good of his environing Kosmos. The personal identity of a spirit depends upon organic unity of development. A spirit feels all the perfect pleasures of his perfect cognitions, as well as all the imperfect pleasures and pains of his imperfect emotions, his imperfect reflections and his imperfect super-reflections. Spirit is of different orders, according as his super-reflective self-consciousness is more or less imperfect—and this imperfect super-reflective self-consciousness of spirit becomes less and less imperfect, as more and more monads of imperfect super-reflection converge nearer and nearer toward a focus.

The least imperfect spirit is a perfect or quasi-perfect focus of all inferior monads and their atoms—infinately connected, through feeling and force, with all, below or above.

PERFECT EMOTION—MONADIC OR ATOMIC.

13. When monads of perfect cognition, as perfect efficient cause, so deflect themselves through their corresponding atoms as to meet at this or that focus, they undergo cognitional death, and intensify and transform themselves into monads of perfect emotion, conditioning a phenomenal body of corresponding atoms of more or less fine air-supra.

PERFECT EMOTIONAL SELF-CONSCIOUSNESS.

Perfect emotional self-consciousness perceives unalterable emotional relations of goodness between self and another self; and, by its own superior unifying power, unifies them into a perfect unity, without canceling their plurality, distinguishing itself very clearly from them all. From the perfect uniformity of nature, it appears highly probable that, as in the world of perfect cognitions, so in the world of perfect emotions, where all emotions or relations of goodness between self and another self are transparent, there are four kinds of perfect emotional beings, according as their emotional self-consciousness is more or less perfect.

IMPERFECT SUPER-REFLECTIVE FAITH—MONADIC  
OR ATOMIC.

This perfect emotional consciousness indirectly causes

monads of imperfect super-reflection to converge, as efficient cause, through their corresponding atoms, towards a focal region, called the monadic region of imperfect super-reflective faith, conditioning a phenomenal body of corresponding atoms of more or less fine ether.

#### IMPERFECT FAITH-SELF-CONSCIOUSNESS.

Imperfect faith-self-consciousness perceives imperfect similarity between finite and infinite existence; and, by its own unifying power, unifies all super-reflective relations of similarity between finite self and the infinite self into an imperfect unity, without canceling their plurality, distinguishing itself very imperfectly from them all.

#### ANGEL.

An angel is a perfect emotional being of the highest kind. Angel consists of monads of perfect emotion, as well as of monads of imperfect reflection and of imperfect super-reflection less imperfect than in a perfect cognitional spirit of the highest order, with new monads of imperfect super-reflective faith, apparently connected with a single body of atoms of superfine air-supra. An angel, as angel, can therefore know perfectly only all his perfect emotional relations, but he can know nothing perfectly of his imperfect reflections, his imperfect super-reflections and his imperfect super-reflective faith. In an angel, his body consists of spirit-atoms of the highest order, transformed by the superior intensity of his monads of perfect emotion



into angel-atoms of super-fine air-supra, capable of deflecting and so intensifying all his monads to or towards a focus; his motive of self-satisfaction is larger than that of a spirit of the highest order: and his sphere of action, wider, extending to a system of Kosmoses—the angel of perfect emotions progressively identifying his own good through or with the good of his environing system of Kosmoses. The personal identity of an angel depends upon spontaneous re-constitution. An angel feels all the perfect pleasures of his perfect emotions, as well as all the imperfect pleasures and pains of his imperfect reflections, his imperfect super-reflections and his imperfect super-reflective faith. Angel is of different orders, according as his faith-self-consciousness is more or less imperfect—and this imperfect faith-self-consciousness of angel becomes less and less imperfect, as more and more monads of imperfect faith converge nearer and nearer towards a focus. The least imperfect angel is a perfect or quasi-perfect focus of all lower monads and their atoms—intimately connected, through feeling and force, with all, below or above.

PERFECT REFLECTION—MONADIC OR ATOMIC.

14. When monads of perfect emotion, as perfect efficient cause, so deflect themselves through their corresponding atoms as to meet at this or that focus, they undergo emotional death, and intensify and transform themselves into monads of perfect reflection, conditioning a phenomenal body of corresponding atoms of more or less fine fire-supra.

