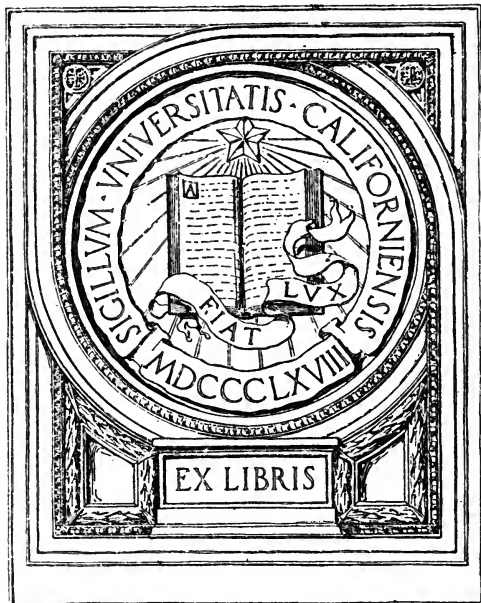


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SPACE AND PERSONALITY



Space and Personality

BY

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MM

Dedicated
TO
THE MEMORY OF MY PARENTS
ALEXANDER ALLAN
AND
JEAN BOWMAN



PREFACE

THAT our consciousness of space is also our primary, ultimate, and absolute consciousness of Being, is the thesis of the following chapters. It has occupied much of the writer's meditative leisure for many years, and conviction of its truth has deepened the longer it has been pondered. To him it is the Truth, the whole Truth, and the Truth that alone is Whole. Consequently, the aim of the book is to deal not merely with Being *and* Non-Being, but with Being-Whole; and therefore, while Ontological in its scope, it may be more correctly characterised as Hologico-Ontological.

The sketch is thus necessarily, in the nature of things, very imperfect. It is offered as a suggestion, and has no pretence to be exhaustive. The author has not attempted to make the path, but merely to indicate where the path might be made.

It was begun in July 1909, and finished in March 1910. But capable and trusted critics who read it in typewriting, were wholly adverse to its publication, though doubtful if they had understood it. The book was then re-written between August 1910 and March 1911, in order to render it more intelligible, and afterwards sent to a publisher who returned it. It was once more entirely revised and put into its present form under the suspicion that imperfect exposition, and the abstruse nature of the subject which is the besetting difficulty of all philosophical work, were doubtless the hindrance to its acceptance. But after all, it still presents to the author himself a very amateurish aspect, and it must appear far more so to trained philosophical thinkers. He is only confident of having tried his best, in a first venture into the philosophical field, to say plainly what he sees.

An apology is due for many repetitions, most of them having

been considered essential to an effective advancement of the leading principles discussed. As the standpoint is new, it has been felt that a certain restatement of essential and fundamental facts was here and there legitimate, in order to a clearer apprehension of the particular line of reasoning immediately under treatment. When one contemplates a wide landscape, as a whole, the central features in it are unavoidably repeated in the varying survey, as the point of sight is changed and the perspective refocussed.

In presuming, in the course of the work, to differ from great writers and revered authorities, the author trusts that he has done so as grateful pupils sometimes differ from masters and superiors whom they highly esteem.

The argument is sustained throughout in the conviction that, in future, Theology, or our highest 'God'-Knowledge, which, fundamentally, is the consummation of all knowledge, must co-ordinate and identify itself with Philosophy, yet upon higher ground than Philosophy has assumed in the past; and that both so identified must move forward on the foundations of that higher Science which, unlike all that at present falls under that designation, will feel compelled to accept Space-Being as the sole and only possible postulate and idiom-fact of Whole-Reality.

ARCHIBALD ALLAN.

THE MANSE OF CHANNELKIRK,
OXTON, BERWICKSHIRE, SCOTLAND,
January 1913.

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SPACE AND PERSONALITY

CHAPTER I

THE SOUL

1. Deep in the general convictions of men lies the belief that some Great One lives, moves, and has his being in the vast expanse which we call Space. The Greeks designated this Great One by the name of Pan, thus personalising Universal Nature in a fable which, says Bacon, "is perhaps the noblest of antiquity, and pregnant with the mysteries and secrets of nature." The Persians, also, according to Herodotus (i. 131), were accustomed to call "the whole circle of the heavens by the name of Zeus," an expansive personalisation of space which finds a profoundly sympathethic reflection in the experience of those Israelites who, on ascending a mountain with Moses, "saw the God of Israel: and there was under his feet as it were a paved work of sapphire stone, and as it were the very heaven for clearness" (Exod. xxiv. 10).

Wherever, indeed, man has found himself, in any time, or in any part of the earth, he has inevitably felt conscious there of some being, personal or impersonal, good or evil, god or demon, in every space around him. Under innumerable designations, this Everywhere-Thing has maintained a power over the awe-felt cognitions of the entire race of mankind.

The phenomenon is a very interesting one from the fact that Space and Personality are thus invariably associated together, albeit in the most general way; and also, that man, wherever in space he may find himself, always finds 'personality,' not himself, which he cannot divorce from that space.

2. Whereupon, spontaneously, the question arises as to the

basis which must exist in the human mind for such a universally accepted consciousness, and as to the possibility of reaching some rational datum which should co-ordinate Space and Personality in a generalisation of identity, and so justify to our *intelligence* that strong affirmation of the Omnipresence of God which, as a matter of *faith*, is asserted by all the great religions. That such a faith exists is attested by all the forms and utterances of devotion, and one somehow instinctively leans to the view that whatever is so rooted in faith must surely grow up out of, and blossom under, the fruit-bearing forces of reason.

Clearly, if the Deity be everywhere, and Space be also the Everywhere-Thing, then the All of Space and this Deity must have identity at least in extension. But this conclusion, though considerable, is far from what we seek. For this Deity, where reason is concerned, must be looked upon as chiefly an abstraction of the human mind, variable in the thought of every age and of every man; and as Space is not admitted to have any personality, as we understand that term, such an identity of these great conceptions could not logically, or scientifically, give us a satisfactory *personal* identity. The utmost result we could obtain by such data would be that a personal Deity was Everywhere *in* an impersonal everywhere space. This of course is the ordinary content of the popular creeds of religion, but on such a basis it does not appear that we could intelligently ascribe personality to either space or the Deity. Some kind of individuation might be construed for either, answering to Fate, Necessity, Chance, and similar entities of the fancy, but both the ancient and the modern consciousness ascribe personality to the Deity at least; and why worshipping men should find a personal Everywhere-Deity when the Everywhere-Thing we call Space is denied personality, and even individuation, seems to be a problem requiring a fuller knowledge of what personality means for its better elucidation.

Personality indeed can only be assured to *reason* on behalf of anything, through the affirming consciousness of each person,—a consciousness in which reason moves and acts,—and, consequently, before the conception that space is personal can be brought under the categories of reason, it must be shown to *be* personal in the consciousness of each individual. We see

how the conception has persisted in the common consciousness of the race, so as to confirm in the convictions of some of the most advanced nations a consciousness of Deity and Space as constituting One Object of worship; and if such a conception lies in the racial consciousness, and in the consciousness of peoples, it must necessarily have seat and centrality in the consciousness of the individual. Therefore we seem warranted in enquiring whether or not the identity of Space and Personality be a fact sustained by the concurrent consciousness of every human being.

3. The study of space thus rests ultimately, as indeed do all other studies, on the study of personality. But personality is really the grand enigma, "so difficult is it even for the strongest," as Carlyle says in his "Burns" Essay, "to make this primary attainment, which seems the simplest of all, *to read its own consciousness without mistakes*; without errors, involuntary or wilful." This means that if consciousness is to be made—and all authorities are agreed that it must be made—the sole authority and foundation of all we are to believe and think, then we have to ask, Among the countless presentations and representations of our personal consciousness, which of them are we to select finally as the Primal, or as the Germans might say, the Ur-consciousness?

Ancients and moderns alike assume that man is 'personal.' But what actually have they concluded the true content of a 'personality' to be, after a final analysis of that consciousness? What, in short, are we to consider ourselves conscious of when we say "I"? The answer is one which psychology should answer. But at no period of the history of psychology have so many different statements of the content of this "I"-consciousness been formulated as in our own and recent generations. Does this "I" give us an affirmation of unity or duality, soul *and* body, mind *and* matter, or simply of *Soul*? And if just Soul, what is *its* content? Are we to accept the statement that we are conscious of this Soul-content as being 'Spirit,' or an 'Ego' with an unknown somewhat beyond? What is *certain* in the assertions of psychology regarding the consciousness of 'personality'? Apparently, none whatever. There is abundant introspective analysis by the most approved

scientific methods; every neuk and cranny of the conscious "I" is investigated and pondered, but the delivered judgments on what is found there are varied and conflicting. The majority seem to maintain that the content of this "I" yields incontestably a duality of Subject and Object, Thinker and Thing-thought, with the corollaries of 'Mind' and 'Matter,' and innumerable co-relatives associated with these. But this affirmation never appears to satisfy psychologists themselves, who leave the impression on the anxious reader that Unity and *not* Duality of content *ought to be* the final result of their explorations through the "I"-consciousness. They seem to be conscious that such a Unity does really exist, but, so far, the data of discovery at their disposal does not warrant its scientific proclamation.

4. Philosophy, as a consequence, is ever practically at war with Psychology, and Theology more aggressively so, for while the philosopher diligently rears the architectonic structure of his "Unity," and the theologian confidently founds upon his "faith," the psychologist calmly points out to both that they build in vain until all can be verified in the facts of consciousness; and these facts, he firmly maintains in turn, are fixedly dual and only dual in Spirit and Nature, Self and Not-Self, Being and Non-Being, Mind and Matter, and all the relative 'others' of the active Intellect. Accordingly, Unity cannot be psychologically predicated of Being.

The same conflicting state of matters prevails with regard to Space. From the days of the early Greek philosophers, the Milesians, down to the latest learned expositor of Mind, the reality or non-reality of space has been the subject of earnest but unsatisfactory debate. This again seems to point to psychological shortcomings, or a psychology, at least, which has neglected to take into its sum of data the whole of the facts which are given us in consciousness. *For our consciousness as to the reality of Space is always immeasurably deeper than the reasoned conclusions of systematic psychology.* There seem to be voices crying from within us for which no organon exists by which their message may be interpreted through Life and Reason. A comprehensive view, indeed, of the achieved results of psychology and philosophy with regard to what

we are to accept as true concerning both Space and Personality, begets in one, at first glance, a conviction that if these results are all that such powerful sciences have to offer to mankind on so great themes, then either Consciousness itself is at fault, and not to be trusted, or else that *all* the facts which Consciousness yields have not been taken up into their expositions. We confess at once that our leanings are towards the latter conviction, and if it be true, then there exists a genuine necessity, in the interests of the highest things, to seek, however imperfectly, for another path. No man who professes to have at heart the future well-being of mankind, can contentedly see Religion coldly divided from Philosophy, and both from Science, with the most calamitous results to human society following ultimately, without making some sacrifices towards redemption. And notwithstanding that in every department of human thought and devotion there is groaning and travailing in pain together until now over this intellectual disintegration, it does not appear that despair need be our only portion, for wherever there is Life there is also, as all past history proves, the Light of men. Inevitably, every human life holds in it not merely "birth and death, an infinite ocean," but also "a seizing and giving the fire of Living," and the *unrevealed* "gleam, the light that never was." In this, as in all mundane experience, the difficulty is not in having a battle to fight, but in wisely accepting a victory already won. For neither Time nor Eternity has required to wait till we should overcome it.

5. Let us then, as far as our necessity compels, examine the net content of that consciousness which we possess when we think or reflect upon our Self, Soul, I, Ego, or Spirit. Everyone has such a possession, and everyone has a certain content of thought regarding it. The philosopher as well as the fool begins with this experience. Consequently, there is little discernible divergence of opinion regarding this fundamental content in the common mind. The vast mass of reflecting people undoubtedly accept to-day the same position which both Socrates and Plato occupied with reference to the individual "Soul." We are to remember, however, that these great minds were bent upon an ethical rather than an ontological explanation of human existence, and as a consequence, they simply

entertained without any prolonged enquiry the presence of a "soul" in every man as an undisputed fact. There is indeed evidence enough of hesitations on their part as to how this "soul" comes into the body at first, where it goes at death, what may be its highest good, how it best can attain to this chief good, what relation it holds to the body, and such like considerations, but they accept the fact of a true thing called a "soul" as being enclosed for a time within the human frame, in much the same way that we all accept the fact that there is a kernel enclosed within the shell of a nut. They hold, generally, that this "soul" is self-intact, that it can leave the body which defiles it, be ferried over streams in a boat, stand clearly in the presence of its judges, walk about fields, undergo pains, and experience all the changes associated with our mundane existence. They visualise the "soul," in brief, as most people do yet, viz., as something in our body which is concrete and substantial, while being at the same time immaterial, simple, indivisible, incapable of growth or decrease, and free.

This popular view of the "soul" was not only held by the ancient philosophers, but was likewise, as the late Prof. W. James has shown in his *Psychology*, the belief of the Middle Ages, and was further accepted by Hobbes, Descartes, Locke, Leibnitz, Wolf, and Berkeley, and is yet defended by the entire modern dualistic or spiritualistic or common-sense School. A more detailed account will be found in Prof. Bain's *Mind and Body*, chap. vii., and in Lotze's *Metaphysic*, Book III., chaps. i. and v. And without doubt, for all ordinary purposes of thought and devotion, as well as for the uses of literature, it is quite a convenient and comfortable view. It gives to the introspective gaze a substantial object on which to rest, similar to what is granted to the eye in nature, with a sense of substantial endurance irreducible by death which is pleasing to every one who contemplates that dreaded event. But it is a view which, both to philosophy and to psychology, and still more to science, is impossible and inadmissible. It can only be regarded as an assumption, made in loyalty to ourselves, and as one that satisfies our just curiosity to know what it is that thinks, feels, and wills within us. Philosophy cannot entertain such a conception because the absolute unity which is her consuming

passion, demands that both 'body' and 'soul' be sublated in a 'reality' which must be 'beyond the difference' of all matter and mind. Psychology which makes it her exclusive business to analyse the mental world as science does the realm of matter, confesses bluntly that nothing can be found in man's 'personality' answering to the conception of this popular "soul." There is undoubtedly a true verification of a vast consciousness in us, she maintains, of thinking, feeling, and willing, and even a consciousness of some Thing which can be spoken of as 'that which' thinks, and feels, and wills. And we may agree to call this Thing "Soul," spirit, or Self. But we may call it anything, says the late Prof. James, "what you like—Ego, Thought, Psychosis, Soul, Intelligence, Consciousness, Mind, Reason, Feeling" (the last of which he himself preferred), but "the only self we know anything positive *about* is the empirical *Me*, not the pure I." He avers that "the critic who vouches for that reality" (and he did not doubt its reality), "does so on grounds of faith, for it is not a verifiable phenomenal thing" (*Psychology*, i. 363).

This, of course, is to confess that the matter surpasses the capabilities of his science. He admits this fact. "If," he says, "the passing thought be the directly verifiable existence which no school has hitherto doubted it to be, then that thought is the thinker, and psychology need not look beyond" (*Psychology*, i. 401). But as every person, not excluding perhaps even psychologists, refuses point blank to regard his thought as himself, the whole matter rests in the unknown as before.

HUME.

6. It was Hume, in his *Treatise of Human Nature*, who first inaugurated a scientific scepticism regarding the popular faith in a "soul" as a concrete consciousness. Doubtless, countless others before his time had favoured the denial of a 'soul' as well as the denial of a 'God.' There are always vagrant minds who have as little difficulty in casting off the burdens of faith and reason as other vagrants have in shedding the burdens of civilisation. Hume's task may be regarded as one that had lain heavily on the sensitive minds of our great ones of both East and West. The "Sacred Books of the East" are as full of this inquiry as are the religious books of the West. For the

problem of the "Soul" is a world-problem. And it is common knowledge that both Bacon and Descartes had modified the 'soul'-conception of popular thought before Hume took up the subject. Bacon adopted the ancient view that the 'soul' is really dual in its composition, there being "the rational soul" which is divine, and given by the breath of God, and the "irrational soul" which we have in common with the brutes, and which is derived from the 'dust.' (See Plato's *Phaedrus*: *Timaeus*: and *Phaedo*, passim; and Tertullian's *De Anima*.) Descartes, who trusted less to theological notions than did Bacon, in considering this particular topic at least, with the firmness begotten of the scientific habit, boldly placed the 'soul' as the unit-organ in man, in the pineal gland in the back of the brain. But Hume, wisely shaking off both the conventionalities of theology and such Cartesian demonstrations in psycho-physiology, took the higher and more laborious way of "entering himself," as he expresses it, examining neither bible nor brain but only that conscious Something in man which both have been created to serve. When he had done so, exploring this Platonian cave of all the mysterious forms and motions, he frankly asserted that he found nothing there! Like ~~Ptolemy~~ ^{Ptolemy} when he entered the holy of holies in the temple of the Jews at Jerusalem, he found the arcanum empty! Hume did find some things there, but he denies that he found what he was assured by all he might expect to find—his Soul.

"For my part," he declares, "when I enter most intimately into what I call *myself*, I always stumble on some particular perception or other, of heat or cold, light or shade, love or hatred, pain or pleasure. I never can catch *myself* at any time without a perception or other, and never can observe anything but the perception." And such a 'perception' could not be accepted by Hume, as his "Soul." And he was doubtful, after his manner, if anyone on trying the experiment, would be more successful. Of such a one he thought, "he may, perhaps, perceive something and continu'd, which he calls himself, tho' I am certain there is no such principle in me" (On Personal Identity).

Now we should not misunderstand Hume. He is not denying the actual existing thing which we are conscious we are. He is simply affirming that there is nothing in the

consciousness of any person which corresponds to the popular soul-idea. And we are safe to say that this psychological diagnosis has been confirmed as thoroughly true by every candid psychologist worthy of the name since Hume's day. All have followed him in courageously abandoning a mentally false position. Hume did not attempt "to rob men of their souls" as it has been phrased, but to rob them of the untrue conception of the Soul which both theologians and philosophers had all along accepted. His reason was a clear one. It is not within the powers of mind to think the kind of soul which our consciousness desiderates. We demand a Continuum for our 'soul,' but Hume proved that before we can have a conception of a continuous unchangeable substratum equal to that which is named the 'soul,' we must first have "the continuous existence of the perceptions of our senses." He first postulated in his system that our senses give us "Impressions," and that these "Impressions" in turn give us "Ideas." Consequently, it was impossible to have a *continuous* idea of the soul, for the reason that we never have a continuous perception or 'impression' of anything.

Nevertheless Hume did little in his own day, and less has been done since, perhaps, to shake the marvellous consciousness of unity which all possess as to the real beings we are. We also think that he carried his scepticism beyond its just boundaries when he asserted that "the identity which we ascribe to the mind of man, is only a fictitious one," and that further, "Identity is nothing really belonging to these different perceptions, and uniting them together, but is merely a quality, which we attribute to them, because of the union of their ideas in the imagination, when we reflect upon them." The overwhelming consciousness in all men which maintains the unity of what we call 'soul' or 'self,' cannot be disposed of in this way. There are facts in that consciousness which were hid from the eyes of Hume.

What we have to emphasise here, however, is the fact that the belief of the ages in a 'soul' or 'self' was by him keenly questioned and firmly passed from. Hume made a valuable contribution to a great problem, and he did so in the scientific way, for it was genuine experience, and an experience which everyone can verify for himself.

KANT.

7. It was this basis of experience which Kant accepted. But he did not accept Hume's conclusions from the data given in it. Hume did not think he was warranted by the facts of his consciousness in believing that there was an identity existing in him of such sufficient factual unity as to be worthy of being individuated by the term 'soul' or 'self.' In his view, what we do when we think of our 'soul,' is to effect a kind of illusive combination of our perceptions in our imagination and reflection, and then to characterise this union of ideas as our identical self or personality, though in actual fact, there is never more within us except particulars, perceptions ('conceptions,' as we now call them), impressions, ideas, and such like. Thus Hume summed up our knowledge of the 'soul.'