## PERFECT REFLECTIVE SELF-CONSCIOUSNESS.

Perfect reflective self-consciousness perceives unalterable reflective relations of justice between self and other selves; and, by its own superior power, unifies them into a perfect unity, without canceling their plurality, distinguishing itself most clearly from them all. From the perfect uniformity of nature, it appears very highly probable that, as in the world of perfect emotions, so in the world of perfect reflections, where all reflections or relations of justice between self and other selves are transparent, there are four kinds of perfect reflective beings, according as their reflective self-consciousness is more or less perfect. This perfect reflective consciousness indirectly causes monads of perfect super-reflective faith to converge, as efficient cause, through their corresponding atoms, towards a focal region, called the monadic region of imperfect super-reflective super-faith, conditioning a phenomenal body of corresponding atoms of more or less fine super-ether.

## IMPERFECT SUPER-FAITH-SELF-CONSCIOUSNESS.

Imperfect super-faith-self-consciousness perceives equality between finite and infinite existence; and, by its own unifying power, unifies all super-reflective relations of equality between finite self and the infinite self into an imperfect unity, without canceling their plurality, distinguishing itself imperfectly from them all.

## CHERUB.

A cherub is a perfect reflective being of the highest kind. Cherub consists of monads of perfect reflection, as well as of monads of imperfect super-reflection, and of imperfect super-reflective faith less imperfect than in a perfect emotional angel of the highest order, with new monads of imperfect super-reflective super-faith, apparently connected with a single body of atoms of super-fine fire-supra. A cherub, as cherub, can therefore know perfectly only all his perfect reflective relations, but he can know nothing perfectly of his imperfect super-reflections, his imperfect super-reflective faith and his imperfect super-reflective super-faith. In a cherub, his body consists of angel-atoms of the highest order, transformed by the superior intensity of his monads of perfect reflection into cherub-atoms of super-fine fire-supra, capable of reflecting and so intensifying all his monads to or towards a focus; his motive of self-satisfaction is larger than that of an angel of the highest order; and his sphere of action, wider, extending to an entire universe—the cherub of perfect reflections identifying his own good progressively through or with the good of his environing universe. The personal identity of a cherub depends upon organic unity of development. A cherub feels all the perfect pleasures of his perfect reflections, as well as all the imperfect pleasures and pains of his imperfect super-reflections, his imperfect super-reflective faith and his imperfect super-reflective super-faith. Cherub is of different orders, according as his

super-faith self-consciousness is more or less imperfect—and this imperfect super-faith self-consciousness of cherub becomes less and less imperfect, as more and more monads of imperfect super-faith converge nearer and nearer towards a focus. The least imperfect cherub is a perfect or quasi-perfect focus of all inferior monads and atoms—intimately connected, through feeling and force, with all, below or above.

PERFECT SUPER-REFLECTION—MONADIC OR ATOMIC.

15. When monads of perfect reflection, as perfect efficient cause, so deflect themselves through their corresponding atoms as to meet at this or that focus, they undergo reflective death, and intensify and transform themselves into monads of perfect super-reflection, conditioning a phenomenal body of corresponding atoms of more or less fine super-fire-supra.

PERFECT SUPER-REFLECTIVE SELF-CONSCIOUSNESS.

Perfect super-reflective self-consciousness perceives unalterable super-reflective relations of truth between finite and infinite existence; and, by its own superior unifying power, unifies them into a perfect unity, without canceling their plurality, distinguishing itself distinctly from them all. From the perfect uniformity of nature, it appears almost certain that, as in the world of perfect reflections, so in the world of perfect super-reflections, where all super-reflections or relations of truth between self and the universal self are transparent, there are four kinds of perfect super-re-



flective beings, according as their super-reflective self-consciousness is more or less perfect.

IMPERFECT SUPER-REFLECTIVE ULTRA-FAITH SELF-CONSCIOUSNESS.

This perfect super-reflective consciousness indirectly causes monads of imperfect super-reflective super-faith to converge, as efficient cause, through their corresponding atoms, towards a focal region, called the monadic region of imperfect super-reflective ultra-faith, conditioning a phenomenal body of corresponding atoms of more or less fine ultra-ether. Imperfect ultra-faith self-consciousness perceives imperfect identity between finite and infinite existence; and, by its own unifying power, unifies all super-reflective relations of identity between finite self and the infinite self into an imperfect unity, without canceling their plurality, distinguishing itself quasi-imperfectly from them all.

SERAPH.

A seraph is a perfect super-reflective being of the highest kind. Seraph consists of monads of perfect super-reflection, as well as of monads of imperfect super-reflective faith and of imperfect super-reflective super-faith less imperfect than in a perfect reflective cherub of the highest order, with new monads of imperfect super-reflective ultra-faith, apparently connected with a single body of atoms of super-fine super-fire-supra. A seraph, as seraph, can

therefore know perfectly only all his perfect super-reflective relations. but he can know nothing perfectly of his imperfect super-reflective faith, his imperfect super-faith and his imperfect ultra-faith. In a seraph, his body consists of cherub-atoms of the highest order, transformed by the superior intensity of his monads of perfect super-reflection into seraph-atoms of super-fine super-fire-supra, capable of reflecting and so intensifying all his monads to or towards a focus; his motive of self-satisfaction is larger than that of a cherub of the highest order; and his sphere of action, wider, extending to a system of universes—the seraph of perfect super-reflections identifying his own good through or with the good of his environing system of universes. The personal identity of a seraph depends upon spontaneous re-constitution. A seraph feels all the perfect pleasures of his perfect super-reflections, as well as all the imperfect pleasures and pains of his imperfect super-reflective faith, his imperfect super-faith, and his imperfect ultra-faith. Seraph is of different orders, according as his ultra-faith self-consciousness is more or less imperfect—and this imperfect ultra-faith self-consciousness of seraph becomes less and less imperfect, as more and more monads of imperfect ultra-faith converge nearer and nearer towards a focus. The least imperfect seraph is a perfect or quasi-perfect focus of all subordinate monads and atoms—intimately connected, through feeling and force, with all, below or above.

## SUMMARY.

There appears thus to be no end to the evolution of

higher and higher forms of self-conscious existence, all more or less imperfect. In the whole range of evolving existences, there appears to be no place for an existence, wholly perfect. But this "Genesis of Existence" prepares us to realize what all-perfect existence is. We see how every form of conditioned self-conscious existence is a mere group of converging monads with their corresponding atomic bodies—we see how the simplest self-conscious mineral is an imperfect focal region of all elemental monads and their atoms—and how every higher conditioned self-conscious existence is an imperfect focal region or a quasi-perfect focus of all lower monads and their atoms.

#### THE SELF-EXISTING, ALL-PERFECT FOCUS.

And we can now imperfectly or quasi-perfectly realize, through our imperfect or quasi-perfect super-reflection, the self-existing, highest, supremest, sublimest focus, where all centers of feeling and all centers of force meet together. This self-existing, highest, sublimest focus of all noumena and all phenomena is, therefore, neither noumenon nor phenomenon—neither feeling nor force—and so, its *esse* is altogether mysterious, and is quite incomprehensible by any conditioned self-conscious existence, howsoever high.

#### THE MONON OF ALL-PERFECT SELF-CONSCIOUSNESS.

This self-existing, sublimest focus is the eternal, unchangeable, unchanging Monon of all-perfect self-consciousness, in which all possible forms of self-consciousness are perfect. This Monon of all-perfect self-consciousness is pure all-perfect consciousness, without

any phenomenal body whatever, as it is all-perfect. All-perfect self-consciousness perceives unalterable relations of all kinds between all noumena and all phenomena: and, by its supreme unifying power, unifies them all into a perfect unity or an orderly totality, without canceling their plurality, distinguishing itself most distinctly from them all—an orderly totality which, apart from this self-existing all-perfect consciousness, would simply be nothing at all. This supreme self-existing Monon of all-perfect self-consciousness, as supreme conscious existence, has a supreme re-active power, the supreme re-action of which, all-pervading feeling with its all-pervading force, is its supreme, co-eternal, unconditioned on-flow. And it is this all-pervading, unconditioned feeling that conditions itself, through its all-pervading force, in more or less imperfect or quasi-perfect forms of consciousness, connected with more or less imperfect or quasi-perfect forms of organism. How unconditioned feeling so conditions itself, we have already seen. And it conditions itself so, that it may best attain its end. What its end is will appear in the sequel.