Kant received this as a true experience, and assumed that it yielded a true knowledge of the self as far as the 'particulars' were concerned, but he maintained that such knowledge did not exhaust all we are conscious of in the matter of the 'self.' This 'self' or 'soul' was, he declared, a *Ding-an-sich*, a thing-in-itself, and quite by itself, and completely apart from these 'particulars.' It lay above and beyond the sphere of ideas. Therefore it could not be known. He remarks, "The internal sense, by means of which the mind contemplates itself or its internal state, gives, indeed, no intuition of the soul as an object." "I have therefore no knowledge of myself as I am, but merely as I appear to myself. The consciousness of self is thus very far from a knowledge of self." "We cognise our own subject only as phenomenon, and not as it is in itself." Kant thus limited all knowledge to the sphere of phenomena, and placed the "Soul" absolutely outside of that sphere. Still, beyond this sphere of the knowable there was that of experience upon which all knowledge is based, and Kant held that we have certain *a priori* conceptions which in turn are *a priori* conditions of the possibility of such experience. "The whole aim of the transcendent deductions of all *a priori* conceptions is to show that these conceptions are *a priori* conditions of the possibility of all experience." In other words, experience is necessary to knowledge, but there is something necessary to experience. For experience itself is based in the intuitions of

space and *time* which become the 'form' of all our cognitions, and these 'forms' in turn rise out of the 'something' of which we are conscious when we say "I." Beyond the 'forms' of space and time, however, all is blank. Within that blank dwells the "Soul," the "I," the "Self," but we can only say so by a kind of faith-consciousness, a belief completely void of all cognitional content. It is on the same level as an algebraic x . It is the Unknown, the Noumenon, the Ding-an-Sich. The all-important point remains, however, that although unknown as it is, yet it *is*, and is in and through all our 'impressions and ideas,' and is what knows and experiences. It is therefore One, and we are always conscious that it is identical with our 'self,' or, theologically, our "Soul" (*Critique of Pure Reason*, passim).

Kant in this way restored the "soul" to mankind of which Hume had apparently deprived it, but he also forever rent it from all unity with Nature. Thought and Being could never be One, for this "Soul" of man was alone by itself, a thing-in-itself, and though *in* thought it was not *of* thought, but severely by itself, and was the Noumenon. Standing over against it, divided by a great gulf fixed, were Nature, or the Heavens and the Earth, the body itself, and even Thought, Feeling, and Will. These were merely phenomena, and could not be one with the Noumenon. Men were apparently content to have the restoration of the 'soul' on these terms, even although the Universe remained cleft in two. It seemed agreeable that the spiritual *and* the natural should thus be shown to be perfectly apart and in their own proper places, with 'God' transcending all things, and not one with anyone or anything, as the Man of Galilee had affirmed.

This famous deliverance of Kant, pleasing, profound, and impressive as it proved, wrought disastrous consequences in the end. For it was evident that if the 'soul' could not be known then neither could 'God.' Neither could the origin, or origins of the Cosmos be objects of our cognition. Kant, as a matter of fact, became the unintentional founder of modern Agnosticism. He himself indeed was at great pains to show that God could never be known. (See § 198 A.) He Who knows everything is Himself Unknown—a doctrine which has been well-voiced in our time through such writers as Spencer, Huxley, Sir Leslie Stephen, and many others.

HEGEL.

8. And it was in this philosophical condition that Hegel found the Human Mind. For other thinkers who immediately followed Kant altered nothing of Kant's foundations. But with Hegel we enter upon a new field of vision, and other horizons bound the mental world. Hegel accounts for the "soul" by seeking to account for everything. Kant and Hume had dealt with the 'particulars' and 'phenomena' of our individual consciousness. Hegel abandoned this method and sought his data in the absolute. Instead of working from the content of the human consciousness outward to the Absolute, he began his philosophy by sweeping, so to say, all Existence entirely bare of content. With Hegel, not even 'In the beginning' is spared. What remains is the clearest vision of the absolute IS, or rather, IS-ness, as Dr Stirling has it (*Secret of Hegel*), and *this*, Hegel names BEING. Then having swept the ALL clean of content, and deprived Being of every predicate, we are necessarily compelled to accept this pure Is-ness as 'Nichts' or Nothing. When we have done so, Hegel then asks us further to consider this Nothing as identical with BEING, for it *is*. That is to say, "BEING and NOTHING are the same."

With Hegel, then, we take up a position which surrounds both Hume's 'particulars' and Kant's 'noumenon' and 'phenomenon' in a wider predicate of Being. 'God,' Self, Nature, are submerged, and swallowed up in BEING, and this BEING and what we call NOTHING are identical. The identity of the ALL is complete. The cleft universe of Kant disappears, and his bewildering 'Manifold' with all its seething categories and interminable relatives and co-relatives ceases from troubling in the grave of all cognition. Hegel plants one foot on 'Noumenon' and the other on 'Phenomenon,' and proclaims every *a priori* intuition to be no more! The ALL is; and it is ONE.

If now we should ask, as little confident of this Unity as of Kant's Duality, whence then the differences of things? are we to be deprived of all difference? Hegel replies No, for the same Identity always yields us BEING *and* NOTHING likewise. They *are* the same, but they yield *also* difference. And this principle of 'identity in difference, and difference in Identity,' he

believed to be the grand potential which was able to solve all the perplexities and mysteries of Existence. For, from this principle, we could easily discern Creation, as it is usually understood, acquiring the necessary potentiality of BECOMING, and from this again as BECOME, we could then see all things, ourselves and the rest, first take adumbration and form, and so become further what they appear to be in our thought and consciousness. What we regret is that Hegel never explained how he procured the motional force which set out from Being and Nothing in its Becoming.

We are almost tempted to say that Hegel's method is one not unknown to Algebra. For example, Something assumed to be absolute is unknown, but we want to know it. Let, then, BEING stand for this unknown. 'BEING' is a mere symbol: an x in the problem. Call it 'NOTHING.' These terms are, he asserts, "empty abstractions" ('Seyn und Nichts leere Abstraktionem Sind'). He even scorns them in his regal way. But they fulfil the same purpose that x does in an algebraic problem, viz., they posit that something IS. Now this is an immense gain. Actually, it is everything; for it is not merely a particular such as 'God,' Soul, Nature, Mind, Universe, or Matter. It includes all these. It is the pure Absolute.

But by that fact it cannot be thought by any thinker. For thought must first become conception, and no conception can hold the Absolute, any more than a teacup can hold the ocean. Teacup, conception, and ocean, are all finite and relative things. But IS, is just the same as if we could think NOTHING. That is to say, it is beyond Thought.

But if x , which is equal to IS, includes All, then it includes all that has *become* to our consciousness; and out of this posited IS, seeing that it is All, must have come 'God,' Soul, Universe, and All. They must have Be-come. From the Absolute they have come into the realm of thought. From BEING and NOTHING, therefore, we have 'Becoming'; or, the Unknown x -thing is realised as possessing a content of knowledge for the human mind. "For," says Hegel, "becoming is the first concrete thought, and therefore the first notion: whereas Being and Nought are empty abstractions. The notion of Being therefore, of which we sometimes speak, must mean Becoming: not the mere point of Being, which is empty Nothing, any more

than Nothing which is empty Being. In Being then we have Nothing, and in Nothing Being: but this Being which does not lose itself in Nothing is Becoming" (*Logic*, Wallace's Trans., p. 167).

But we have not yet reached the full content of the x -thing: IS: the Absolute. We only know what BECOMING is. It is "the first concrete thought and therefore the first NOTION." But we cannot say 'first' to an Absolute. BE-COMING, therefore, must be only the first possible *historical* thought, and therefore the first possible historical NOTION. But if this 'BE-COMING' is *real*, then the x -thing must also be real, for BE-coming has come out of the x -thing, the only origin it could have. And now regressing in thought with this fact, BECOMING being concrete thought, and therefore real NOTION, it follows that therefore the x -thing, which up to this point has been assumed as equal only to the abstractions BEING and NOTHING, may now be considered as an x -thing which is equal to real concrete thought, and therefore real concrete NOTION, the real concrete Absolute. And BEING and NOTHING being only abstractions, assumed for purposes of reasoning, may now be cast away, and "Absolute Notion" be substituted instead as the final word on the mystery of the ages.

For out of this "Absolute Notion," or as it was preferred later, the "Absolute Spirit," Hegel declared the All to proceed. And so by his method he believed that he had carried out "the unity of knowing and being, and so of *a priori* and *a posteriori*, to complete identity," or, had accomplished that Unity of Being which Kant left rent in twain. And accepting Hegel's position as true, Prof. E. Caird is able to say: "It follows that the objective world is and can be nothing but the manifestation of intelligence, or the means whereby it attains the fullest realisation of itself. Thus it is proved that there is a spiritual principle of unity—a principle of unity which is renewed in every conscious self—underlying all the antagonisms of the world, even its apparent antagonism to spirit itself. For such a self, therefore, there can be no absolute limit, or irreconcilable division, within or without" (*Hegel*, p. 185).

But it is just here, in the postulation of an "objective world," where Hegel fails to substantiate his case. His *Thought* and *Notion* never give us a certainty in our consciousness that Life

and Spirit, with all that the objective world means in our consciousness of it, are contained in them. The IS which he posits to begin with, calling it BEING and NOTHING, is never *real* to our consciousness in the same way that we are conscious of our own reality. He calls it "Absolute," but it is a mathematical or logical absolute, an x : and, search as we please, we never find the consciousness of our *Self* in it. No one finds the consciousness in it which enables him to say with every certainty, "This is I; I am this."

It seems to be the old trickery of words. Put Thought to its sports and it will say, "If anything is absolutely everything, then it must necessarily include Nothing as well as Something. Then let Being be this Everything. Therefore Being is equally Nothing as Something. Therefore Being and Nothing are the same, and also Being and Something are the same. Therefore Nothing and Something are the same." But this never settles the question which is always raised by consciousness, viz., What is the "anything" that is absolutely Everything? Do we find the consciousness of reality, and especially of our own reality, in this "Absolute Notion" in which Hegel subsumes Everything? He traces Reality back through the "first concrete thought" BECOMING. *That should mean that we are conscious of having Be-come.* But no mortal ever yet has been conscious of this process. We are conscious that we *are*, but we are *never* conscious of having *become*, or yet of *becoming*. We only *believe* this. If we ever had such a consciousness of becoming, Hume's old puzzle that we never know the process from Cause to Effect would be falsified. We are convinced that the 'BECOMING' of Hegel is as much an abstraction, an 'empty abstraction,' as are his symbol-words BEING and NOTHING. It is *not* concrete; otherwise we should find its concreteness certified by our consciousness of ourselves in which it should take its thought-origin. Consequently, when this 'first concrete thought' is found to be not concrete, the 'Notion' which he evolves out of his 'BEING' falls with it.

Hegel therefore fails to connect his 'Begriff,' his Absolute Notion, with the 'objective world' of our consciousness, and fails still more in identifying its reality with the consciousness of reality which everyone has of himself. No more, we think, does he prove, as the Master of Balliol declared, that "there is

a *spiritual* principle of unity . . . in every conscious self, underlying all the antagonisms of the world," for the term "Spirit," like BEING, NOTHING, and BECOMING, has not the slightest consciousness of reality underlying it in our consciousness of ourselves. Who is conscious of anything in himself that he can name "spirit"? No one. Hegel assumes the very thing he sets out to prove. We ask, "What am I?" He says, "Notion." And we have seen that this is reached through the "concrete" BECOMING which is not concrete, but an abstract symbol merely, and gives to no Self a consciousness of reality. But again when we ask, "What is this Notion?" Hegel answers, "Spirit," without the slightest proof of any kind. Still, confident that he *must* be right, we reflect upon what we are, in order to discover if we possess a real consciousness of this 'spirit' in us, and we find that it is not there. What we do find is the old crowd of *Anschauungen* and *Vorstellungen*, 'intuitions,' 'perceptions,' and 'ideas,' but not the least verification of a 'spirit.' We conclude, therefore, that it is a mere theological importation, and as illusive as Hume's 'self.' We do not doubt the 'principle of unity,' however, for *this* is given in our consciousness, but its 'spirituality' is a characterisation which is unwarranted by the facts of consciousness, which anyone can verify for himself.

9. Prof. Seth Pringle-Pattison justly says with regard to this defective point in the Hegelian System, "Hegel speaks in strictness, from beginning to end of his system, neither of the divine Self-consciousness nor of human self-consciousness, but of Self-consciousness in general—neither of the divine Spirit nor of human spirits, but simply of 'Spirit.' The process of the world, for example, is viewed as the realisation of spirit or self-conscious intelligence. But spirit is an abstraction; intelligence is an abstraction,—only *spirits* or *intelligences* are real. It is the same even when we come to absolute spirit—a case which might seem at first sight to leave no loophole for doubt" . . . "‘absolute spirit’ has no more necessary reference to a concrete Subject than the simple ‘spirit’ or intelligence which preceded it." "If we scrutinise the (Hegelian) system narrowly we find Spirit or the Absolute doing duty at one time for God, and at another time for man" . . . "We never have the two together,

but sometimes the one and sometimes the other—a constant alternation, which really represents two different lines of thought in the system, and two different conclusions to which it leads. But the alternation is so skilfully managed by Hegel himself that it appears to be not alternation but union” (*Hegelianism and Personality*, pp. 159, 160, 164).

We may then conclude that the net contribution from Hegel, as far as the ‘Self’ or ‘Soul’ is concerned, is nil. It was so to be expected. For Hegel does not appeal to consciousness, the consciousness of each individual man, but to logic; and the convictions which are generated in us by his reasoning are logical convictions, and have no basis in the testimonies of that ‘principal of unity’ which we consciously name our Self. Consequently, on such ground, when there is no deeper assurance given to the Self, the Self is never fundamentally certain of anything, itself included, however ably the reasoning may be perfected.

Hegel really left the actual sphere of experience in his search for the ‘soul.’ He felt what most speculative thinkers have felt since his day, that to find the “Soul” is to find the All. And consequently he brooded over the *conception* of Universal Existence. A conception of Being consumed him. But he wanted to encompass it by mere Thought-Grip: an instinct which has profoundly sacred antecedents. For both Hindu and Scandinavian long ago visualised Existence as encompassed by Form, in the likeness of a serpent upholding the ALL by grasping its tail in its mouth! Hegel’s originality consists in his conceiving this ALL-enclosing Thing as abstracting itself from itself until there is no remainder; Existence vanishing with it! Being then Becomes from what is not left!

Hegel’s conception never transcends *Process*. No sooner is all abstracted by such consumption, than the ALL which has so regressed upon itself and into itself returns again from itself by Becoming. And Becoming constitutes, he says, the Concrete, and ‘the first concrete thought.’

His *Ultimate* consciousness of Being is that of Process; and regarding this finding we must always emphasise the fact that no testimony of our consciousness ever supports it as an ultimate. Hume was right in this. We never can find in our consciousness any trace of Cause proceeding over into

Effect. Process of Being is never indeed of consciousness at all, but of inductive thought. It is conception and not Being; and as Hegel began with it, so he ended in it.

Modern thinkers do not rise higher than this conception of Process of Existence. Bergson may be taken as our latest example. Unlike Hegel, however, he finds no need to abstract the ALL before the ALL begins to be. He stands upon scientific postulates only; and 'absolute origins' therefore do not come within his purview. He contemplates the ALL-THING as evolving and developing itself by a process which is self-contained and self-determined. If the ALL ever ate itself up, what Science now clearly beholds is the reversal of the process, and the uncoiling of itself out of itself through 'impulses' which are self-subsistent and self-sufficient, and which, in the grand aggregate of its particulars, is to be universalised in terms of Cosmos and Nature; ourselves, 'souls' and bodies, being bound up in the universality. Bergson asserts that Evolution is *Creative: Process* is also *Being*. And consequently the ALL is still creating itself. Neither God, the Universe, nor man is yet finished!

And again we feel ourselves on sand; for we have not the faintest testimony in our consciousness that we are under such a process. We have no consciousness, we repeat, of *becoming*, but only and solely of being what-we-are. Bergson, like Hegel, closes in a concept but not in a consciousness of Being. However, he avoids absolutising his concept in one completed 'Notion,' as Hegel did, and leaves us with an unfinished broadening vista of Being going ever onward yet more to *be*. 'I' is assumed to be incompleted 'Am.' Being is also assumed to be absolutely dependent upon this Process; this 'creative evolution.' And, as a result, Consciousness herself is gravely impeached in respect of her ultimate affirmations of Reality or of what Is, and stands condemned at the bar of Scientific Inductive Reason. For Is, nor less nor more, is her fixed and final testimony.

So it would seem that we now stand at the highest elevation of philosophical thought just as feebly certain regarding the Personality of man, as when Plato dreamed and Hume doubted. And the ablest minds of our own time are just as discouraging. We have quoted, for America, the late Prof. W. James. For

Britain, Prof. F. H. Bradley assures us, after a studious analysis of the Soul-question, universally praised, that, "in whatever way the self is taken it will prove to be Appearance," "appearance and error;" and he thus concludes—"our search has conducted us again not to reality but mere appearance" (*Appearance and Reality*, pp. 104, 120).

10. Thus baffled to resolve the difficulties of the Soul-problem on a basis of *thought*, modern students seem disposed to try the category of *Life* in its explication. Experience, that is to say, which is wider than thought, offers a broader foundation for a possible scientific inclusion of both body and soul, of both the "Me" and the "I" consciousness in the unit-presentation of Personality. Hence it is conjectured that light may be found in the theories known as Interactionism, Parallelism, and Epiphenomenalism. The question attacked by all three is the relation of the brain to its thought. And every such theory must confront the further question of the deeply-rooted conviction of the survival of the 'soul' *after* death. The Interactionist accepts the fact that mind and brain interact upon each other, but that the connection amounts to nothing more than one between cause and effect, and the unity is merely one of intellect and volition. The Parallelist holds that neither mind nor brain can influence each other. There is only a parallel existence, 'yet, on the other hand, they are represented as being so closely related that to every change in the mental series a change in the physical series exactly corresponds.' The Epiphenomenalist sees a causal relation between mind and brain, but avers that causation comes all from the substance of the brain, our conscious states being solely due to the molecular changes in the brain. The 'soul' in such a theory becomes a mere mental shadow. The problem has been still further complicated by the acceptance by some savants of the Telepathic theory, whereby it is said one mind can communicate thoughts and feelings to another. One body is seen to act upon another body; why should not mind act upon mind? But assuming that it did, the unit-relation between mind and body is not thereby established. The spheres of body and 'soul' seem as far apart as ever: like interacting with like but not with unlike.

11. The cardinal lack in all such theories of the Soul, from the earliest times till now, is a *common basis* for both the 'material' and the 'immaterial' of which there is a consciousness in the identical thinker. And unless this basis exists in fact and not merely as a product of thought, the 'soul'-problem must forever remain unsatisfactory to both psychology and science. And as this 'soul'-fact is the assumed basis of theology, until such a basis is forthcoming it is clear that the world of knowledge stands broken in fragments, while all the time a consciousness is rampant in every thinking mind that *that* world is one whole. Our consciousness is constantly at variance with all our theories of being, no matter whether our knowledge is mental, moral, or material. The intense irritability which pervades every sphere of cognition follows as a consequence. It does not help us to assume, with some, that personality is a 'development' (Garvie), with a suggestion that the basis of unity may be found in the principal of Evolution; nor with others that our personality is not wholly embodied at present, but is being so, Incarnation being suggested as the uniting fact (Lodge); for neither of these suggestions gets rid of the persistent consciousness of duality which still abides its assertion. *What* evolves, and *what* incarnates, are accompanying interrogations which complain for a fuller answer. Both are mere processes in a Something which proceeds, and which uses either the 'material' or the 'immaterial' as it willeth, and easily unites, in our consciousness of it, both what we call 'personality' and 'impersonality.' What we are really in search of is not mere motions or processes of things, even though these should be gigantic enough to involve the Cosmos. Our anxiety is not to think things together, as if in despair, in order to amend by a force of unity what has been left unfinished in their creation. We want to interpret the conscious Wholeness of Being, whereof no possible part or difference is predicable, in order to realise for the All that indivisibility of Being which is so strongly emphasised in our consciousness of What-we-are, the 'I.' In this 'I'-consciousness no possible part or distinction, cleavage, or relativity between its parts, or any necessity to unite such together in a 'unity beyond their difference,' is ever predicable; and our consciousness of Absolute Being

should harmonise with this consciousness of whole I-Being. Philosophy has permitted herself to be persuaded that Being, *in its very nature*, is cleft and differenced; and seems to accept the Real *and* the Unreal to be as absolute in actual Being as they are in logical differentiation; and it is this invincible scepticism regarding the true consciousness of Whole-Being which requires to be combated at all hazards.

12. In glancing thus from our little height across the vast expanse of human speculation regarding the 'Soul,' we confess that Plato's Cave ever haunts us as reflecting its form and symbolism upon every systematic exposition of Being subsequent to his time. Empirical as sense and images of sense can make it, it seems to constitute a home base for all the idealism of the ages. Simple and natural, it yet focusses and attracts that spirit of curiosity which is the fountain of all philosophical enquiry. Limitation of objectivity, conceptual narrowness of materialisation, are given in the Cave itself; epitomising the Cosmos. Within its confines, universal principles which afford basis for all movements of Nature and human nature are active and tragic. These motions, which yet are 'inanimate,' are exhibited in the 'shadows' on the wall. They also represent those mysterious motions of feeling, thinking, and willing, which are, and are not, what-we-are. Their shapes, being 'personal,' arouse our interest, and we marvel at the unit-destiny which each 'person' shares with the 'burden' it carries. Existence is here thirled to Duty; Being and Ethics rise upon our vision. The flames of the 'fire' suggest life and passion. (See Plato's *Republic*, chap. vii.)

Plato, following Socrates, and Aristotle following Plato, turn away from the wide grandeur of heaven and earth. Thought, not Nature, is the Cave they enter. The Concept, not the Percept, alone charms them. Form, Matter, Substance, Cause, are conceived to reveal the secrets of Being. So do they limit the entrance to the Cave. So do they compel all the thought-oppressed and weary to pass within its gloomy limitations. The world comes, in its greatest minds, to stare at the 'shadows' that move forever across the wall with their burdens. And the sense of severance, differentiation, and chasm, seems to open appalling suggestions for the being of universal

creation. For by entering the Cave and staring long at the shadows, even the Christian Mind itself, long after Plato, could see nothing but divided 'persons' for her God, and the 'burdens' of existence awful and terrible. Bacon came, still long after, and thought by reversing the burdened journey of the personal 'shadows' across the wall,—making their burden inductive rather than deductive,—to solve the mystery of the Cave. Descartes could not consent to have the Cave itself included in the same unity of existence with the 'persons.' The 'minds' and the 'matters' could not have anything more than approximate unity! Kant entered the Cave and emphasised all its objectivities, but with his power of penetrating the 'shadows' themselves, and of seeing through the thick darkness, he transcended wall, persons, burdens, shadows, and all, and insisted that Something, an x -being, lay unrevealed within and beyond the wall, of which no one had the least possible conception. It was in a space-by-itself. Hegel, uttering his grim 'mehercule,' resolved to unmask the x -being from its transcendental hiding-place, and therefore smote the walls of the Cave of mystery, and scattered its ruins under the fury of his logical blasts, and so made end of all Appearance, declaring the remaining 'Nothing' and 'Being' to be One!

Thus the progress of the human mind arrived, after long pilgrimage, at the conclusion, "We are such stuff as"—Nothing! And without possessing the smallest sympathy with the great Hegelian contribution, built up on the demolished site of the Platonian Cave, we must venture to think that the world will yet thank him with all its heart for having erased that Cave to its Nothingness. It, and all it stands for, has been the bugbear of all Thought, and has allured the sincerest to miserable impotence, and sloughed eyes that were made for gazing upon the glories of earth and sky, rather than upon ghosts of wretched conceptualities, dead before born. Hegel is the greater philosopher that he accepted this Nothing-consciousness as his sole basis of Thought, bursting all walls of objectivity. The pity is that he concentrated his mighty intellect upon the 'stuff' rather than upon the "We." For no mortal will ever be able to find himself, *i.e.*, his actual 'I,' as one with Hegel's 'Stuff,' his Nothing-Being, his 'Notion.' *His grand work was really in demolishing the objectivity of the*

Cave, and liberating the mind of the world. The very fecundity of the philosophical maternity, since Hegel fell on sleep, proves the new freedom and the unshackled speculative powers which he emancipated from the thought-thrall of the Greek Past. As we go forward with our argument, we shall have complaints enough against his *system*, but we trust never to forget that, philosophically, we are as dust beneath his feet, and that, but for Hegel, the resting-place which we believe we have found for ourself in the All that Flows onwards forever, had remained outside of our experience. It is also our profession here, that to the Master of masters alone is due whatever of light and truth we have been able to unfold throughout this imperfect sketch, but, with that sacred name set far apart from every name, our obligations are principally to Hegel and to the able minds who have translated and expounded his philosophy.

What Hegel left us, then, for our study of the 'Soul,' is that *consciousness of Space* which the simulacrum of Plato's Cave and all it implies, hid from every eye till he thrust aside its Objectivity absolutely. But this consciousness of Space no philosopher appears to have found of the least consequence to himself; for although Hegel laid it bare, he himself was never tired of deriding it as "abstract," "empty," "non-being," and, practically, a miserable stray 'shadow' from the old Cave walls, and of no use or value in interpreting the mysteries of absolute Being. Consequently the writer is fully aware of the presumption incurred in saying that this same consciousness of Space, when intelligently considered, contains the most important facts for philosophy, science, and religion; and that it is this wonder of wonders which gives the true key to Being, contemplated as indivisibly whole.

CHAPTER II

THE ULTIMATE CONSCIOUSNESS OF WHAT-WE-ARE

13. Here, then, we stand before the Sphinx, Queen-Spirit of Philosophy, with bowed spirit and dumb prayer, imploring for light. Stony and still, only her eyes direct. What seeth She? Her vision is the Boundless: a clear, unshadowed gaze upon the Utmost from the Inmost: regressively piercing within as progressively flashing without: scanning the inner Self while ranging through the Cosmos everlastingly. True vision must needs include both. For its path is the Absolute; eye and soul being but temporary mediates. Could we but stand for a brief moment in the line of the lambent stream of living Truth which flows forever from, and through, her stony imperial personality, as she gazes right onwards across desert and dawn, "with calm eternal eyes!" It were far from vain. But, as from of old, only through sacrifice can we attain. And She cannot accept less than all. We require to give up, to lose ourselves in her, if we would find that her flint is our own flesh, and her personality our own personality, with a common life pulsing through a common heart beneath every Appearance, and Love and Truth exultant together with the joy of the sons of the morning.

14. So did Hume well to intimately enter into himself, or, in Kant's words, "to undertake the most laborious of all tasks—that of self-examination." It is the essential act towards formulating an answer to the grand quest of the "I." There is light gleaming on that path which has drawn the impassioned wonder of every age. "Know Thyself," said the wise Voices of the Past, pondering long. And the greatest, perhaps, of the Moderns has re-echoed the emphatic council, "Read consciousness without mistakes." So much the Sphinx-Spirit of philo-

sophy discerns and experiences. It were indeed a consummate experience. And towards a realisation of it, as our sole trustworthy guide, much encouragement appears to be given to the philosophical tyro by the confluent opinions of the stalwarts in the battle. "If," says J. S. Mill, "all past experience is in favour of a belief, let this be stated and the belief openly rested on that ground." "Existence, on the whole," asserts Prof. F. H. Bradley, "must correspond with our ideas"; while Prof. H. Jones assures us that "Our thought is essentially connected with reality." "Our thoughts are expressions of the real nature of things, so far as they go."

If, then, these things are in accord with Fact, the stupendous Spatiality which we conceive as 'Nature'—which includes, at least, the ALL that our senses give to us—cannot be the Illusion which it is sometimes assumed to be. Truth, Reality, must exist for us. "Experience," "Existence," "Thought"—ought not they to be true?

Thought! Experience! Existence! How *profoundly* true they seem. But do they determine themselves as permanently, absolutely true? Are they not under the power of everlasting flux and change? Thought gravely affirmed by one century becomes the joke of the next: Experience seems a rope half-spun, Life and Death plaiting with the everlasting: and as for Existence,—'heaven and earth shall pass away.' All *Flows*, as the ancients said. If so, then whence, and whither? Thought, Experience, Existence, do not they appear to be but ships on an ocean? The ocean seems to determine them. They but seem to interpret a deeper Deep of Reality.

15. Then, in the words of Prof. Bradley, "Is the standard of our decisions regarding the universe true or false in reality?" A question which is the crux of the whole matter. For nothing under the heavens nor above them can be of the slightest value to us, ultimately, if it lack the assuring power of reality, or Truth.

Now, it seems to be a question of interpretation only, for the consciousness of such reality or Truth is in us all. Hence our distress about it. But it appears to be a consciousness unborn. It never comes to the Natural levels. It seems

attested by everything in 'Matter' and by everything in 'Mind'; the heavens declare its glory, and the earth asserts its goodness; yet, like the dove, it finds no place of permanent abiding, and ever returns to the ark of its wanderings.

How do the philosophers interpret this uncertain Certainty? Bradley affirms that "there is no reality at all anywhere except in appearance, and in our appearance we can discover the main nature of reality." Again, "The reality itself is nothing at all apart from appearances." "Reality appears in its appearances, and they are its revelation, and otherwise they could be nothing whatever" (*Appear. and Real.*, pp. 550-1). Prof. J. Ward asks still more insistently, "Why should appearances not be reality? Nay, what else can they be? How can reality appear, shine forth, and yet remain totally and forever beyond the knowledge of those to whom they appear?" (*Natur. and Agnost.*, vol. ii., p. 276). Herbert Spencer states it that our standard of the reality of a thing is the *inconceivableness of its negative*, and dignifies this dictum with the name of 'Universal Postulate' (*First Prin. of Psych.*). J. S. Mill in controverting it, declared that "the real evidence for the supposition is not the inconceivableness, but *the uniformity of experience.*" And he adds, "Now this which is the substantial and only proof, is directly accessible."

But nothing of all this interpretation ever lifts us above Thought and conceptual experience. We conceive we have the Real in the Appearance, and the Appearance in the Real, and we are not able to conceive a thing to be anything other than what it is, and this seems to make up a kind of 'uniformity of experience' for us. The dove returns with a leaf, but it returns to the old wandering ark. Such thought and experience are themselves in the Flow of the All, and have no common rock of ages. Such conclusions rest on Thought. We want rather to be assured of *that* by which such Thought is determined. Let us remember that experience is only a totalising expression for Seeing, hearing, touching, tasting, smelling, thinking, feeling, willing, etc.; for our sensations and representations; or for all that we mean when we say, each for ourselves, Matter and Mind. But such experience never conveys the conviction to anyone of its being self-determined, self-directed, and self-sufficient. It has a general air of totality,

and so of 'uniformity'; but *what* determines its totality and its uniformity?

Hegel comes to our help considerably, though not perfectly to our satisfaction. "This principle of Experience carries with it the unspeakably important condition that, in order to accept and believe any fact, we must be in contact with it, or, in more exact terms, that we must find the fact united and combined with the certainty of ourselves. We must be in touch with our subject-matter, whether it be by means of our external senses, or, else by our profounder mind and our intimate self-consciousness" (*Logic*, Wallace's trans. p. 12).

"In order to accept and believe any fact," . . . "we must find the fact united and combined with the certainty of ourselves." In short, the witness to the reality of anything is the witness which is based on the certainty given in the consciousness, "I AM." Nothing is so certain to us as ourselves, and this is out-and-out the most assured Truth we possess. It is also, clearly, the quintessence of all our Experience.

16. Let us now ask, Does the consciousness that 'I Am,' equally affirm the truth of the fact that You are? that the Earth is? that the Cosmos is? Can I have the same undoubtable conviction that you *are* that which the earth and Cosmos *are*, as I have of what I myself *am*? Actually, before I can have such a certainty, I must be first convinced of what I myself am. Everything seems undecided until this primary fact can be settled. The reality of what-you-are rests on the consciousness of what-I-am myself. It is asserted that we have a real consciousness of ourselves. This is said to be "Self-Consciousness," or, Consciousness of *Self*. What actual Reality, then, does this 'Self' of our ultimate consciousness render to our convictions? It is called a *Fact*. What is the content of that Fact?

We have said that our consciousness of ourselves is the quintessence of all our Experience, and by such testimony we all undoubtedly have a certain vague consciousness of the existence of a form of being which we contentedly call our "SELF," or "SOUL." But in reality, and as also a matter of experience which is far less misty and vague, when

we "enter ourselves," and focus our reflective powers of concentrated Attention upon this 'being'—when we seek to analyse and attempt to grasp what this veritable region of our consciousness actually amounts to, with all its fulness of *Anschauungen* and *Vorstellungen*, together with its vast latent potentialities of generating and evolving Religions, Literatures, Arts, Sciences, and Philosophies, we are surprised to find that the ultimate residuum of Being left to us as certified true or real, is not a consciousness of a Thought, a Feeling, a Will, a Memory, or a Fancy; is not the 'particulars' of Hume; nor the 'Noumenon' and 'Phenomenon' of Kant; nor yet the 'Notion' or 'Spirit' of Hegel. Neither is it the 'molecule' of Science, nor its 'atom,' nor its 'ion,' or 'electron,' or 'electric charge'; nor is it the 'self' of philosophy, nor the 'soul' of theology. We have not the faintest *experience* of such things. What we truly and really experience is a consciousness of SPACE. The *Motions* we name Feeling, Willing, Thinking, are there, no doubt, in abundance. But beyond all consciousness of every motion is the ultimate consciousness of SPACE.

Human language, at least, fails to give us any other term by which to denote it. In strict ultimate accuracy, it is impossible otherwise to denote it. For we cannot put it under any category of conscious thought save that of itself, viz., Space. No other term conveys its concreteness and naturalness and absoluteness. If we say, Spirit, Soul, Self, Ego, Substance, Quantity, Quality, Nous, Number,—any thing,—it is just as vague and unreal as Kant's 'Noumenon' or Hegel's 'Notion.' Not one of them ever comes into our actual experience. There is no satisfactory interpretation, by either, of the genuine consciousness of What-We-Are. No consciousness is given of undoubtable Reality. But this consciousness of Space-Being is a veritable experience, and it is always the ultimate consciousness for our Being. What-I-Am, therefore, must necessarily be characterised as Space, if it must be characterised at all, seeing that this category alone exhausts the true consciousness I have of the Reality I am. No other term comes near it in its exhaustive power of interpretation of the conscious 'I.' Affirmatively, then, to the question, What is the most Real in our experiential consciousness of What-we-are? the answer must be,—Space: or, if we express the same

thing negatively, we can only say that *it is impossible to think differently of What-we-are and Space.*

17. We are quite aware that this reading of consciousness may be deemed inconsiderate and unscientific, seeing that it implies a challenge to Psychology, than whose expounders no class of students of the mental realm stands higher in our respect and admiration. But when psychologists, *without exception*, give such unmistakable evidence of being themselves uncertain of, and dissatisfied with, their own readings of consciousness, even an amateur research, though based on independent study, cannot be condemned as wholly presumptuous and unreasonable. Besides, if we are wrong in our conclusions as to our ultimate consciousness, here named Space, the entire argument which we have tried to build on it can be easily disproved by a different interpretation of that great fact. For ourselves, meanwhile, "Ich kann nicht anders. Gott helfe mir."

18. We shall now endeavour to show that this Space-Consciousness is the deepest consciousness in all the great philosophical writers, some of the accredited representatives of whom we can only quote, and lies at the base of the three great spheres of Human Knowledge embodied in what we designate Religion, Science, and Philosophy, albeit it is universally neglected and discarded as a datum worthy of consideration in the problem of Being. But as the whole of the following chapters are devoted to proving this Space-Consciousness to be the ultimate one in all human thought and consciousness, the present chapter may be regarded as merely outlining our field of investigation. The question under immediate consideration, viz., The *Ultimate* standard of our decisions regarding the universe, will be treated at its close on the basis of the data which we shall then seem warranted to assume.

We state our position, then, as affirming the sole content of the consciousness of what-we-are, in its ultimate expression, as being only nameable as Space. And our first instinct is, of course, to revolt from such a statement. For Space connotes, to all ordinary Thought, a mere Nothing, a Null, a Zero-

content, a thing of no value, and of no manner of account for anything. And what we believe to be our 'Soul,' of all that we accept and believe, is usually held to be the absolutely opposite and negative of all this. In our experience, What-we-are counts Everything. Most certainly. We do not seek to destroy, but to fulfil. We only endeavour with the poor abilities at our command, to show that we are all still *more* than we have valued ourselves to be, by the addition of that Space-value which we have regarded as Nothing! And the consciousness we all have of Space is certainly a consciousness of greater content-value than we ever possess of anything we *call* something else.

In the most general terms, then, we may say that in every department of human thought, there is found a kind of irresistible trend, a sort of gravitation, as true in Thought as in Physics, towards an ultimate consciousness which, without exception, is so reduced in content as to be indistinguishable from the content we name NOTHING. Every fact, every process of reason, when followed to its utmost possibilities, goes home to a postulate of Nothing, or so-called 'Emptiness,' in our consciousness of it. 'All Flows' towards this goal. From the earliest hints of ancient thought down to the most modern statement of our mental content, the VOID-Consciousness presents itself to every enquiring mind, and solicits an audience. It arrives first and it waits last, but being the humblest of the humble, being 'Nothing,' it is respectfully denied consideration. The storm of thundering Reason rushes onwards, bearing on high her mightiest, who search the starways for the eternal Unity, the unspeakable Absolute, or the awful Ultimate, and seem oblivious that that very eternal 'Void' which gives both thinkers and thoughts a place and possible being, may be the Resultant of all they seek. It is most assuredly of no account in their age-long quest.

19. When, for example, we seek for the ultimate consciousness of such a mind as that of Plato-Socrates, certain *Conceptions* are set before us, and no mere conception ever satisfies us. These conceptions of this great Greek consciousness, in their ultimate expression, are styled Self-Existent 'Ideas' or Forms. They antecede, it is believed, the Universe, or the Cosmos. Yet it is

always notable that in the formation of this Cosmos there are two, and not merely One, creational factors engaged. These Two, are the aforesaid 'Ideas' and a co-eternal CHAOS. A divine architect then takes these *Ideas* and fashions the Cosmos according to them, but he has to contend, at the same time, with a pre-existing power called Necessity, which is represented by the irregular motions of the Primitive CHAOS. This Chaos, better understood by the modern mind under its meaning of 'GAP' or 'VOID,' is clearly the Space-Consciousness asserting its presence in the Platonian scheme of the ultimation of existence. Nevertheless, although the 'Ideas' appear meagre, limited, and subordinate in the presence of the vaster CHAOS with its mysterious, irresistible, and irregular motions, Plato ends his quest by exalting the 'Ideas' and ignoring the 'GAP' or VOID in the ultimates of his philosophy. We are left with a treasure of 'IDEAS' and Motions, that is to say, *determined* conceptions; and the true ultimate consciousness, or that of SPACE, is passed by. He seems to have felt that Thought must needs rest its foundations upon Something, and Chaos, being but wide, wasteful Gap, Void, or Nothing, was impossible!

His *Timaeus* undoubtedly reveals that space was to him the colossal enigma. But it was never more to him than a conception, a 'receptacle' (*ὑποδοχή*), a kind of incubator of all things. Yet he in no way regards space as identical with his own being. He rather conceives it as the essence of difference. It was that which made everything far to everything, and itself farthest off to all.

That is to say, Plato and the ancient thinkers found it no more easy to ignore the Space-Consciousness than do the moderns. The power of scientific fact presses all thought nearer and nearer to it irresistibly. There is indeed, in our own days, a peculiar yearning desire in all speculative researches to discover that Unity of Being, that absolute, that ultimate of all ultimation, which will necessarily be 'something,' but which must yet on no account have a content of 'substance,' of 'determination,' or the faintest shadow of Objectivity. The very word 'matter' is abhorred in such speculations. We should naturally conclude at once, then, that this is the Space-Consciousness, not yet perished in its patience, insinuating an

entrance to the convictions of man; but Space is not Something but 'Nothing,' and the quest is for 'something!'