#### THE SELF-EXISTING MONON—ITS PRIMARY ATTRIBUTES.

This self-existing, all-perfect Monon, it is clear, is all-absolute—quite un-related to the entire cycle of evolution, as evolution, in which, as we have seen, every form of conditioned self-conscious existence is more or less imperfect—more or less under the influence of ignorance. This self-existing, all-absolute Monon is omniscient, as it is the supreme focus of all



centers of feeling—is omnipotent, as it is the supreme focus of all centers of force—is all-perfect, as it is omniscient and omnipotent—is all-holy, as it is all-perfect (for unholiness is only imperfection or impotence)—is all-blessed, as it is all-holy.

THE SELF-EXISTING MONON—HOW KNOWN.

The eye of perfect super-reflective self-consciousness directly sees this self-existing, all-blessed Monon so clearly and so distinctly as to require no proof of its existence. Even the eye of every form of imperfect self-consciousness sees this self-existing Monon, inferentially. Our imperfect super-reflective eye, if we have at all developed one, sees this self-existing, all-holy Monon, through our religious sense of piety and devotion—it proceeds from “many conditioned imperfections” to one, true, absolute perfection. Our imperfect reflective eye sees this self-existing, all-perfect Monon, through our social sense of sympathy and veneration—it proceeds from “the just correspondence between our inner consciousness and our outer world” to the unity of the two in one infinite soul of perfect justice, as the common ground of both. Our imperfect emotional eye sees this self-existing, all-absolute Monon, through our moral sense of affection and admiration—it proceeds from “one beautiful, moral law” as a disposition in our moral consciousness, to the existence of one beautiful, moral law-giver, for the possibility of realization, in this world, of one beautiful, moral law. Our imperfect cognitive eye sees this self-existing, omniscient Monon, through our logical sense of surprise and wonder—it

proceeds from "the purposeful arrangement of an organic universe" to one rational unity, realizing the purpose. And our imperfect sensuous eye sees this self-existing, omnipotent Monon, through our hedonic sense of need and pleasure—it proceeds from "the law of our sensuous needs" to one original unity, as the producing ground of all pleasure-producing things, causing each particular thing to work spontaneously in harmony with others. The Monon of sense and of cognition, however, is a physic god—of emotion and of reflection, an anthropic god—of super-reflection and of higher forms of self-consciousness, a psychic god—intimately connected, through feeling and force, with all, below.

#### MAN—HIS RELATION TO GOD.

In what relation, then, does man stand to God? In this Philosophy of Existence, there is no place for moral responsibility, as this feeling of responsibility is only the knowledge that "the equation of action and reaction" is universal—no place for sin, as there is no moral responsibility, and as whatever is good, rising only through a better and a better stage to the best—no place for death, as all is one continuous progress of evolution, *ad infinitum*—no place for hell, as vice is ever self-punished by its peculiar depression of feelings—no place for heaven, as virtue is ever self-rewarded by its peculiar elevation of feelings. In what relation, then, does man stand to God? To man, his self-existing God is "infinite in goodness," as ever-progressive evolution openly declares—is "infinite in justice," as the universal equation of action and re-action plainly testifies—is "infinite in mercy," as the ever-

progressive conservation of a life of imperfection, and error clearly manifests, through the revelations of ever-growing science—is “infinite in grace,” as the ever-progressive blessings of right self-effort distinctly reveal, through the revelations of ever-growing philosophy—and is “infinite in love,” as the final end of man and of all conditioned existence higher than man emphatically prophesies, through the revelations of religion.

#### MAN—IMPERFECT.

This Philosophy of Existence shows how, among an indefinite number of worlds, all more or less imperfect, man stands, at best, at the head of the lowest imperfect world, the sensuous—it shows how imperfect man is noumenally only a monadic region of imperfect reflections, of imperfect emotions, of imperfect cognitions, and of imperfect sensations—and it shows how, in the growing life of imperfect man, the imperfect senses of his childhood accept only what is simply agreeable to each sense; the imperfect cognitions of his youth accept what is agreeable to sense, if it is also useful to self; the imperfect emotions of his puberty accept what is agreeable to sense and useful to self, if it is also good to another self; the imperfect reflections of his manhood accept what is agreeable to sense, and useful to self, and good to another self, if it is also just to other selves; and the imperfect super-reflections of his ripe age accept what is agreeable to sense, useful to self, good to another self, and just to other selves, if it is also true to the great universal self.

#### SELF-CONTROL.

The imperfect sense of man is thus controlled, in

time, by his imperfect cognition; his imperfect cognition, by his imperfect emotion; his imperfect emotion, by his imperfect reflection; and his imperfect reflection, by his imperfect super-reflection.