20. Scientific thought at the present time almost dispenses with space. The power of thought is concentrated on 'ions,' as of old the ancients concentrated upon 'atoms,' and space is put out of all consideration. Modern Science seems to have put Space outside of the Real. Intent upon '*Process*,' Space, which never seems to proceed, is relegated by science to that fairy region of 'form' which Kant created, and is simply and only—nothing! The abysmal Void was very terrible and awful to the ancient Mind. No fact of scientific reality appeared to approach it in supreme impressiveness of being. To Leucippus and Democritus, in the fifth century before Christ, "space was as real as matter," says Prof. Burnet. It was certainly a fact of vast significance afterwards to the philosophical Epicurus, and to the poetical Lucretius. To the moderns this is extinct thought. Yet it is evident to everyone that the film which divides the modern scientific Ultimate from the ancient Ultimate is one of the most diaphanous description. Since Clerk Maxwell's treatment of the ultimate thing as 'electric charge,' the imperceptible something-nothing called 'Ether' has come as near to being spelt 'Void' as thought and expression will permit. What we are certainly cognisant of in the trend of scientific investigation, in its present state of advance, is a deliberate approach to the consciousness of Space as the ultimate scientific reality.

As a matter of fact, the consciousness of space or void can never be annulled in the scientific mind. This is shown in the way scientific men express their conclusions on ultimate being. For example, the Ether or luminiferous medium has been conceived as absolutely incompressible. But light is propagated through it in waves. And it seems inconceivable that a wave should originate in an incompressible medium. Then we have Lord Kelvin expressing his opinion that it is infinitely improbable that ether should be infinitely incompressible. And it is evident that it is consciousness of space or void that compels such a view, as one wholly different from a consciousness of this ether-medium. No doubt, if Maxwell's theory regarding the electric nature of light be correct, vibra-

tions might be propagated conceivably "apart from any elastic properties that may be assigned to the medium." Yet, even assuming this to be true, so long as the consciousness of *substance* is present with such theories, the consciousness of space or void beyond it must persist likewise. We can always insist that if the medium is *substance*, or some *thing* it must be some *where*, i.e. in space. As Sir O. Lodge puts it, "No point in space can be thought of 'at which if a man stand it shall be impossible for him to cast a javelin into the beyond.'" An admission, indeed, which surprises us, especially when we have also the confession from the same respected authority that "science knows nothing of ultimate origins." For if this "beyond" of space is an *ultimate* consciousness of What-Is, we are forced to regard it as the ultimate origin of all that is. Nothing exists independent of this "beyond," and this "beyond" cannot be conceived to have been *caused*. It is self-determined. If, then, we could *conceive* an ultimate origin, it would not be so self-determined as this "beyond" is. That it cannot be conceived to have been caused is evident from the fact that if we assume a Cause for it, say, God, then we always have a necessary consciousness of this space 'beyond' *Him*, again. And so also for any imaginable Cause. Therefore, no *conception* of cause, origin, or anything else can transcend our consciousness of this "beyond." That is, we are compelled, whether we wish it or no, to accept this space-consciousness as our *ultimate* consciousness of What-Is, and as the grand *Fons et Origo* of all that is; itself the Uncaused.

The difficulty lies only in regarding space as *Something*! Once space is seen to be Being, and of genuine scientific value, and not mere 'nothing,' science will find the Perseus she seeks within this 'appearance' of invisibility. Meantime, Evolutionary Process shuts out all other considerations, and such as Bergson identifies Reality with developments and duration, with the inference that we still have an unfinished Universe, and a God not yet full-grown! But all this throws back the enquiry upon the Source of supply for motions and increases, and only the Void, Space, presents itself as the true Ultimate. However, anything but that! That is—'nothing!' "It seems impossible," says Prof. Pringle-Pattison, "for the metaphysical

mind to face the idea of a *growth out of nothing*, an advance in the content and value of existence by a series of accretions from the void." On the contrary, it is clearly the only possibility open to the human mind, seeing that consciousness denies *Process* to be ultimate being; denying it in the conscious 'I,' and ever affirming space-being as beyond all conceivable processes, motions, and forces whatsoever. These facts seem fatal to all such theories; consciousness being universally admitted to be our final arbiter.

21. It is the same in other spheres of research. Mathematics, *e.g.*, which is governed by laws of Quantity, seeks her strange triumphs in zero—or approximating zero—quantities. Cantor, Dedekind, Russell, and others, are names which vouch for the statement.

22. Philosophy in struggling as she has ever bravely done towards that ultimate goal which only can content the bottomless longings of her heart, attenuates even attenuation, and refines impressions to ideas, ideas to notions, and notions to A 'Notion,' which, like the air-bubble whose sides thin off to vacuity as the water-film gravitates to drops, transcends all transcendence as 'Nothing,' which yet, mark you, is 'Being' and yet again is No-Being, seeing it is only *where* Being is to be when it 'Becomes!' The gravitation towards the Space-Consciousness is on all hands very patent. But Philosophy refuses it as a datum of reason. She loudly affirms a consciousness of a 'self,' which is clearly no more than a *motion* of what-we are, and at bottom constitutes but an Idea, as heartily as any that floated athwart the mighty vision of Plato. We are conscious enough that-we-are, but we are never conscious of this 'self' by day or night.

23. Needless to say, the Space-Consciousness is a strong one in Theology. We do not require to remind the reader that the consciousness of Everything coming 'out of Nothing' is one which has played, and yet plays, an influential part in the panorama of the Creeds. Creation, God, Soul; at bottom, what is each in its content, when traced to the last consciousness of it, and named, Nothing, Gap, Void; or SPIRIT, or

Pneuma, Psyche,—what actual content remains with us save Space? Are not *breath* and the *wind* common figures of speech for them? We all admit them to be ultimates, but we also all agree that it is absolutely necessary, in interpreting the consciousness we have concerning them, to clothe them and cover them up under space-terms. We do not have a choice in the matter. Our strongest and last consciousness of these revered and holy things, urges a space-content for them with a force that cannot be gainsaid.

Indeed, no effort in any nameable realm of mind to think the Ultimate Being, ever shakes off the consciousness of Space. Plato's Ideas and motions of 'chaos' are inconceivable apart from the background of *Room*. Can we even hope to regard the scientific atom, electron, or ion, or electric charge, or ether, as our ultimate consciousness of what-is? Have not we all a deeper consciousness of *something else* behind and beyond them, or it, for which we have no term save space? Every movement of mind, whether it is called scientific, philosophic, mathematic, or theologic, is conditioned by this space-consciousness, ultimately. Whatever seems to be the inside content of our thought, a consciousness of space surrounding *that* content never fails to present itself as we think it.

24. This general view of the space-consciousness receives strong confirmation from philosophical thinkers whose special work brings them directly into conflict with theories of ultimate Being. In discussing the "principles of co-existence," and showing that "it is absolutely necessary that all substances in the world of phenomena" should "stand in a relation of complete community of reciprocal action to each other," we find Kant saying, "My intention here is by no means to combat the notion of empty space, for it may exist where our perceptions cannot exist, inasmuch as they cannot reach thereto, and where, therefore, no empirical perception of co-existence takes place. But in this case it is not an object of possible experience." Kant has a consciousness of "den leeren Raum," 'empty space,' which yet he avers to be "for all our possible experience no Object" ("er ist aber alsdann für alle unsere möglich Erfahrung gar kein Object") (K. d. R. V., *Philosophische Bibliothek*. Band 37, p. 246). He could believe space to be

beyond all Objectivity, and yet not be ultimate being. In actual content of consciousness, Kant does not really include space in his concept of Being.

25. Prof. Wallace, in his valuable *Prolegomena to Hegel's Logic*, and interpreting Hegel's thought, says, "The first part of Logic, the theory of Being, may be called the theory of unsupported and freely-floating Being. We do not mean something which *is*, but the mere 'is,' the bare fact of Being, without any substratum." Here we are to take Being as something not objective in the first part of the "Logic," but still as something which is beyond objectivity. Yet it 'is,' and clearly this is intended to mean *that* which is the supremely furthest consciousness possible to us. Is it possible then to regard it as differing from Kant's 'empty space'? It is, we are told, "without any substratum," and yet space is always that persistent and irreducible consciousness which is 'substratum' to all else which we can conceive substrately. We recognise, of course, that this is the consciousness out of which Hegel built his oracle "Being and Nothing are the same," and as he, differing from Kant, would not admit that Space was even 'Form,' and was bound to pass beyond the veriest hint of objectivity, he left himself with no resource save to designate this consciousness as poor and abstract, contemptibly abstract, and, as a category, the nullest of nulls! Hegel, indeed, has never the least doubt of the presence of this consciousness, but he flatly refuses for it all *concrete* worth. It is far less, he assumes, than, for example, the zero of mathematics, which necessarily has a concrete value equal to its relative unit, whatever content the unit may be assumed to possess. It is to Hegel 'emptiness' *without* relation, having no relation to anything that might be. It cannot be brought under thought, and therefore is not Real, for to Hegel, only the Rational was Real, and only the Real rational. Yet, *mirabile dictu*, he found this consciousness in himself, and it was his ultimate consciousness, indestructible, irrepressible, deforceable by no force of thinking, and yet was not concrete! One wonders how he ever obtained a conscious conviction of Being *as* concrete, independent of this consciousness. We shall see that he never in all his system ever reached concrete Being.

26. The space-consciousness is frequently referred to by Prof. Pringle-Pattison, and we are always more and more surprised that he is contented to leave it outside of the data of his judgments upon Being. As an example of this, he says, "If we could really contemplate existence from the point of view of the Absolute, doubtless the derivation of the finite world might not be so inexplicable; but we never do reach that specular mount. When we attempt to assume such a standpoint, the result is, as with Spinoza, simply *emptiness* (our italics). Abstracting from the finite, we have nothing left within our grasp" (*Man's Place, etc.*, p. 126). The professor refuses with Spinoza to regard this consciousness of "simply emptiness" as a consciousness of any value. Yet not a consciousness can compare with it, for an instant, for irreducible insistence of itself as what-IS. If the so-called Absolute is ever to be found, which, as being always put in *relation* to the 'finite,' is of course no Absolute, it is here where it must be settled. For nothing so affirmative of absoluteness is ever given us in any other consciousness. It is the Ultimate Consciousness. The professor has *this* consciousness when he has nothing else left. He is confident that if everything finite were swept away, "we have nothing left within our grasp." And yet, clearly enough, we have this consciousness of nothing left! It has the full value of *be-ing* when everything else is swept away. It is concrete when everything else is mere abstraction. This consciousness *cannot* be abstracted. It is without doubt an unrelated consciousness, but this is just what we expect in a consciousness of Absoluteness. Finitude disappears in it beyond the slightest possibility of recall.

"Simply Emptiness"; SPACE! Spinoza, and Kant, and Hegel; each of these great thinkers, whose shoes we are not worthy to unloose, found this consciousness remain indisputably the *last* consciousness. And each regarded it as no consciousness of concrete Being, and as useless for the explication of What-IS. And it is here that we discern that to possess a consciousness and to place a true value upon that consciousness are quite different things. It is, indeed, only a *preliminary* part of philosophy to lay bare a consciousness. To *value* it is her true work. For, as Principal John Caird put it, "Philosophy, along with other things, comes to an end, in a *prin-*

ciple which reduces all thought and being to nothingness" (*Spinoza*, p. 144) (italics ours). There is nothing so true. It must always lead straight to a consciousness of Space. But this is just where true philosophy really begins in the *value* which is found in this Nothingness. Is it a null, or is it everything? 'A null,' said Spinoza, Kant, and Hegel. Spinoza had indeed to invent an abstract "substance," Kant an abstract "thing-in-itself," and Hegel an abstract "Becoming," in order to get *Something* to philosophise with! This 'Something,' again, must be '*assumed*,' it is yet supposed. "Being," says Prof. James, with all the modern light to guide him, "remains a casual and contingent quantum that is simply *found* or *begged*" (italics ours). He then asks, "May it be begged bit by bit, as it adds itself? Or must we beg it only once, by assuming it either to be eternal or to have come in an instant that co-implicated all the rest of time?" (*Some Problems of Philosophy*, p. 189). Yet it is staggering to an ordinary mind that such 'Something' should be conceived either to come or to 'become,' to be either 'substance' or a 'thing-in-itself,' to be either quality or 'quantum,' to be either first thing or last thing, and yet that the space-thing into which it was to come and without which it could not be conceived to 'come,' should be regarded as of not the least account in the question. Yet Prof. James declares that "the best definition I know (of Reality), is that which the pragmatist rule gives: 'anything is real of which we find ourselves obliged to take account in any way.'" Now, every one of the writers whom we have quoted finds himself obliged to take account of this Nothing, this Space, as his last consciousness of anything; yet it is not 'real.' It is not 'Being!' What is it, then? Can we venture to totally ignore this consciousness? It is certainly the most assertive of all.

But as this reality of the existence of the space-consciousness as the ultimate consciousness in all men is so vital to our position, we must still give other witnesses to support the statement. "It is constantly forgotten," says Prof. Wm. Knight, "that in this controversy the admission that *some kind of being*, or substance, must always have existed in the universe, is the common property of all the systems of philosophy. Materialist and idealist, theist and atheist, alike admit it; but

its admission is theologically worthless. 'The notion of a God,' says Sir Wm. Hamilton, in his admirable manner, 'is not contained in the notion of a mere first cause, for, in the admission of a first cause, atheist and theist are at one.' So far as this argument can carry us, *the being assumed to exist* is therefore, a blank essence, a mere zero, an everything-nothing. Nature remains a fathomless abyss, telling us nought of its whence or whither. . . . That something always *was*, everyone admits. The question between the rival schools is as to what that *something was*, and *is*" (*Philosophy and Literature*, 174) (our italics).

27. So also once more Prof. Wm. James tells us, in his book quoted above (pp. 40-41), that when confronted with the problem of Being, "philosophy stares but brings no reasoned solution, for *from nothing to being there is no logical bridge*." "Being in general, or in some shape, always was, and you cannot rightly bring the whole of it into relation with *a primordial nonentity*. Whether as God or as material atoms, it is itself primal and eternal." And as to when it all began, "since we now witness its end some past moment must have witnessed its beginning. If, however, it had a beginning, when was that, and why? *You are up against the previous nothing*, and do not see how it ever passed into being." That is to say, Being and Nothing are two things to James (italics ours).

These two able thinkers clearly admit that all men who ponder upon the *fact* of Being confess it to *be* a fact. But whenever thought concentrates upon the Fact, *it reaches Nothing!* This 'Nothing,' then, is of no account! But we cannot *begin* with nothing, it is assumed. We must have 'Something,' and *from* this no-account Nothing to Being "there is no logical bridge."

28. The point here, once more, is the *value* placed upon this consciousness of Nothing, or Space. Clearly, to Philosophy, this nothing is *not* Being. It is a—Null; of no value absolutely. Being is Something. It is attested as such by every consciousness. But this Nothing is *not* Something. Yet it attests itself as That-which IS. Prof. James cannot even doubt that one may *not* have this 'nothing' to be always "up against." He thinks

that Being must always have had "some shape," but not this 'nothing'-shape! If Being would only come to us in any shape but this 'nothing'-shape, it appears we might accept it as Being. Being cannot be a "primordial nonentity!"

From being regarded as of no account, this Space-Consciousness is sometimes treated in a spirit of faint jocularly and mock alarm. "Beyond experience, in short, all is and must be, for us, *absolute emptiness*, and whatever 'sail-broad vans' we spread for flight, we drop at once plumb down, like Milton's Satan, in *a vast vacuity*" (*Man's Place, etc.*, p. 150) (italics ours). Discussing H. Spencer's conception of "Being without any determination," Prof. E. Caird says, "We cannot grasp it as a productive principle which explains difference and at the same time overcomes it. It is the dark in which all colours become grey. When we reach this unity, it only remains for us to lose ourselves in it" (*Evol. of Relig.*, i. 122). And Prof. Wallace wistfully muses on the fact that Philosophy "sometimes craves for utter union in the fullness of Being." But, he says, "Such a fullness is the unspeakable and the vain—which we may picture as the apathy of Nirvana, but which is the absorption of Art, Religion, and Philosophy—the *cease of consciousness and an abyss*. We may call it—it matters not—Being." He cries, "Give us a standing-point, and explanation is simplified." He does not believe a 'standing-point' can be found in "an abyss," *i.e.* the consciousness of Space. He says, "the prospect is too horrible to continue further, *and face the Gorgon's head in the outer darkness, where man demudes appearance in the hope to meet reality*" (Proleg. to Hegel's *Logic*, pp. 157, 464-65) (italics ours).

Leucippus was less despairing, we think, and was much nearer the truth. "He held that what is, is no more real than what is not, and that both are alike causes of the things that come into being, for he laid down that the substance of the atoms was compact and full, and he called them what is, while they moved in the void which he called what is not, but affirmed to be just as real as what is" (*Burnet's Early Greek Philosophy*, 2nd ed., p. 384). Now here is a veritable consciousness of space as a 'vast vacuity,' as a 'unity' in which we may 'lose ourselves,' "an abyss" which "absorbs Art, Religion, and Philosophy," and yet it is accounted as a Gorgon's head and a mock reality!

29. Yet to simple thought, all Being must stand upon Space, if it stands anywhere. Is there really any other thing for it to stand upon? The great Universe seems to sleep in its arms as a child in a cradle. The vast Universe, ourselves and all there is, is in no ways terrified at losing itself in this 'vast vacuity.' It is in actuality the widest word for *Home*. Why are we to affirm sun, moon, and stars, and all that the force of gravitation conjoins, to be Being, while this Space is to be accounted *not* Being?

Philosophy, it seems, must clutch her 'subject' and 'object' at all hazards, and condemn the undetermined Abyss, because forsooth it only determines the consciousness of IS which underlies ALL that is, and which cannot by anything be absolutely negated. How often does Prof. E. Caird tell us that Being is that "of which nothing can be said except that it is?" As if this were the last utterance of our despairs! As if *more* can be said of anything! IS, is surely the first and last affirmation which counts for anyone or anything. Strangely enough, such philosophy is certain that 'subject' and 'object' are real. Yet, is it not the fact that they are just our infinite botheration because we are never wholly sure that they *are*? We think it is their Unity that really IS. Philosophy is being constantly pushed into the "abyss"-consciousness of Space, under the strongest conviction that it IS; our deepest experience is of this Abyss; it is the ultimate consciousness which we have of What-we-are; and yet, it is not permitted to come into our judgment of What-IS!

30. Perhaps it is too soon yet to assert that the true course of Philosophy, as far as its affirmation of the ultimate fact of consciousness is concerned, went completely astray after Hume's great contribution. He really entered himself, and stated the truth of what he saw. He was conscious, that is, of *Motions* in himself which we all agree to call Feeling, Will, Thought, or as he put it, 'impressions' and 'ideas.' That was his experience. It is yet the experience of every man. It is not the whole of our experience; but Hume was right so far as he saw. It is completely different with Kant and Hegel. They neither saw, nor had the smallest experience of a "thing-in-itself," or of an absolute "Notion." Nor has anyone yet. These were dug

out of fancy and the logical dialectic, and although the systems of logical superstructure built upon them are the pride of European Intellect, Truth is not to be found in their foundations; and already they are becoming only magnificently cultured monuments of historical curiosity.

Kant indeed did enter into himself. It is the first step in philosophic endeavour, for an unpsychological philosophy is like a Christmas tree, beautiful and green, perhaps, as other trees, but without roots, and bearing artificial fruit. Kant then found the consciousness of space to be the most irresistibly assertive consciousness of his experience. He found that he could think-out, or away, everything from his consciousness, but he could not perform this feat with his consciousness of space. This was his experience. To negate this consciousness was impossible. Space is the grand perplexity to Kant. He is constantly recurring to it. It is so experientially real, but it is his despair what to do with it. It is emphatically the 'empty sphere' to him. He freely acknowledges this great consciousness. "Beyond the sphere of phenomena, all is (for us) a mere void" ("und der Umfang ausser der Sphäre der Erscheinungen ist—für uns—leer"). (K. d. R. V., *Phänomena und Noumena*.) "Mere void" was not Reality to Kant.