MAN—HIS STAGES OF PROGRESS.

An imperfect man, who habitually lives by his imperfect senses only, lives always the life of a mere child (Balaka); one, who habitually controls his imperfect senses by his imperfect cognitions, lives the life of a student of nature (Brahmachârin); one, who habitually controls his imperfect senses and his imperfect cognitions by his imperfect emotions, lives the life of a family-man (Grihasta); one, who habitually controls his imperfect senses, his imperfect cognitions, and his imperfect emotions by his imperfect reflections, lives the life of a world-man (Hansa); and one, who habitually controls his imperfect senses, his imperfect cognitions, his imperfect emotions, and his imperfect reflections by his imperfect super-reflections, lives the life of a quasi-kosmic man (Parama Hansa). This habit of self-control is the beginning of "Jnyâna-Yoga"—and it is this habit of self-control that makes imperfect man less and less imperfect, through successive quasi-virtual deaths. In all elevation of feelings, from imperfection to lesser and lesser imperfection, divine mercy is primary—right self-effort, remotely secondary. Imperfect man, as he is more or less imperfect, is more or less an object of pity only. This Philosophy of Existence shows, how all monads, more or less imperfect, rise, in time, in the direction of higher and higher monads—and in this one direction alone—until the self-existing, all-perfect



Nonon is finally realized, to our best, as the highest, supremest eternal reality—and it now shows that, if quasi-kosmic man can, by his own reflection, trace out, for himself, and can follow up this single right direction of his true progress—if he can strenuously regulate all his “springs of action” by his higher and higher monads—and can ever wakefully keep the all-perfect, all-holy Monon steadily before his imperfect super-reflective eye, as an all-seeing witness and as an ideal model of all-perfection, commanding the entire field of his self-consciousness, he can then, by such self-effort for self-realization, in a resigned mood, so elevate his own feelings, *Dei Gratia*, as to realize his own complete perfection, not only within the limits of his own reflective consciousness, but, through successive virtual deaths, within the limits of the highest form of conditioned existence.

#### THE SPIRIT-MAN.

A quasi-kosmic man who has, by right self-effort for self-realization, completely practiced sense-restraint (Pratyáhára.) undergoes virtual sensuous death: and, apparently continuing in the sensuous form, really lives the life of a perfect cognitional spirit. There is, however, an indefinite order of self-conscious existence, between man as man and man as spirit—and the quasi-kosmic man successively arrives at these higher and higher stages, as he becomes less and less imperfect, through successive quasi-virtual or natural deaths, until he lives the life of a spirit. The spirit-man lives upon pure liquid food, as he cannot digest solid matter: and his body, formed of atoms of vapor-supra, is translucent, and casts only a faint darkish shadow.

As the purity of the shadow of an atomic body varies directly with the purity of its monadic feelings, a delicate photometer may be used as a measure of the purity—the brighter the shadow by the photometer, the purer the feeling. The spirit-man may be good or bad; but, as he is perfectly wise, within his own sphere—all his actions being wisely adjusted to their respective ends—he may be occasionally consulted with, if good; and, on such occasions, he is an object of more or less wonder.

#### THE ANGEL MAN.

A spirit-man who has, by right self-effort for self-realization, completely practiced cognitional restraint, (Dhāranā), undergoes virtual cognitional death; and, apparently continuing in the sensuous form, really lives the life of a perfect emotional angel. There is, however, an indefinite order of self-conscious existence, between man as spirit and man as angel—and the spirit-man successively arrives at these higher and higher stages, as he becomes less and less imperfect, through successive quasi-virtual or natural deaths, until he lives the life of an angel. The angel-man lives upon pure air, as he cannot digest pure liquid food; and his body, formed of atoms of air-supra, is transparent, and casts no shadow at all—he is perfectly wise and good, within his own sphere, and is a good friend within his narrow sphere; and, in this narrow sphere, he is an object of more or less admiration.

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#### THE CHERUB MAN.

An angel-man who has, by right self-effort for self-

realization, completely practiced emotional restraint. (Dhyána), undergoes virtual emotional death; and, apparently continuing in the sensuous form, really lives the life of a perfect reflective cherub. There is, however, an indefinite order of self-conscious existence, between man as angel and man as cherub—and the angel-man successively arrives at these higher and higher stages, as he becomes less and less imperfect, through successive quasi-virtual or natural deaths, until he lives the life of a cherub. The cherub-man lives upon pure fire, as he cannot digest pure air; and his body, formed of atoms of fire-supra, casts a pure red reflection—he is perfectly wise, good and just, within his own sphere, and is a true friend, within his sphere; and, in this wide sphere, he is an object of more or less reverence.

#### THE SERAPH MAN.

A cherub-man who has, by right self-effort for self-realization, completely practiced reflective restraint. (Samádhi,) undergoes virtual reflective death; and, apparently continuing in the sensuous form, really lives the life of a perfect super-reflective seraph. There is, however, an indefinite order of self-conscious existence, between man as cherub and man as seraph—and the cherub-man successively arrives at these higher and higher stages, as he becomes less and less imperfect, through successive quasi-virtual or natural deaths, until he lives the life of a seraph. The seraph-man lives upon pure super-fire-supra, as he cannot digest pure fire; and his body, formed of atoms of super-fire-supra, casts a pure sunny white reflection—he is perfectly wise, good, just and merci-

ful, within his own sphere—and, as he sees distinctly, with his perfect super-reflective eye, the perfect super-reflective relation between his own finite self and the great infinite self, he is just worthy of being a religious preceptor (Guru) of the lowest order; and, as such, he is an object of more or less veneration. In this higher and higher elevation of feelings, from perfection to higher and higher perfection, divine grace is primary—right self-effort, secondary. And, in the process of this rise, man begins to feel what “freedom of will” means—begins to feel, that the end of nature is only “self-expression”—begins to feel, that virtue is only “self-perfection,” and is to be developed as “an end for its own sake,” not as “a means for some ulterior end,” nor as “a means for its own sake”—begins to feel “true self-abasement” before the all-holy; and “true self-exaltation,” as his heart is lifted up to his God—begins to feel what “Divinity in Man” means. Arrived at this limit of perfection, the seraph-man is about the best of men—the true type of all true wisdom, of all true goodness, of all true justice, of all true mercy. Such a man still lives the life of holy aspiration, and feels an ever-growing feeling of illimitable beatitude, in the presence of infinite blessedness. That this seraph-man can, by right self-effort for self-realization, rise higher and higher, through successive quasi-virtual or natural deaths, is now clear enough. And this higher and higher man—this spiritual preceptor (Guru) of higher and higher order, becomes an object of more and more veneration, of more and more awe. But even the eye of perfect super-reflection is too imperfect to see whether or not perfect super-reflective faith perceives perfect similarity; or



perfect super-reflective super-faith, perfect equality between finite and infinite existence—whether or not perfect ultra-faith perceives perfect identity; or perfect super-ultra-faith, perfect oneness between self and God. But the being all-holy is the merging of individual finite self into universal infinite self—is the being one with God. Man feels remorse, so long as he feels a division between his own individual finite self and the universal infinite self—and he cannot be content, until he becomes one with God. To be all-holy—to be “one with God” is the direct end of the true man.

#### THE TRUE MAN, HIS DIRECT END.

And the true man is he (1) who, in the presence of “a lower imperfect monad” struggling for supremacy, strenuously follows, through divine mercy, “a higher and a higher imperfect monad,” *ad infinitum*; (2) who, in the presence of “a lower perfect monad” struggling for supremacy, consciously follows, through divine grace, “a higher and a higher perfect monad,” *ad infinitum*; and (3) who, by divine love, finally becomes “all perfect,” *per saltum*, and realizes his own complete inter-communion with the all-holy Monon.

#### THE GOD-MAN.

This all-perfect man—this “Jivan-mukta-purusha”—this god-man—lives above his surroundings, and is an object of loving adoration.

#### EVOLUTION—ITS INDIRECT END.

The direct end of the true man is the direct end of all conditioned existence higher than man—is the in-

direct end of Nature's evolution—is the *summum bonum* of religion.

#### RELIGION.

Religion is pure individualism—pure prolongation of individual finite self to universal infinite self. And, in the final inter-communion of self with God—in the complete realization of the all-holy Monon.divine love is all-in-all. right self-effort. wholly nugatory.

#### THE ONE—SELF-EXISTENT.

The one-self-existent alone—all-absolute, omniscient and omnipotent—all-perfect, all-holy, and all-blessed —is the highest, supremest object of pure sacred love —of unceasing meditative worship.



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