Space is to him mere 'form,' and of little account. He refuses to regard it as a consciousness of ultimatum. That which is ultimate for What-he-Is, is a fanciful Something 'in itself' *beyond* space! Space itself as 'form' is conceived to ascend out of this Something beyond itself! This Something is assumed to exist where there is *no* space. His consciousness of Void is his ultimate consciousness, he confesses, but—there must be Something beyond it! This is where Kant's fancy begins to play. He has no experience of this Something beyond space. Not the smallest. Nor has anyone. But we easily see his dilemma. 'Soul' was a real "*thing*" to Kant. It could never be identified with Void! And he is determined to preserve this theological "*thing*" at all costs. Even if it is a mere algebraical x , he will preserve it. So he places it beyond earth, sea, sky, or Matter. He places it beyond space; in a space-by-itself if anyone cares to try to imagine such a monster. It is to be a *Ding-an-Sich*!

Kant, that is, clean against all rules of reason, imported a

theological "thing" into the data of his philosophical judgments, and as this "thing" is theologically dissociated from even 'God,' and certainly from all the Universe, and as he accepted this theological judgment as fact, so he persisted in asserting SOUL and SPACE to be sundered; and he thereby inevitably rent Thought and Being from each other, and left his Universe cleft in twain. He did this in the teeth of his experience that a consciousness of space was his ultimate consciousness, 'wholly empty' (ganzlich leere), 'a blank consciousness' (ein blosses Bewusstsein). He had no consciousness so terribly in earnest in affirming what-he-was, and none he chose to value less, as of *no* account.

And as Kant mis-read and mis-valued the ultimate consciousness of what-he-was, so Hegel mis-read and mis-valued the ultimate consciousness of what-ALL-IS. We have sketchily seen that Hegel is so obsessed with the consciousness of space, as the fundamental consciousness, that he must needs accept it as the $\pi\omicron\upsilon\ \sigma\tau\hat{\omega}$ of his system of Thought. But so valueless is it to him that he compels himself to believe it to be the most pitiful abstraction of "Being" before he will proceed to risk any dialectic structure upon it worthy of his own and the world's respect. He must needs scorn it even as "utter abstraction, total emptiness—the negative of every image, feeling, and definite thought." Yet this Space-consciousness is the true *prius* of everything that can be thought or said. Its utter elimination of every "image, feeling, and definite thought," is what gives it its abounding value. For as such, it is the Real that supremely negates *everything* but itself, and thus, through absolute negation, affirms itself as the Everything on which, and out of which, all becomes that IS. Hegel, we are convinced, but saw the 'back-parts' of this absolute consciousness, and failed to include in his synthesis of Being the one *fact* which had power to give that synthesis validity.

This is apparent at once when we ask, *Where* did Hegel obtain the consciousness that underlies the dictum, "Being and *Nothing* are the same?" Where, but in himself. It is his ultimate consciousness of What-IS. *That* is a fact which he did not create. What he did create was the *value* he put upon it. To him it was "emptiness;" null; of no use! Yet, it was the one consciousness affirmed to him as *real*, and was the

last one he should have counted abstract. His so-called concrete "Becoming" was less real by the very fact that it was conditioned both as *motion* and as *substantia* in his consciousness of this "Emptiness," this Nothing, this Space. Before he could even postulate his BEING, NOTHING, and BECOMING, he had first to postulate Space. For no thought can *move*, and nothing can be *posited*, until the consciousness of space is present.

Therefore, having despised this Ultimate Consciousness, his "Absolute Notion," however absolute in its Unity it might be, was a being quite apart and distinct from Space, in our consciousness of both, and consequently, his Universe was as much cleft in two as was that of Kant. His "Absolute Being" was not *sole* Being. There were still Space *and* this Absolute! And while this remained, not even his herculean powers of dialectic could effect a conjunction of his system and Nature, Life, and assured Reality, as we all think them under these terms.

31. We venture now to conclude that the space-consciousness, from first to last, has been excluded from every philosophic synthesis of Absolute Being. Psychology, also, yet debars it from the throne-seat of all we cognise, although it seems to be worth all the other facts known to the human mind, being indeed the fact without which all the rest are crippled and rendered nugatory. All psychologists nevertheless assert that such a consciousness is present in us, albeit some are inclined to maintain with Parmenides that there is no such 'thing' as space, an assertion which is quite intelligible, seeing that space is never determined as any '*thing*' to our consciousness. Literature, in general, abounds in affirming the space-consciousness, and the popular mind has no question with regard to its reality. Scientists of every name recognise the 'Void' as a bare fact. All the great Religions have a profound reverence for it. It is vivid and necessary in the cosmogony of Genesis. Job notes it as the 'Nothing' on which the earth is hung, and over which the north is stretched" (xxvi. 7). It is the Ginnunga Gap of the Scandinavians, out of which grew the roots of the Iggdrasil Tree that supported the Universe, as we see it. Is it not, at bottom, the *Nirvana* of the Hindus? Hesiod's

Theogony seems founded on it. His conception of 'Chaos, says Prof. Burnet (*E. Gr. Phil.*, p. 8), "represents a distinct effort to picture the beginning of things. It,"—Chaos—"is not a formless mixture, but rather, as its etymology indicates, the yawning gulf, or gap, *where nothing is as yet*" (italics ours). That is, 'Chaos' is a genuine, though fanciful, religious fabrication built out of the consciousness of space. And it is evident that, in this universal though unintentional tendency to seek the meaning of Origins in this consciousness, there is an indication that far from being 'empty,' and 'blank,' and 'bare,' and of sheer null-value, it is, in reality, the most supremely full and valuable consciousness possible to us. Kenosis is Pleroma.

32. We now come back to the question of the Test of Truth. What, then, *is* Real to us? Many say, "Experience is our true test of what is Real." "Experience," says Prof. Bosanquet, "may be said to begin with the certainty that 'there is Somewhat,' and the postulates of knowledge do but express in abstract form the progressive definition of this 'Somewhat'" (*Logic*, ii. 206).

Now, in this 'Somewhat,' which is said to be 'certain,' we have simply an abstraction. It is a totality which has no connection with our ultimate consciousness of anything, in reality, until we fill the term 'Somewhat' with our consciousness of Space. For this consciousness is, as we have seen, the *sole* consciousness which gives absolute certainty of What-IS. All else is mere flux and uncertainty. In actual experience, even the expression 'I AM' when it means "Self" gives only a content of abstraction. It gives nothing *certain* to knowledge save a vague generality. But when we fill 'I AM' with a content of Space-Being, then, for the first time in our experience, we have true knowledge, not of an 'I AM,' but of WHAT-WE-ARE. The consciousness of Space and what-we-are is one. *We find it impossible to think them differently.* For it has been shown that there is no consciousness equal in power of Reality-Conviction to this age-long consciousness of Space, Void, Gap, Nothing; and that *this* is the ultimate consciousness of what-we-are, as true experience, and consequently, that what-we-are is affirmed whole-being with All-that-IS,

Not *every* experience, therefore, can yield an absolute certitude of reality. Nothing is ever certified absolutely real till it is certified *to Be*. And only *Space certifies Being*. All else that comes into our consciousness points away from itself. All *flows, changes*, and is impermanent and, consciously, *not* absolute in itself. Consequently, 'Self-Consciousness,' as it is set forth both in philosophy and psychology, does *not* give any guarantee of absolute certainty of Reality till this 'Self' is conscious of being Space. For example, we have such statements as the following, "Self-consciousness is the living experience of unity in diversity." "The fundamental nature of experience may enable us to explain derivatively any spatial feature of experience, but that fundamental nature itself must be learned from experience and simply accepted" (*Man's Place, etc.*, p. 115). "Our own reality, that sense of our life which we at every moment possess, is the ultimate of ultimates for our belief, 'As sure as I live'" (Prof. James). And so also Hegel's words, already quoted, "in order to accept and believe any fact, we must be in contact with it, . . . we must find the fact united and combined with the certainty of ourselves."

Now, the very terms employed here are impedimental. "In contact with" fact, is not allowed by science, which denies that anything can be absolutely in contact with any other thing. One thing only comes as near to another as its nature will permit it. "Unity in diversity," consequently conveys only a conception of *things rolled up together*, but never possibly near enough to be the *same* being. In the 'unity' so effected we always have the possibility of diversity breaking out again from the 'unity.' But, indeed, the fact that one thing is required to certify another thing, *as being*, only drives back the question to "Who certifies the certifier?" "Who or what certifies the fact of being for the 'Self'?" No truth which is *absolute* in our consciousness of it should require testimony as to its being. It should be self-certified, and thence certify all else that is. The thing that requires to be certified as true and real by some other thing is by that very fact not absolutely true or real.

33. Prof. Bradley's "absolute criterion," viz., "Ultimate reality, is such that it does not contradict itself," runs close to H. Spencer's 'Universal Postulate,' viz., that a thing is only

certified as real when its negative is inconceivable. Both resolve themselves into a question of *the power of Thought*. Now, to say always that *this* is Appearance and *that* is Reality, assumes that we must forever have the Two things to decide upon, and the one to certify the other to be true. We postulate Reality, and this connotes Appearance or Unreality. But clearly, we could not judge between either unless we possessed a power of thinking which is independent of what is judged. There is evidently a vantage ground which consciousness occupies apart from these judged conclusions. And it must be one in which "Either—Or," is an impossible judgment.

Otherwise, we could not decide that, when the absolute or ultimate Reality is found, we could *not* contradict it, or that it did not contradict itself. Now, without the consciousness of space as being what-we-are, this impossibleness of contradiction is itself impossible. We say 'I Am,' and then assume that we cannot contradict such Reality, or say "Non-being is impossible to me." The whole of this assumption, however, tumbles to the ground whenever we admit that we have not originated, begun, or created ourselves. For as soon as we admit that we are not self-created, then the possibility of being uncreated or unmade, enters our consciousness likewise. "I am" is then seen to be but a *relative consciousness* to the consciousness, "I was not," and "I possibly shall not be." We are then as 'Selves' mere things of flux and change, and our fancied absolute Reality is then chimerical. The many long controversies regarding the annihilation of the 'soul' at death prove that this consciousness of existence-contradiction is possible. In such case, What-we-are is not certified the impossibility of Not-Being. The conception of Nirvana is, of course, but another form of the same consciousness. On the other hand, when we stand upon the consciousness of our own being as identically our consciousness of space-being, we are no longer bound by the decisions of dialectical tugs-of-war, Negative *v.* Affirmative; for then our consciousness of space-being admits of no differentiation absolutely, and therefore of no possible questions as to beginning or ending, making or unmaking. We cannot conceive space to have been created; to have had beginning; or to be possible of decreation or ceasing to be. Is, is the sole and only consciousness given.

Spencer's 'postulate' has, of course, its value. It is a forcible enough conviction, and good enough for all common purposes of argument, but it never shows us where the force of affirmation of being arises out of the weakness of thought-negation, and what it is that compels thought to be so negated in its wild career against everything. How does our thought or consciousness derive a new power to assert the strong affirmation of reality just at the very moment when it is dead beat to think more? For it is the same power of thought that must bring back an assurance of our reality which has been reduced to helplessness in a contest of conceiving. What is it that reduces thought to complete and ultimate inability, and yet gives it at the same time a power to declare a conviction of reality than which the human bosom holds no greater? In short, does it lie within any conceptive 'Self' to guarantee its own reality, and is this self-created certificate of absolute reality absolutely infallible?

But even if this 'criterion' of reality could guarantee the absolute reality of the self, for itself, could our consciousness of our self also guarantee the absolute reality of everything else that seems so real to us? Prof. Bradley has at great length proved that we do not necessarily have a consciousness of reality in the mere consciousness of 'Self,' as we at present understand 'Self.' The reason is that whenever we are conscious of this self as an 'object' of thought and consciousness, we at once bring it under the same category of uncertainties and conditioned things as all other objects of the mind. It thereby enters the everlasting 'flow' of all instabilities, and then a consciousness of 'Self' is entirely void of any absolute reality.

34. For reality, we must first find the consciousness which does *not* permit the possibility of "either—or," 'I am,' 'I was not,' 'I may not be,' "*this is reality—that is unreal.*" Now, all these relativities are wiped out absolutely in the consciousness of Space. We can say absolute *and* relative, self *and* not-self, one *and* many, mind *and* matter, reality *and* appearance, truth *and* falsehood, and many more, but we cannot say Space *and* Unspace. And the consciousness of Space alone gives this absolute self-affirmation of Being. *It certifies itself*

as Being, independent of any testimony from any Other. "Even if I bear witness of myself, my witness is true," was also the consciousness of "I am" in the Master (John viii. 14). And it is because we have no other consciousness of what-we-are than that of Space, that we also have the same self-affirmation of absolute being, and that we have the same consciousness of whole or unrelated being when we say 'I.' But only as space-being can we say 'I have always been, and I shall always be.' *The consciousness of self-affirmation and the self-affirmation of Space, is one consciousness of Whole-Being in which there is no possible consciousness of part or parts.* We cannot say "Space was created," or "Space shall end." We always finish such efforts by finding ourselves and space same-being, or Whole. Is, therefore, is the sole possible consciousness of Space. It is affirmed with all negation negated, absolutely. It also renders it impossible to predicate of what-we-are as either past, present, or future, for these predicates cannot be applied to space. It is a timeless consciousness. Moreover, we cannot affirm point or part as possible in this space-consciousness, for points, parts, seconds, minutes, hours, exist *because* we have first assumed ourselves as beings *apart* from space, and so of such division as being absolutely real in its own nature.

At first sight, this does not seem to be any other than Spencer's "Inconceivableness of the negative," and Bradley's "Reality does not contradict itself." There is all the difference, we think, between reality and abstraction. The 'inconceivableness of the negative' of *what?* *What* reality does *not* contradict itself? Neither Spencer nor Bradley gives us a concrete case. There is only the utterance of a consciousness that has not reached solid ground.

The defect underlying the criteria of reality given by Spencer and Bradley is analogous to the defect which underlies the assertion of Spinoza's "Substance." He said this 'substance' was "That which is in itself and is conceived through itself": a consciousness which unites what-Is with what-is-conceived, or Being and Thought, but which also unites them *in abstraction* and not in anything which *affirms its own concrete reality absolutely.* Now, this consciousness of 'Substance,' of uncontradictable 'Reality,' and of what cannot conceivably be negated, ought to be as much a substance, a reality, and

an unnegatable fact to our *Senses* as to our *Thought*. And it is this demand of our nature for what we would affirm to be absolutely Real, that is abundantly supplied by our consciousness of Space-Being. It is as real to sense as to thought. Our whole nature finds itself taking space into its accounts, and pre-supposing such being in every thought, feeling, and conation, and assenting to its fulness of content in the ultimate consciousness of what-we-are. This also is vouched as being our completest experience (§ 40). As experience, indeed, it far surpasses the 'experience' of Hume or Kant, or of J. S. Mill, for it includes an experience which must have anteceded Time, even as it is an experience which rises above the possibilities of the Future, and assumes an independence of futurity. For Space has no Past, no future, and knows no change.

35. From this position it must be evident also that, until we accept what-we-are as Space-affirmed Being, we shall always have a blurred vista of the so-called "degrees of Truth." For in all else save the Space-Consciousness, *absolute* truth does not exist. We first see things to be true and then detect them to be false, ultimately, in an everlasting kaleidoscopic vision. But for the Space-Consciousness, the false and true, devil and God, would persist in an eternal relativity which it would be impossible to annihilate. It would also be impossible for anyone to conceive that it had ever been different in the past, or would be different in the future. The conception of Whole-Being (which is much more than Unit-Being) would be also impossible. But there are no possible degrees of Truth in our consciousness of Space. It is truth Absolute, or, as we prefer it, Whole. And we also find that the same consciousness holds good for what-we-are. What-we-are conscious of being is never truer at one time than it is at all times. It does not grow, fill-out, thin-away, become dim, or shrink. There is no change in it, in short. It is always what-we-are. And certifying what-we-are as being, we inevitably certify what-we-are as Space. Any other judgment rests upon uncertified conceptions.

36. The consciousness of space, also, obliterates all the

provoking 'difference' that persists between Reality and Appearance. Space *never* appears. We are only conscious of its absolute or whole Reality. It never comes into the crowd of 'phenomena.' We do not *see* space, though it is the first condition of all our seeing. And so likewise with all our senses. Space is *not* Appearance. It is impossible to bring it under that category. Hence all relativity between Reality and Appearance disappears. And it is the consciousness of man as *being Space* that makes it impossible for him to regard himself as an 'object' or an 'appearance.' In the sure consciousness of his ultimate being as space, man can affirm truly beyond all possible contradiction, "I do not appear," "I am not Appearance." It is here also where his consciousness of Absoluteness is found without its 'relativity.' He is never conscious of being in 'The Flow' of the All, nor as having been *Caused*. For Space has no Relative Being 'over against it.' It gives Isness to all that is. And if man had never found this consciousness of Absoluteness or Wholeness in his own being, he never could have even conceived it for anyone or anything else.

We then have but a Whole consciousness of *IS* for ourselves, (1) Of Reality, which is without any possible consciousness of being Unreal; and (2) of affirmation of being, which is without any possible consciousness of negation. For our consciousness of space neither allows us to say, "It appears," nor "It is not." And if we could not apply this consciousness first to ourselves we could never apply it to anything. Self-affirmation and self-existence are, on this basis of Being, perfectly rational and intelligible for ourselves. For we have not the remotest consciousness of being *sustained* in Being, but as simply self-existing Is, in the same way that we conceive space as self-existing. What-we-are always yields the same consciousness which Space does (using dual terms for expository purposes).

·37. It follows that the further we carry our thinking from the space-consciousness, the more completely must we determine our conclusions in falsities. Every conception of an 'object' is, for this reason, untrue to the extent that space is shut out from our judgment of it as 'object.' When we

contemplate an object, say, a tree, we have to shut out Space, as a consciousness, before we can objectify it as being a tree. As soon as we admit space into our judgment of the tree; that is, discern what-is among what-appears, then the 'tree' is no longer in existence. Only Space Is. And the test of the truth of this judgment is found in reversing the process. If we try to reduce Space *as the thing possible of change*, in order that the 'tree' may stand ultimately as the Absolutely Real, we find our attempt foolish. And any object whatever would be found to change in contrast to the absolute unchangeableness of Space. Space does not "Flow." But all else does.

Prof. James, delivering himself on this crucial point, says, "The whole distinction of real and unreal; the whole psychology of belief, disbelief, and doubt, is thus grounded on two mental facts—(1) That we are liable to think differently of the same. And (2) that when we have done so, we can choose which way of thinking to adhere to, and which to disregard" (*Psych.* ii. 290). Now, we can *not* think differently of Space. And this fact settles both of the Professor's criteria of belief, disbelief, and doubt. And our consciousness of being space also explains why it is that, as he says, "that sense of our life which we at every moment possess, 'As sure as I exist,' is likewise our uttermost warrant for the being of all other things" (ii. 297). In as far as we are conscious of Space-Being as being *the fundamental being for all that is*, we *must* affirm the reality of all that is. And it is in this way that we are able to affirm all that is, to be as real as we are conscious of being ourselves. It is the consciousness that all being, our own being included, is, *at bottom*, Space-Being. And in such a consciousness, concrete and natural beyond every experience of the concrete and natural, we have a true assurance of Whole-Being, but never a vestige of a consciousness of *diversity* in Being. Such a consciousness never gives us an experience of having been diverse and *then* united, or of having been united under conditions of possible diversity again. What-we-are is whole with all that is.

We obtain, then, from this consciousness a far fuller content of 'Self' than is possible to the 'Self' of philosophical systems. Indeed, what we have always to remember *now* is that when we are conscious of what-we-are, we are never conscious of an 'object,' a *Thing*, or a Something *in* space. We are never

conscious of being cut off from space, but only of being space. Our ultimate of ultimate experiences is an experience of space, and *not* of a 'Self.' The 'self' of philosophical systems, and of consciousness as explained by psychology, and as the ultimate content of thought, is a mere abstraction and spectrality, and cannot be certified as real on any basis of rationality. The philosophical 'self' must be now looked upon as the mystical 'thing-in-itself' for which Kant built a magical temple, in the innermost shrine of which he set up this *x*-Idol, rearing the pillars 'noumenon' and 'phenomenon,' like Boaz and Jachin, before its enchanted portals.

But, again, we call attention to the fact of our loathing to accept this position, because of the imaginary *zero*-ness of the Space-Being. We assert our consciousness of what-we-are as space-being, and that all motions of consciousness and thought, such as feeling, willing, seeing, hearing, etc., are conditioned ultimately in our space-being, and then we are condemned as taking away everything from our Self. We only leave us Nothing! It is the very opposite of this. We are showing the true *value* to be placed on this space-consciousness as not null-being but Whole-Being, and to give what-we-are that Immortality of which we *cannot* think differently, nor choose of it what to accept and what to throw away.

Our consciousness of 'Nothingness' is never a consciousness of the Unreal, although this is sometimes maintained. For example, Prof. F. H. Bradley in explaining his view of the 'Absolute,' says, "A thing is real when, and in so far as, its opposite is impossible. But in the end its opposite is impossible because, and in so far as, the thing is real. . . . Now, in the case of such truth as we have called Absolute, the field of possibility is exhausted. Reality is there, and the opposite of Reality is not privation but absolute nothingness."

"The field of possibility is exhausted," it is believed, when we are left with the consciousness of "absolute nothingness," which is declared to be "the opposite of reality." Yet this consciousness of "absolute nothingness" is just the consciousness, the *only* consciousness, which we always, without exception, find it impossible to negate, deny, or reduce. We are conscious of this 'nothingness' when we are conscious of nothing else! Whatever we think, cogitate, remember, pre-

vizualise, or admit within consciousness, this consciousness of space is always *there* before them, underlying, surrounding, and conditioning them, while itself cannot be conceived as conditioned. This is the Reality that has no possible 'opposite.' 'Privation' is a characteristic of everything called 'real' save this Reality. It can have no relative 'Unreal.' It always remains, as we must say *ad nauseam*, as the ultimate consciousness of what-we-are, the *sole* consciousness we possess of IS, the real, the true, the unchangeable, the permanently immovable. How, may we respectfully ask, did Prof. Bradley come to have such a consciousness of "absolute nothingness?" Where, but in the consciousness of himself? It is not found in the heavens nor on the earth, nor in anything phenomenal or cosmical. It is this consciousness of "absolute nothingness," indeed, which *resists* everything, and which is the root consciousness, as we shall try to show, of all we conceive to *resist*, and is thereby *our root consciousness of Almightyness* itself. It is, as a consequence, the absolute Everything in its "absolute nothingness," the Absolute Affirmation, the true categorical imperative of Being.

It is this "absolute nothingness," this field of *all* possibilities, which we believe that the Sphinx-Spirit of philosophy, knowing no despair, joyfully contemplates. Enthroned on her everlasting seat, hers is the Space-Vision. These forms of Earth and Time, of Flesh and Stone, profit but 'a little while.' All Flows. The heavens and the earth pass away. For so (if we may be permitted the usual personal terms) the Eternal, in His endless Kenosis, empties Himself, and reveals thereby His inexhaustible fulness, His Space-Being, the more.

CHAPTER III

SPACE AND OBJECTIVITY

38. We may now be permitted to outline in brief the conclusions which the facts of our argument seem to warrant us in offering.

- I. Our consciousness of what-we-are, and our consciousness of space, is an identical consciousness of Whole-Being.
- II. We cannot, therefore, think differently of what-we-are than of what-space-is.
- III. This whole-consciousness of space, and of what-we-are, gives only the simple consciousness, IS.
- IV. In this simple consciousness, IS, every consciousness of Reality, or Truth Absolute, as well as of all relativity, absolutely, is composed and concreted. We may call it the supreme idiom of Space-Being.
- V. Therefore no consciousness of absolute reality or Truth, nor any consciousness in which qualification is affirmed, is possible except in, by, or through the consciousness of space.
- VI. Therefore every conception or perception which is detached from this space-consciousness, and held in the mind as something independent of space, will by that fact be limited, *i.e.* Objectified, and will be true or real as such only in as far as the consciousness of space is retained in the qualifications of its objectivity.
- VII. Consequently the nearer, or the more absolutely, a conception or perception identifies itself with, or exhausts its objectivity in, the space-consciousness, which admits of no difference, relation, or qualification, the nearer will it approximate to Whole-Being in our consciousness of it.

39. If this view is tolerated meanwhile in the interests of clear reasoning, it will be evident to the reader that we take up the problem of philosophy by asserting its highest fact, Consciousness of Whole-Being, in which there is yet no vestige of parts, instead of consciousness of relativity, qualification, part, or object. Consequently, neither the Ptolemaic nor the Copernican standpoint of thought can avail us, seeing that all conceptions of centre and circumference are absent in our consciousness of Whole-Being. The grand aim of philosophical endeavour, ancient and modern, has hitherto been directed towards Unity, Absolute Unity, from an assumed unquestioned and unquestionable reality of relativity, difference, parts, phenomena, or appearances. Moreover, the fact of the latter has been held as axiomatic, universally received, and set forth as a principle of the foremost credibility, while the former has been throughout menaced with interrogations, and for the most part timidly put forward even by its devotees, as at least a "presupposition" in the cognition of Being. To struggle for this Absolute Unity under all risks has been deemed peremptory in the sacred cause of the profoundest demands of our religious instincts. The great minds of both East and West, pagan or christian, have felt the power of this obligation. Surely, it has been said, Creation must have come forth from One Cause, One Will, One Person; or, at least, One Being must have directed the All of things by One Might towards One End. In such vastitude of undoubted Difference, is not such Unity presupposed in Being?

So have brave and loyal thinkers soliloquised, as feeling borne down in a battle. Nevertheless, such musings and pleadings all through long centuries of beetle-browed contemplation, have never evoked such certainty of this Unity, so presupposed, as men have found in that Difference which is so tough in its 'antagonisms' to be 'overcome.'

40. Candidly, however, could any other result be expected from systems of thought which maintained that such fact of difference was as absolutely real as this presupposed Unity? We venture to say that the true gravity of the profoundest demands of human nature has not been comprehensively grasped so long as such Difference and such Unity are calmly

accepted as both invincible in their truth of Being, and together constituting the very *ne plus ultra* of all cogitation. This conviction that Difference is an eternal fact, cleaving absolutely the spheres of science, philosophy, and religion, far as eye can see or thought can wing her flight, is primarily sunk in the foundations of such systems as indispensable to any superstructure whatsoever, and then surprise is expressed when this Difference still abides every assault from the attacking Unity which is brought face to face with it in logical combat! Is it not rather to be expected that our deepest religious instincts will demand something more stable than a predaceous Unity which, like Jonah's fish, at one time swallows up all 'differences' in the shape of raging gods, men, and natural forces, and at another vomits them all forth again as stricken cities, pitying heavens, and petulant prophets? Our religious instincts surely demand that this Unity shall be so overwhelmingly All-that-Is, as to create the conviction in men that any existential Difference is wholly inconceivable.

The 'Pre-supposition,' in short, to meet the gravity of the case fully and effectively, must, in both the old and modern meanings of the term, prevent everything else. Difference and Division, for the ALL of Being, in our fundamental consciousness of it, should be an impossible consciousness. To be level with the religious consciousness of the world which through long centuries has slowly risen above the differences and divisions of deities, and grasped once for all the consciousness of One God, the philosophical vision should see Being whole, as Sophocles saw life, and assert Difference and Division, as absolutes, to be unthinkable.

But this means a deeper basis for thought in the consciousness of what-we-are. "The unity beyond the difference," of modern philosophy, her "Absolute Unity," her "Self," are merely devout guesses, and give nothing concrete to thought as absolute guarantee of Reality. We are never sure that this Unity will not again diverge from its united state and plunge us into its former Duality, Plurality, Division, and differentiated Totality. We must first find the consciousness which cannot by any possibility suggest even a hint of difference or division, which negates all negation by a fact which is independent of our thinking it, which denies to even the "Self" an absolute

difference of itself from anything that IS, and which gives such a conviction of Whole-Being as renders a conception of division between what-we-are and the All-that-IS to be utterly impossible in any experience. And this consciousness, we maintain, is to be found in the consciousness of Space-Being.

For the wide realms of philosophic thought which are defined by the terms Monism and Pluralism, which again connote mind and matter, thoughts and things, concepts and percepts, idea and sensation, idealist and empiricist, or statist and fluxite, are plainly defective in their scope and profundity to cope with the actual consciousness which we all have of What-IS. Monism always ends by sealing us up in an abstract UNIT-Being which becomes as obnoxious and irritable as Pluralism, which riots in an everlasting lust of Separables. Both fail to reach that common concrete basis for Being, which is ever wider than mere Unity, and far more than that Unity when it is divided out into its inconceivable Pluralities. Each fails in Scope. Each also fails to do justice to that common consciousness which both confess. For the Monist in struggling to generalise All into ONE-ness, really confesses that somehow Division exists; and, on the other side, in insisting that the All develops into Difference and Isolation, the consciousness of original ONE-ness is admitted by the Pluralist. The one conception inevitably involves the other in its affirmations. For if we think ONE it implies a judgment closed, as if our thought should complete a circle, going all round Being to verify its being solely and only ONE. But the space consciousness at once asserts that such a ONE does not include Space-Being itself, and hence the consciousness of more than ONE enters, and the how-much-more is just the Plurality that taunts Monism. In short, there can be no satisfaction given to our consciousness of Being until both predicates, UNITY and PLURALITY, are rendered impossible in the problem.

Now, neither Monism nor Pluralism ever brings our consciousness of Space-BEING inside of its system. It is left severely apart. Yet it is just this consciousness which we require in order to abolish the necessity of choosing on which predicate we shall lay down our life in the BEING-PROBLEM. For, in the first place, we obtain from it our primal want—CONCRETENESS.

Nothing is so profoundly asserted to BE as Space-Being. And it has no affirmation of mere Unity or Plurality. For we never can enclose it in a judgment of ONE-ness, as if we held it in our thought as a marble is held in the hand. We never can get all round about Space to verify that it is just its lonely Self. And similarly, for Pluralism, as we never can find hole or gap, crack or rent, in space, its divisibleness is inconceivable. Space admits of no point being placed in it, seeing that before the point can exist space must be there to receive it. No line can be drawn upon Space, therefore, for even 'distance' is objective and imaginary space between two imaginary points which are never quite fixed except in a concept. Newton, in his formula of gravitation, *squares* such "distance." The consciousness of Space is purely and solely, IS. Therefore no predicate of UNITY or Plurality ever covers it, and WHOLE-BEING seems the most approximate term fitting the consciousness we all have of it, in which, however, there is no consciousness of parts, and no edges or verges absolutely. We never can think the outside of Space. We never can think *any* side for space, for it never presents a surface. Neither has it any inside. It is WHOLE-BEING. And this is the exact consciousness which each of us has for what-he-IS. When we say, I, we have no consciousness of being outside ourselves or inside, for there is no surface or edge or verge. We *are*. And this gives the identical consciousness which Space gives, viz., IS: WHOLE-BEING.

Grasping, then, this consciousness as the only absolutely true consciousness, we find that neither Monism nor Pluralism replies to the consciousness of What-we-are in its own idiom. The "Self" of philosophy and the "Universe" of science reveal much, and we are grateful for all they have revealed; but when we ask for the *value* of Space they are dumb. It is obtained only in the I-Being which utters the "I am" which space utters, in that idiom which is their exclusive language, and one which only what-we-are interprets wholly. As we listen to both, IS, as our consciousness, remains the common voice.

Our position, consequently, implies an extension of method. The appeal is to Experience. But the Experience of our appeal is not limited to the sphere of the phenomenal, the sensational, the conditioned, but extends to that experience

which equates with our ultimate consciousness of what-we-are. Our appeal is to Experience Whole.

But in order to be Whole-Experience both senses and sensation must identify their truth with the consciousness of what-we-are. Our method begins therefore with space-being as consciously what-we-are, and seeks to show that every experience possible to sense and sensation assumes and maintains the *prius* of that consciousness. This is contrary, it appears, to some respected students of the mind. "Space is a construction," says Prof. C. Read (*Metaphysics of Nature*, p. 179, 1st ed.), "or rather a mental organic growth, to which other experiences, tactile and visual, contribute." Dr S. H. Hodgson tells us that "If we had not the senses of sight and touch we should be without any cognition of space" (*Time and Space*, p. 66). "There is good reason to think," Prof. J. Sully avers (*The Human Mind*, vol. i., p. 243), "that each sense develops, to some extent at least, its own spatial consciousness apart from other senses." And with reference to sensation, Prof. James Ward says, "The first condition of spatial experience seems to lie in what has been noted above as the extensity of sensation" (*Encyc. Brit.*, "Psychology"). This extensity of sensation, called 'massiveness' by Dr Bain, he illustrates by comparing "the ache of a big bruise and the ache of a little one." This characteristic or quality of 'extensity' he affirms to be "an essential element in our perception of space," though he cautions us that there are other elements in such perception.

Now, with every sensation we ever experience, no matter how derived, there is an unfailing experience not only of its own 'extensity,' area, spread, or space, but also of 'extensity' area, spread, or space *beyond* that 'extensity.' It may be a sensation of motion, pain, pleasure, or any other, but the experiential consciousness given, with its limited area, is never separate from, but always whole with, our experiential consciousness of unlimited sensationless area or space, *beyond* such sensation. How then do we come by this conscious experience of limitless area or space? Is it through some limitless sensation? Everyone has an experience of boundless space in his consciousness. What sense, then, or sensation, contributed, developed, or conditioned its presence in our consciousness? Does not this suggest that *no* sensation is ever the 'first

condition of spatial experience?' No doubt, such a sensation might be the 'first condition' of an experience of directed *attention* to our consciousness of space, but it seems to us that no sensation creates or conditions such a consciousness of spatiality, 'extensity,' area, or spread of itself. There is certainly focus and concentration upon the objective area in which the ache or bruise 'extends,' but without a previous experience of space no such consciousness of extended objective sensation could be possible. And no matter where the sensation should be located, the same experience of space-consciousness, unlimitedly beyond its 'extensity,' would arise. The space-consciousness is far deeper seated than sensation. In truth, we *conceive* sensations as we conceive all else objectively, but we are only *conscious* of space identically with the consciousness of what-we-are. We have no concept or percept, conception or perception of what-we-are; we are only *conscious* we are; and this is exactly how we are conscious of space. And it is for this reason that we have no consciousness of mass, form, 'extensity,' or measurement in either what-we-are or in space; for the 'space,' which has 'dimensions,' is, as we shall try to show, on all fours with the 'self' of philosophy and the 'soul' of theology, and must be characterised as a pure creation of the conceptual judgment, entirely disowned by both senses and consciousness.

It would indeed be a mistake to suppose that our senses yield only the limited materials of 'objects' and 'objectivity' to our concepts. They truly give all the materials from which 'objects' and 'objectivities' are conceptualised, but concepts are not the work of our senses but only of our judgment. Every conception of mass, form, 'extensity,' or measurement, is due solely to our judgment, and never exhausts the unlimited fulness of the content of the senses. For unlimited space is always attested by every sense.

No doubt our senses seem to suggest mass, form, etc., by the very nature of limitation with which they are credited, for they are never credited with mediating anything else than objects and 'objectivities.' Considered as such, seeing, hearing, smelling, touching, and tasting, have a certain order and decreasing range of area. Seeing ranges over the 'objective' heavenly spaces, hearing only through the 'objective' atmospheric space, smelling over a small area of that atmosphere,

touching has a still narrower 'objective,' and tasting least of all, though some have attributed touch to all the senses. But although so apparently limited in their perceptive power, not one of them fails to mediate that perception (we cannot find a better term) in which the boundless objectlessness of space is mediated to our consciousness. Although space is *not* seen objectively, yet the eye-capacity not only deals with objects, or what we call mass, form, measurement, etc., but also with space as we experience that consciousness through all our senses. The capacity of the eye in perceiving a hill, *e.g.*, is not exhausted by perception of mass, form, 'extensity,' etc. Why then do we see no mass, form, etc., in space, and ascribe only 'objects' to the eye-capacity? The eye is as faithful in the one case as in the other, although with space the eye is dealing with the boundless, formless, measureless. The reason seems to us to be as follows. The perception, which is given whole by the eye—space, hill, and all—is arbitrarily cut into by the judgment, which selects only the 'qualities' which go to make the concepts mass, form, measurements, etc., and then declares these finally to be conceptually a hill, an 'object,' while the quality-less, boundless, inconceptual space is declared conceptually to be—nothing! But such choice of judgment and such arbitrary creation of such concepts, have not the remotest support in our consciousness of reality. The very fact that we characterise the limitless portion of the eye-message as 'nothing' is proof that it is of our experience, and that experience is not realised as whole without it.

And what has been said of the eye, applies also to the ear. *Sound* is not more affirmed in our experience of perceptions and sensations than is *Silence*, which is always boundless. The ear mediates both to our experience. And the mediation of silence is the mediation of the formless, measureless, limitless, or, the experience of space. Our consciousness of space is never less, indeed, than the necessary antecedent of both, in which both find their functions not divided but whole. It is totally different, of course, when each has been arbitrarily created into separate concepts of sound and silence by our judgment. We then affirm sound to have 'extensity,' 'massiveness,' and to *be*, while silence is—nothing!

Similarly we might reason with reference to the other

senses. But it is evident that we are here dealing with a consciousness which is not mediated through any sense or sensation as a mere *sequent* consciousness to their functioning, but one which is the *prius* and primal condition of our possessing a consciousness of sense or sensation at all. This is the more evident when we remember that all consciousness is itself *Motion*, and pre-supposes thereby the being of space as the essential basis of any consciousness. All consciousness of sensations, senses, perceptions, or conceptions, must therefore follow our consciousness of space-being, though the latter may fitly enough be our latest realisation in knowledge historically. This conclusion is also strengthened by the fact that neither sense nor sensation, percept nor concept, ever affirms absolute *reality* for themselves or for all they function; whereas this is the special idiomatic affirmation of space-being both for itself and for all else (speaking in divisive terms for expository purposes).

Therefore, it is really this space-consciousness which gives 'first conditions' to all our senses and sensations, perceptions and conceptions, and must have been the true generating power in their evolution and development. The lense of the eye no more affirms reality of anything than does the lense of the telescope, nor yet does the ear any more than the ear-horn. It is only in as far as a consciousness of space is mediated by either, whole with all their 'objects,' that we are able to affirm reality, or being, to all they mediate, for this is their condition and guarantee of reality in our consciousness of them.

Neither does any sense profess to create forms, or measurements. To the eye the sun, or star, may seem far nearer and smaller than it actually counts by our measurements. Sounds are similarly inaccurately measured, and so with the other senses. This character, indeed, has stigmatised the senses as 'deceptive.' It is rather we who do not accept the whole fulness of data they bring, and distort by a limiting judgment, or conception, their absolute truth. No sense actually *forms* or *measures*. Its first and only business is always unfailingly to yield an absolute wholeness of perceptive reality: space-being; the formless and limitless. We can then, if we so judge, cut up this fulness into 'concepts' of 'objects' and set each in its place in the granary of our 'Knowledge.' But if they after-

wards grow stale and unsatisfactory, we ought not to blame either sense or sensation for such inadequacy.

But here it may be said that this measureless is the true measure of all things, as 'God' is said to be. And such a conception of the measureless comes in with the fallacious concept of 'God,' in this case. For this concept, being of Unit-Being, is created and based not upon our consciousness of reality, but on an arbitrarily chosen and limited standard of 'one.' In conceiving measure, we arbitrarily select a part, a mere point it may be, out of the material which the senses give to our perceptions, and then we create that part into an arbitrary standard of measure,—calling it One. We then build our measurements of 'objects' upon that conceptual basis, and necessarily discover that what *is*, as mediated by the eye, and what *is*, as moulded into our concepts from limited material, do not coincide in truth. The eye (as all our senses) gives the measureless, boundless space-being; but on the basis of our conceptual standards, even 'God' is not the measureless, or the boundless, seeing that such a deistic concept is not Whole, by the fact of its being merely a measure of One. We say, *e.g.*, God *and* Space: units both.

Our so-called concepts and percepts of 'space' might be explained analogous to such 'extensities' of unit-objects. Measurement and form are due to judgment, the concept creator, but never to any sense; and rightly enough the eye never sees the 'units' of our concepts and percepts which we define as 'distance,' 'space-of-three dimensions,' 'mass' etc., for neither of these 'objects' is real being, but only conceptual being, the creation of our judgment from material whose extent is boundless, but which boundlessness is ignored in the data of such concepts. Our senses are no parties to the creation of limited 'objects' and the 'objectivity' of our conceptions. They sustain the truth of our fundamental experience of whole-reality, and this experience of whole-reality far transcends our ordinary experience of conceptual 'objects' and 'objectivities.'

41. The philosophical method adopted by modern thinkers may be generalised as one of *Decreation*. Descartes called it Doubting. He doubted everything possible to be doubted, both within the sphere of *Thought* and of *Things*. He found

the systems of antiquity and of Scholasticism wholly unacceptable and incredible. He resolved therefore to shred them to their foundations, and on the basis of what he found undoubtable, or indestructible, to build his own structure of Universal Truth. He dissolved therefore 'Mind' and 'Matter,' or all that was *known*, and all that was *experienced*, and pronounced them illusion and imperfection. But he could not doubt the Doubter! For the process was of course one of Thinking, and necessarily he must end by thinking Himself. He could not admit himself under the Doubt-process. This was therefore his Rock of Ages. *Cogito: ergo sum*. "I think, therefore I am."

But clearly Descartes could only reach in this way a thought-born product. Reality was not connected with his 'I am' in any sense. His 'I am thinking, therefore I am,' still confined him within his process, which, as his steed, could not ride with him beyond itself. But the true consciousness of what-we-are gives no such consciousness of motions or of Being as based on Thought. And just as the scientist can never get outside of 'Matter' by a process of decreating its structure into infinitesimal fractions, or ions, so neither could Descartes get outside of 'Mind' by separating it into so many nullities. In order to do so, we must get hold of that consciousness of Being which yields no consciousness absolutely of either 'matter,' 'mind,' or 'motions,' viz., the Space-Being consciousness: Is.

Kant, similarly, put the first obstacle in his own path to Truth-Universal when he said, "Space and Time are only forms of sensible intuition, and hence are only conditions of the existence of things as phaenomena" (*Kritik*, d. r. V. pref., sec. ed.). Space *conditioned!* By *what?* Decreate everything; and then try to decreate Space! The reverse was the truth. It is the space-consciousness which qualifies all that is, but nothing either in Thought or Thing ever qualifies Space. It is the unqualifiable Reality.

So it likewise befell Hegel. Descartes said, Doubt; Kant said, Criticise; Hegel said, Abstract. Decreation by thought-process in order to reach a *permanent basis* on which to create. This was the method and aim of each. And neither ever reached this basis. For in the end of their efforts, the Ultimate

Reality of knowledge is placed by Descartes in an Infinite Substance, by Kant in an unknown x -thing, and by Hegel in an abstract Being and Nothing, culminating in Notion, neither of which ultimates has the remotest support in our consciousness of what-we-are. We never get beyond Thought-*Process* and concepts with either of these great and revered Thinkers. Spinoza's 'Living Substance' stands in the same category. The horseman never goes further than his horse can carry him.

42. Now, our consciousness of Space is that it hides under nothing, and requires no such processes to manifest it. It is certainly not an ultimate of *conception*. It conditions all processes but is not conditioned. We do not *conceive* it, and we do not *perceive* it. For percepts and concepts are not even possible as processes of sensation or thought except as being conditioned by the Space-consciousness. For our consciousness of Space yields no predicates either for what-we-are or for the ALL-that-Is. It is simply an IS-consciousness. And this is our common experience without exception, absolutely. It gives nothing to sight, hearing, smelling, touching, or tasting. It tells us nothing of hard, soft, dark, light, coloured, numbered, outlined, or formed. It gives no hint of being either *Mind* or *Matter*. It yields nothing to these conceptions of our intelligence. Nothing in any Sensation ever reveals it. We have neither 'Impression' nor 'Idea' of space. *And these are statements which are all equally applicable to our consciousness of what-we-are.* What-we-are generalises certain processes of thought and names it "Mind," but is not itself conscious of *being* Mind. What-we-are generalises certain qualities and calls it "Matter," but is not itself conscious of *being* Matter. And Herbert Spencer was quite right when he said that we think of Mind in terms of Matter and Matter in terms of Mind, but do not express thereby the consciousness of what-we-are, or of what-IS. This to him was an Unknown, the position generally professed by all Empiricists.

And, as a consequence, no *process* of Decreation, Criticism, Abstraction, nor any conceivable process of Thought is necessary to our consciousness of Reality. The space-consciousness is given before a consciousness of motion, or process, is conceivable. If we had no latent consciousness of Being, independent

of all thought, thought would never move. Consequently, the space-consciousness is never under the "laws of thought," nor the "laws of association," nor, indeed, any law. For Law is process of Thought massed into a concept. Nor can we *compare* what-we-are or what-IS to anything. Neither (speaking always in dual terms, for the sake of exposition) has space likeness nor unlikeness to anything. Space cannot be objectified as "over against" some Subject, nor yet subjectified as "over against" some Object. It is neither subject nor object, but conditions every percept and concept of such. We find it impossible to say of space, 'It is *this* or *that*.' Our consciousness, as we must repeat, is simply, IS. It admits neither the predicate UNITY, as if some sundered thing had been united, nor of DIFFERENCE, as if it had been formerly one and sundered. There is no place in it for Belief, Disbelief, or Doubt. It is neither He, She, nor It, for it is not under limitations, and, necessarily, it is the basis which is common to both conceptions of 'Personality' and 'Impersonality,' and sublates these relatives. It knows nothing whatever of Relationships, or Relatives, in the logical sense, and, consequently, the entire family of logical relatives, such as subject and object, one and many, finite and infinite, absolute and relative, being and non-being, are never found in it. Space Is. It has no other possible category for the human mind, if category it can be called, seeing that IS swallows up all categories; and when we say 'I AM,' we must understand ourselves to have *pre-said* 'Space.' For in our consciousness of 'Space,' our consciousness of 'I AM' is sublated, in as far as we conceive the 'I' to be one; personal; a 'self,' or limited. Thus our consciousness of Space gives neither possibilities of 'subject' nor 'predicate.' Individuality, Individuation, and every predicate implying universality, qualification, quantification, or any relation whatsoever, sinks into this consciousness of Whole-Being, IS.

43. Space has no 'qualities.' But it does not thereby 'cease to be,' as Hegel has decreed it. It only escapes from ordinary conceptuality. He says, "Quality is, in the first case, the character identical with being: so identical, that a thing ceases to be what it is, if it loses its quality" (*Logic*, Wallace's Trans.,

par. 85, p. 157). The German seems even more emphatic. "Etwas ist durch seine Qualität das, was es ist, und indem es seine Qualität verliert, so hört es damit an, das zu seyn, was es ist." He repeats this conclusion. "A Something is what it is in virtue of its quality, and losing its quality it ceases to be what it is" (*ibid.*, p. 171).

44. We know nothing more important in Hegel than this conception. For it is the one conception which seems to determine his conception of BEING, and also his conception of NOTHING. What has no quality has, to Hegel, no BEING, and what is swept clean and pure of quality is also NOTHING. It is not BEING. Space, which has no quality absolutely is therefore never included in his consciousness of BEING. Therefore, also BEING and NOTHING are separate conceptions, and it is because of the different mode in which he conceives each that, notwithstanding all his titanic efforts, he is never able to conceive them 'the same.' Two professed concepts, indeed, never *can* be conceived as the *same* concept. By the construction of a concept it is impossible.

He seems to have accepted the position of the ancients with regard to BEING *and* NOTHING, the WORLD *and* the VOID. "Where nothing was as yet," did not mean space-being to them. It meant only the *lack* of all predicable things. 'Nothing' was what was *relative* to 'things' that were, of which they were able to predicate quality, quantity, measure, number, colour, etc. The ancients could not predicate BEING of this *lack*. In the same way, Hegel's BEING possesses quality, quantity, etc., and when all these are lacking it is to him NON-BEING. He calls this NON-BEING, NOTHING; blank, 'utter emptiness.' All his reasoning leaves it outside of itself. It is not *data of judgment* to Hegel on which to rationalise BEING. The two concepts, therefore, BEING and NOTHING, are true relatives, they have a different content, and are fundamentally distinguished. Dr H. Stirling says, "We feel that though each term formulises the absolute blank, and the absolutely same blank, there is somehow and somewhere a difference between them. They point to and designate the absolutely same thought, yet still a distinction is felt to exist between them" (*Secret*, i. 49). Same and Not-Same! Absolute uncertainty of

Reality is the basal result of Hegel's philosophy. They are *never* the 'SAME.' What we actually get from his 'Nothing' or Non-Being, is a zero-content, exactly equal to the lack of that 'BEING' which, through the abstraction of its Quality, Quantity, etc., has been 'taken away.' Although he asserts the contrary (*Secret of Hegel*, i. 321, Remark I.), his pretended Absolute NOTHING, which is unthinkable and inconceivable, is exactly a concept of NO thing. It is, like the numerical zero, never quantity-less, although zero-quantity. It is not *absolute* nothing, for it has always the lack-quantity equal to the number one to which it stands related, and counts positively for the lack of that quantity.

Even when we simply say, "NOT," as he advises, without reference to anything, we cannot rid it from quality-in-itself. For example, he says it makes little difference whether we put Non-Being for Nothing, "for in non-being the reference to Being is implied; both Being and the Negation of Being are enunciated in One, Nothing, as it is in Becoming."

Non-Being, by reference to itself, is. It is also One with Being. Hence, this is not the Negation which Hegel wants. He asks us to realise the Negation which is in his consciousness by *not* referring it to Being, or by simply saying "NOT." Then we have his "Nothing." But this "NOT" is, of course, pure sound, and has neither consciousness nor thought behind it. In the very fact that we *think* it, and *say* it, it is referable to ourselves, that is, to Being. He tries to substantiate his fundamentals by asking us to do the impossible. This "NOT" has no response in Nature, in anyone, nor in Hegel himself. Its place is in a dictionary.

Hegel, consequently, is never able to free his BEING and NOTHING from NUMBER. Neither he nor we can conceive either less than UNIT-BEING, even when we assume that they are the SAME. And they are only productive of a series, endless as he supposes, of Unit-beings. Even his Absolute BEGRIFF, his NOTION, never rises beyond the mathematical consciousness, for his BECOMING is also Unit-Quantity, though presented as a TOTAL. He denies that his NOTHING is just the lack of all quality, that is, a zero-thought; but it is proved in the fact of his assertion that this NOTHING can 'Become,' or *move* into BEING, and be BEING. It is thereby self-determined

in motion. Now, the space-consciousness always renders it impossible to utter the term NOTHING except as NO Thing, or Zero-Being, the lack relative to Unit-Being. It is likewise just as impossible to say of two ultimate concepts, that they are Same-Being, except on the basis of both as space-being. *Then*, the true predicate is not 'Same' Being but 'Whole-Being.'

It was inevitable that Hegel should fail to clear his concepts, BEING and NOTHING, from either Number or Motion when he refused to include Space as a datum of his judgment. *For it is solely in the consciousness of Space that we can obtain absolute freedom from number and motion.* And, denying this position, neither of his concepts can shred itself from unit-being, for though they are married together they are never truly either one or the 'same.' That his concept of NOTHING, for example, has only unit-form in his thought, is evident from his treatment of it. He asserts at one time that "Nothing *is*, for it is in its nature the same as Being," then he veers round to say that "Nothing shows itself in *combination*, or, if you will, *contact*, with a Being;" then again, "Nothing is only *absence* of Being," and speaks further of "the *transition* of Being and Nothing into one another." Then he gives us this simplification. "But nothing is no beginning, or there is no beginning in nothing: for a beginning includes in it a Being, but nothing contains no Being. Nothing is only Nothing" (*italics ours*). It is clear that Hegel is merely playing with forms of logical thought, and makes no reference to any reality. An *absolute* nothing cannot be thought at all, for it must be thought of *relative* to the thinker who thinks it, and who *is*.

His method of effecting these severely antithetic and synthetic wonders is, he tells us, by DIALECTIC. This is important, for we are here referring once more to Hegel to show that modern philosophy in its greatest exponent is merely thought-created, without the least reference to fact of nature in its highest expression of Space-Being, and thereby makes the false assumption that thought, or more correctly, *conceptive* thought, is the supreme *Fact* of our consciousness of BEING. If it were, we should be able to think Space, and give quality and quantity to it, as Hegel has done with his BEING and NOTHING and BECOMING. This cannot be done, however, and Thought being also but MOTION, Space-Being is never

sublated under it. Space-Being conditions Thought. And that we are always within the conditions of Thought in the Hegelian System of Philosophy, is clear when he says, "We call Dialectic the higher rational movement, in which such *seemingly absolutely separated things* pass over into one another—through themselves—through that which they are—and the presupposition sublates itself" (our italics). And what we have said regarding his BEING and NOTHING as merely Unit-Being, never outside the arithmetical sphere, is supported by his words, "It is the dialectic immanent nature of Being and Nothing themselves to manifest their unity (Becoming) as their truth" (*Secret of Hegel*, i. 348-353). "The truth of Being and of Nothing is accordingly the unity of the two: and this unity is Becoming" (*Logic*, p. 163, § 88). And Unity of Being is never near a conception of Whole-Being, which is impossible to any thought or consciousness save as given by Space-Reality. Logic always requires an objective form of thought, but the space-consciousness is given absolutely devoid of form. This is proved in our "I" consciousness.

We must assert, therefore, that we all have a genuine consciousness of Being, Reality, What-we-are, without the remotest need of either Quality or Quantity to authenticate it to us as Being. Our consciousness of What-we-are, Reality, Absolute Being is never less than IS, Space-Being, within which all thought lives, moves, and has its being, and in which all its motions are finally subsumed.

Hegel did not really advance far beyond Bacon in this respect. But Bacon specified his necessary Quality as FORM. He says, "The form of any nature is such that, when it is assigned, the particular nature infallibly follows. It is, therefore, always present when that nature is present, and universally attests such presence, and is adherent in the whole of it. The same form is of such a character, that if it be removed the particular nature infallibly vanishes" (*Nov. Organum*, Bk. 2, aphor. 4). From which it is evident that Space-Being was not included in Bacon's conception of 'Nature.' And it is this omission which gives him his conception of that Being into which something "infallibly vanishes." That is to say, all Bacon's thought, like all others, invariably drifts towards the consciousness of space.

45. We seem now to have before us the grand trend, or gravitation of Human Thought, as the highest and the greatest experience it in their search for Reality in the fundamental knowledge of Being. The trend is steadfastly towards the consciousness of Space-Being. Descartes, Spinoza, Kant, and Hegel, are our pre-eminent modern examples. These minds may be taken as our *data* for the judgment that all Thought, as intelligent process, moves out of a consciousness of Space-Being in its incidence of cognition; meets with no higher basis of Reality in its uses of Percepts and Concepts; finds all cognition which is drawn through such uses, unstable and limited; finds, in short, that ALL FLOWS, and never discovers the *absolute* knowledge desired till rest is found permanently in the same consciousness of Space-Being which is identical with the consciousness of the 'I'-Being. And in this consciousness there is no realisation of quality, quantity, motion, form, nor substance, neither in the consciousness of the space-being 'within' us, nor in the ALL of space-being 'without' us. Number and Motion are also impossible to this consciousness.

The area of Being, therefore, if we are permitted to call it so for purposes of reasoning, which is involved in Motion, Process, Becoming, is bounded before and after by a consciousness of Space-Being in which no such qualities are predicable. That is to say, the forms of thought, and the limiting processes we term Perception and Conception, utterly fall short in the presence of this consciousness. But although this is the case, we do not think there is any pressing necessity to characterise this limitless consciousness by such objective terms as Descartes' Infinite Substance, Spinoza's God-Substance, Kant's Thing-in-itself, Hegel's Absolute Notion or Spirit, or Fichte's Moral Order, for everyone of these is fatally qualified by connotations of matter, number, motion, etc., and never brings us any nearer to the goal of our desire. Neither is it incumbent upon us to stigmatise it, with the Empiricists, as "The Unknown," for in the case of Absolute Being, if we know it to *be* unknown, it still comes within the sphere of knowledge. With the veritable data given us in our consciousness of what-we-are, we can truly call it space-being, what-IS. And nothing greater, fuller, truer, or more absolutely real, can be affirmed of any consciousness of Being. No philosopher has found in any

of his 'Being' terms a consciousness of Absolute Permanence so invincibly expressed as the term Space affords.

We have, then, Absolute Permanence in what-we-are; absolute permanence in all that IS; and Existence vibrating between, in its myriad-fold periodicities, the greatest being not the Gravitation of Matter, but the pulsating Mind throughout the Universe and known to us as Cosmic History, of which Human History is a fragment. As the motion of the blood between the fixtures of life and death, the vibrations of the string between its static nodules, so Existence seems to spread out in its multiplicity of Forms, Matters, Substances, and Causes, Colours, Numbers, Modes, and Relations, between the permanences of Whole-Being apprehensible through our consciousness of what-we-are and Space Absolute, which yet the idiom of Space-Being vouches as also what-we-are.

46. It is impossible to think Space-Being impermanent. Yet all else that we think is branded with instability. *Why* is it that we are never satisfied with the Object as we see it, hear it, touch it, taste it, smell it? It is because nothing it ever gives us in our perceptions, nor anything it reveals to us in our conceptions of its qualities, quantities, and relations generally, stands on the same level of absolute verity of Being as we are conscious of for ourselves. And when we ask the Object what really it IS, unfailingly it answers our question by referring itself to our consciousness of Space. Not to form, substance, or any quality or quantity, but inevitably to Space-Being. It refers us, that is, to the same consciousness for its own reality as we are referred to by our own consciousness for what-we-are. And when this consciousness is admitted, all doubt of the stability of Being vanishes.

47. It is sometimes asserted that *all* our *knowledge* is due to that process called perception, through which our senses and sensations deliver a content from which what-we-are moulds a Concept, or generalised Idea. But the Concept seems to be as unsatisfactory in its pretensions of infallibility as any other conscious motion of our being. This has been felt by Idealists and Empiricists alike. The Ultimate Being styled Infinite Substance, God-Substance, Thing-in-itself, Absolute Notion,

is placed by idealists, as James points out, *beyond* the spheres of perception and conception. Similarly, the "Unknown" of the Empiricists is neither perceived nor yet is it conceivable. What is the hint given in this stress of philosophic necessity? Neither of these 'Beings' has the smallest support in our consciousness that it is. They are purely Guess-Beings. But why place them in a realm-by-itself, outside of all percepts and concepts? It is the pressure of the space-consciousness that compels such processes. For if Thought will not take the natural path towards the Real, in that Space which is never absent from either percept or concept, there is no other alternative but to seek refuge in the imaginary.

But we need not decry either percept or concept. What we require, however, is a consciousness of Being in which *both* motions are subsumed, or identified. This is found in the Recept of the I-consciousness. What-we-are both perceives and conceives and receives. But imperfection moves with both our perceptions and conceptions. For the Absolute Reality is always more than these motions can overtake. Dr Bain, in his 'Mind and Body,' describes this separation of the 'powers of the Intellect,' into the "three facts called (1) Discrimination, or consciousness of Difference; (2) Similarity, or consciousness of Agreement; and (3) Retentiveness, or the power of Memory or Acquisition." He says these three functions "are the Intellect, the whole Intellect, and nothing but the Intellect" (p. 83). "Conceptual Knowledge," says James, "is forever inadequate to the fulness of the reality to be known." Only the Receiver is conscious of being whole with Reality Absolute. And while neither Percept nor Concept *fully* declare that Reality which is given in our 'I'-consciousness, they are its handmaidens and cease not to lead every thought and consciousness towards it. How ample is the percept, we say; how narrow the concept built out of its content! For no concept ever really embraces *all* the content which the percept yields to it. It is the continual *approximation* of the concept to the amplitude of the percept that may be said to mark the "progress of Mind," and especially of the scientific mind.

48. How often, for example, had men perceived the falling body before Newton. Their percept of this fact was as ample

as was his. But what was it in the percept that everyone left out of the concept of the falling body? It was the earth. Their concept of a falling body confined itself to the body alone, and did not include the earth as necessary in such a concept. Newton alone included the earth-part of the percept in his concept, and so made an advance in science. No discovery is ever made otherwise. The percept, without fail, yielded as much content of material to the men of the first century as it does to those of our own. But the latter have included more of its content in their concepts, and widened thereby the bounds of knowledge. The "Evolution" generalisation is another conspicuous example.

But if we were to ask, why does Newton's generalisation of Gravitation fail to give us a final consciousness of Absolute Being, but only a *concept* of limited motion among limited bodies, the reply would be that he also left out part of the content of his percept when he closed the concept of his great law. That part of his percept was Space. Yet it was in the data of his percept, as it is in every percept. Now only Space taken into the content of our concept can yield the fullest realisation of Absolute Being possible to any concept. And when this is done, the concept, indeed, finds then the task beyond itself. For the inclusion of the space-data in any concept always rends it, and then it only points beyond to that consciousness which in its plenitude says 'I AM.' For in the 'I AM' consciousness even the concept of Motion given in the Law of Gravitation is transcended, and both percept of space and concept of space, blend in a receptive identical consciousness of Whole-Being. This was impossible to Newton with the meagre part of the conceptive space which as 'distance,' he selected for his generalisation. His 'distance'-space is of course made up of the imaginary 'points' which it is supposed can be placed in Space, but is only an imaginary line as limited as the masses between which it is said to lie. Such a line has mathematical *quantity*; it is made less or more; and, as such, has nothing to do with the consciousness of Space proper and Real. "The square of their *distance*," is squaring a 'space' which, limited strictly to two masses, has no affinity to the Space of Whole-Being. It is clearly objective, and has its 'qualities' derived from the two masses which it divides.

Yet Whole-Space is always given in the data of our percepts. *But to connect in an identity any Object of our percepts with this Space* has always appeared as preposterous as an identity of Mind and Matter, or of Spirit and Body. Yet 'difference,' however apparently wide, should not be taken as absolutely real. Every advance of modern scientific research has converged nearer to identity of all the powers of nature which formerly seemed invincibly divided. They all pass into each other. And in time when science admits Space to be the most scientific fact there is to consider, then the basis of all these powers, matters and motions, forces and energies, will be found *whole*, and every extreme subsumed in it.

49. No doubt, from the Object of our perception to the percept-less Space the extreme seems to be unbridgable. But the mystery is that we are never conscious of any incongruity between the two, nor are we ever surprised to find them always present together in our percept or presentation. But our usual course is to put the Object into our concept, or representation, and ignore the space present in the percept. But suppose that our percept should on some ridiculous occasion *fail to include space* along with the Object. What would happen then? Could we form any concept, representation, or ideation from such a percept? It would be quite impossible. There would be no Object possible for the percept. Form, and Size, and Substance, and colour, etc., would disappear. The *condition* of their being objective would perish. That is, both percept and concept, presentation and representation would lapse together. This would be the real condition which is falsely assumed to exist when "qualities are taken away." From which data it is possible to say that it is first our consciousness of space-being which renders perceptual and conceptual being possible to our consciousness. There *must*, therefore, be an underlying identity between our consciousness of the Object and Space-Being, and we shall see that it is found in the consciousness of ourselves as being whole-with-space.

50. There is a tendency in psychology to narrow the percept to the sphere of sensation, and then to limit sensation to an area from which thinking and conation are shut out. A kind

of division of labour is established between all the various 'faculties,' as they used to be called, and the human consciousness takes on the semblance of a great place of business in which every 'faculty' is assigned its own individual duties. There is really no such division. *E.g.*, the perception of the eye gives an object to the sensation, from which material we say a concept is formed, and we then talk of having an 'idea' of the object. Eye, ear, touch, taste, smell, give such presentations to sensation, and through sensation to our concepts. But a sensation arises out of the motions of life, a pain or pleasure, and the nerves act as the bearers of sensation independent of our ordinary sense-instruments, eye, ear, tongue, nose, skin-contact. Something touches from within instead of from without, and perceptibility of the sensation leads to the formation of a concept as to whereabouts the pain or pleasure has location. But the concept still marks a certain division between what-we-are as receiver of such material from percept and sensation, and the use which is made of it in concept formation. There is motion of sensation and thinking by some 'I'-Being which seems apart from both spheres of motion. And yet there is clearly a common basis of intimacy for this I-Being and these motions. For the 'I'-Being *makes* the concepts, or thoughts, which are built out of the material of the percepts and sensations, and at will actually objectifies *them*. A percept of the concept is *then* carried on *within* the inner sphere of thought and consciousness. Every concept being a generalisation of the material which percepts have conveyed, the generalisation itself, as we have seen in the 'distance' between two masses, becomes as distinct an object of a higher perception as any object given to the ordinary sense-instruments. And it is for this reason, of course, that we have philosophy enlarging upon the Subject *and* Object, the Thinker *and* the Thought, and stamping division into Being because it is apparently ineradicable from our motions of Perception *and* Conception. Both such 'Subject' and 'Thinker' are really concepts made perceptive. Kant's vision of his 'Thing-in-itself' all alone in a space-by-itself was as distinctly a percept as is our common observation of a landscape or of a tree. It was the same with Hegel. His "Absolute Notion" is a generalisation, a concept, which just because it is general-

ised as ONE, UNIT-BEING, *is* objectified. And consequently Hegel, finding the inability of generalising What-*he*-was inside of that Object and Duality of Being, rampant as it was in his consciousness, as it also was in that of Kant, adopts the plan of making the Subject 'strike round' into the Object, and 'enter into itself,' and 'become itself!' And when we agree with his efforts and accept this amalgamation of percept *and* concept, thought *and* thinker, our disappointment is great when we discover that the Subject-Object is, after all, just another generalised concept, which the 'I'-Being would be blind indeed not to *perceive* as a very much objectified *thing*. And thus it is evident that even if we could unitise subject and object in this artificial way, such *Unit*-Being would never give us the consciousness of what-we-are as being *it*.

51. Why, then, cannot such percepts and concepts bear us further in the problem of Being? The reason is that the concept, the generalisation represented to our 'I'-Being, never includes within itself *all* the material which the percept gives to consciousness. No concept ever includes Whole-Space within itself. It includes only the qualities, quantities, etc., which are necessary to objectivity. The selection is the cause of objectivity. But Whole-Space is always in the consciousness which is allied with perception. And it is this fact in the percept which proves its illimitability in this respect. Now it is the concept which *limits* by a judgment a portion of the content of the percept, and generalises it, calling it *This* or *That*, Man, World, Cosmos, God, Cause, Effect, etc. And in proportion to the material contained in the percept which is used by the concept, so will the generalised 'Idea' be. A stone, for example, gives different concepts to a boy, a geologist, a lapidary, a naturalist, or a chemical analyst. Why should there be any difference of concept? The difference is caused by the material selected out of the perception of the stone which each uses for his adjudged concept. Each concept again might be a kind of generalisation of accumulated generalisations, all affording material together for a wider concept. For the boy, his concept of the stone would probably be formed out of the perceptual content, Form, Matter, Size, and in all likelihood, Weight; but weight is itself a generalised concept from

the material of other perceptions. For the geologist, the concept 'Stone' would include all the qualities and quantities of the boy's percepts, but it would include also Time. And this Time-concept of itself is a generalised concept which involves motion, etc., a quality which the boy would not put into his concept of the stone. To the chemical analyst, again, a great many other qualities would be employed in formulating his concept, such as coherence, cohesion of atoms, gases, etc., most of which would be drawn from percepts which involve long experimental perception for themselves. All of these concepts, however, would involve Number, Matter, Form, etc., although each of these qualities, again, would vary indefinitely in the concept of each observer of the same stone. *But not one of their concepts would pass beyond Objectivity.* The stone as an object to the boy would remain an object to everyone of these persons. The same would fall to be said of the scientific philosopher who might subject the stone to the utmost tests of theoretical mathematical analysis. None of them would pass the bounds of Objectivity. And the reason of this would be found in the fact that not one of them had included in his conceptual generalisation that data of Whole-Space which would inevitably be found unused in each consciousness of all the qualities and quantities *perceived* by each.

Each would only include in his concept that portion of space which has been generalised as possessing three dimensions, the point, line, and surface-space, which can be squared and cubed, etc., but which is as distinctly itself an object conceptualised from 'qualities' as the others are.

52. This latter is the 'space' which Kant declared to be "nothing else than the *form* of all phænomena of the external sense, that is, the subjective condition of the sensibility, under which alone external intuition is possible." Kant's "Space" was as truly objectified as was Newton's 'distance between two masses.' No matter although he declares that it is given *a priori*, or before we can have any experience of concept or percept. He is never able to substantiate this, for, as we think it, his Space has *number*, for it is not Time, and therefore it is qualified, and as such it *is* conceptual. Kant's 'Space' and Whole-Space are not identical in any way.

But those who accept Kant's view of Space are necessarily unable to grasp the consciousness of whole-space. For Whole-Space cannot be conceived or perceived. And when it is found impossible to have such conditions for thought, or when it is clear that no possible percept or concept can be formed of Space so as to generalise it, then it is denied having existence at all. But it is only discerned through the 'I'-Being as identical-being, and concept and percept are sublated in the I-Consciousness which we have of What-we-are, IS. For the same reason, when no percept nor concept is possible for the object, when, disburdened of all its 'qualities,' it enters space-being, then it is said *not to be*. That is, when the Kantian 'space' disappears with the object, of which it is the '*form*,' and all percept and concept is impossible, Whole-Space is assumed as Null, and the object which enters into it as also null! But this only illustrates, once more, that Being is such that every *name*, or generalisation by which it may be named, is untrue, in the absolute, until it is named Space-Being, for by this idiom alone does it make itself named in all that is perceived and conceived as Being. Every object when analysed to its utmost capacity, never gives less than a residuum of space-being, as being what-*it*-is, ultimately. The formless, matterless, numberless, causeless, timeless, etc., is always our final consciousness of any object, even as it is of What-we-are ourselves.

But we are not to suppose that such an 'object' is not fundamentally space until it is so generalised with Whole-Being. On the contrary, the fact that our *ultimate* consciousness of the object is Space, is proof that its objectivity is only what-it-is put under such limitations by our *arbitrary* conceptions. It is due to our concept alone that it is numbered, formed, mattered, timed, and divided from Whole-Being. Our percept protests constantly that such is not the whole truth of the object, seeing that Whole-Being-Space is always omitted in the concept of the object, and is never put among the data on which it is judged to *be*. And in this connection we also find our true consciousness of Absolute *Substance* for the object, to be Space. Similarly Cause, which seems so inherent in our concept of an object, is found to be Whole-Space; our true consciousness of uncaused Cause.

53. We may venture now to say that so far as Science has yet advanced, it is evident to everyone interested that, intentionally or unintentionally, the discarding of division between THIS and THAT, in the universe of things, is her destiny. Her attention is principally focussed upon infinitesimal quantities; and she is daily expectant of laying bare that 'matterless' and almost imaginary object of her speculations, ETHER, which in its way comes near to our consciousness of space-being. The face of Science is turned to look, with the Sphinx, endlessly onward into the DEEP. She is even prophetic of bringing under her knowledge the exiguous being of *Life*. There is a distinct trend towards realising the consciousness of space-being as scientific fact. It is indeed the fact of all facts for Science, as it is for both Religion and Philosophy. For it is the fact which alone can harmonise What-we-are with Whole-Being, and fill up the 'gaps' which our small generalising concepts have dug between Body, Mind, and 'Spirit,' and created thereby the isolations of Science, Philosophy, and Theology.

54. Our 'percepts,' then, are in no wise blamable. They give us indeed those 'qualities' without which it is asserted Being cannot be, but they also without fail bring us that which is wholly quality-less and quantity-less, and it is this simple consciousness which affirms Being for ourselves, as for all, and without which Being is falsely apprehended. In order, therefore, to possess a consciousness of Absolute or Whole-Being, as it IS, it is never the so-called 'qualities' which are necessary. They only form a part of what is necessary. The consciousness of space is necessary, and when we include this consciousness we include all that IS, 'qualities,' 'quantities,' and the rest. To take away from a 'thing' its matter, substance, form, and cause, is never to reduce it to Non-Being. It 'infallibly vanishes,' no doubt, as Bacon said, but only much as the water-drop vanishes into its constituent gases, or as "matter" into 'electric charges'; but Non-Being is an impossible consciousness for What-IS, and when all these 'qualities' are taken away, the 'thing' as we term it, simply *equates or identifies itself with Space-Being*, or takes place with that Being which we refuse to it in our concepts. We are willing to say it *is*, when it is Water, and

we style it Being-Thing when it takes another form of H_2O , and when it goes still nearer the space-being we may *believe* it to be, but when it shreds all its 'qualities' and gets beyond percept and concept, we falsely determine that it is Not. In reality, the 'thing' is simply doing, in such a case, what man has always done for himself, viz., verifying its being in a consciousness which affirms Being Absolute, or rather, Being-Whole, a verification which is impossible until Space-Being is accepted with our so-called 'quality' and 'quantity' as What-IS.

Let us notice now this process of negating what Kant called "the categories of the understanding." As a matter of common experience, if it were not for our consciousness of space, we could never find it possible to conceive of a 'quality,' or a 'quantity,' being taken away or negated. When we perform this thaumaturgic operation, where do we send them? Where, but into our space-consciousness? Then we take it upon us to call this 'negation' Non-Being, Nothing! What we actually do is to put consciousness of space-being in the place of the concept negated; our wide-open unclosed judgment, IS, in place of the concept which is closed and judged as qualified being; the unlimited for the limited. Then, because we cannot find any quality, quantity, or relation in this whole-open judgment of space-being, we affirm that the qualified 'thing' has 'ceased to be'! On the contrary, its affirmation of absolute being has now reached its highest expression, passing beyond every concept of generality into that which is Whole-with-what-we-are.

And in this fact we find once more that the IS-consciousness is really the dynamic affirmation in every concept which is built out of the material of percepts, and is the consciousness which, despite of all suggestions of limitation for that material, gives us that consciousness of reality which is so insistent in us for everything that is. We are well aware that the 'things' which pass away are composed of qualities, quantities, and relations, but beneath every such testimony there is a deeper affirmation which becomes the stronger for the IS-ness of the qualified 'thing' the nearer it approaches the state of quality-ness, quantity-ness, and relationless-ness. In short, the affirmation of space-being, IS, does not limit itself to the motions of

our concepts, wider or narrower in their generality, but emphasises everything to be absolute and whole, as well as what we call related and qualified. Nothing is lost in this consciousness.

55. This is the same fact which Science reiterates in her statement of the 'conservation of energy,' a doctrine which has a wider application than Science yet recognises. She also, like the theologian and the philosopher, will not accept Being beyond the limitation of her concepts. 'No conception, no knowledge,' is the postulate, and, consequently, science breaks up her perceptive material into concepts of molecules, atoms and ions, and still more general concepts of matter and motion, energy and inertia; theologians into ultimate concepts of God, Cosmos, Man; and philosophy into Self and Not-Self. Each follows the same process, viz., decreation of former concepts; rearrangement of more material brought in from our percepts; and finally new generalisations of other concepts. Yet not one of these so-called final concepts or generalised ideas, gives the slightest assurance of absolute permanence. The *Process* of decreation has not been guaranteed to have ceased its work. No such guarantee is possible, either, until the IS-consciousness comes in to negate it absolutely, and this always means the entrance of the consciousness of Space-Being, I-Being. All concepts, then, like the widening curve towards the straight, leave all limitation behind them, and take on infinity, asserting the illimitable. For in the IS-consciousness of Space-Being—the I-Being—decreation is impossible, all *process* is inconceivable, and generalisation cannot be done. We have, however, a genuine *knowledge* independent of a concept. Or, to put it differently, all percepts and concepts then close together in that Recept which yet owns no quality, quantity, nor relation. Bacon, in this consciousness of the Receiver, would find no 'Form,' and would conclude that Being had thereby 'infallibly vanished'; Hegel would assert that it had 'ceased to be,' in spite of the fact that neither could possibly think less than space-being with his every thought—a fact which is proved by the truth that when everything has seemed to vanish and cease to be, scientists must still call it 'energy,' philosophers 'Notion,' and theologians 'spirit.' The IS-con-

sciousness abides, and defies all negation. It is Whole-Conservation affirmed.

56. Therefore, this IS-consciousness is the true affirmation of Being; and that affirmation of Being, which is conditioned in quality, quantity, and relation, is only conditionally true. And, therefore, in the construction of the Being-Concept we must begin with the Whole and not with the part, with Space-Being and not with that being which is qualified and conditioned. The error lies in the start. Descartes, as it were, said, "Let us doubt everything till we reach the Undoubtable"; Kant, "Let us criticise till we reach what is beyond all criticism"; and Hegel, "Let us abstract everything till there is nothing more to abstract"; but each began by admitting that there *was* Something to doubt, to criticise, and to abstract. What happened then, was, in the case of Descartes, to get rid of all perceptive material till he reached the *One*, *i.e.* himself, who got rid of it; in the case of Kant, to criticise every concept out of existence with not even one left to contain the 'I' of himself, which he thought must necessarily be Unknown thereby; and in the case of Hegel, to abstract not only Descartes' 'I am thinking,' but Kant's 'I,' without a predicate save 'Unknown,' and then to affirm what was *not* left to be abstract BEING. Each carried the decreating *process* of Being, or Something, further than the other, and yet each ended by still affirming the Something! How could they do otherwise? They never could free themselves from their own postulate, "Something IS." They each proved, nevertheless, that, independent of every concept, generalisation, or Idea-ing, we still have a consciousness, and, therefore, a *knowledge*, of Being. They proved unintentionally that knowledge does not begin nor does it end with concepts. On the contrary, it is when *all* concepts have faded away into the consciousness of Space-Being, that we *know* Reality, What-we-are, and All-that-IS. We reach the consciousness of BEING, which admits of neither doubting, criticising, nor abstracting. And it is because that ordinary people *undoubtedly*, *uncritically*, and *unabstractingly* accept Whole-Space-Being as well as all that is qualified, quantified, and related by it, or, rather accept that Whole-Being which is given in the percepts as well as in the parts conceptualised, that they possess that affirmation of

the REALITY of all and everything which the doubting, the critical, and the abstracting find it so difficult to apprehend. The latter always want to apprehend REALITY *through* concepts, generalisations, and unified judgments; to call it *This*; and the former accept the consciousness of BEING which ever transcends these "categories of the understanding." And in this Space-Consciousness All Nature reposes, as affirmatively real as the 'I am' of man. That is, Reality does not rest in Thought-Concepts, nor in processes of Thought which are conditioned by concepts of the Understanding, nor in Objectivity which creates a 'Cogito,' an 'I= x ,' or an abstract 'Being-Nothing,' but in that consciousness which is not of a 'Self' but of What-we-are as Whole-Space-Being.

CHAPTER IV

SPACE AS OMITTED FROM OUR CONCEPT-JUDGMENTS

57. This view of Being evidently involves the transcendence of Personality. Personality is a generalisation of all the qualities, quantities, and relations which have been assumed to belong to man, and as it is such a concept, by the nature of a concept it is decreatable. For every generalisation which man has formed is open to be broken up, changed, or abandoned. Hence the confidence of scientific research to carry every generalisation which sums up our human knowledge to wider bounds and ampler realisations. We see this conviction to lie at the foundation of all research. The concept, God, for example, is a generalisation formed from the qualities, quantities, and relations which men agree to ascribe to Deity because they do not know any other to whom they can belong. These are almightiness, eternalness, unchangeableness, wisdom, justice, purity, etc., without which qualities, it is believed, there could be no knowledge nor consciousness of Deity, and without which, indeed, Deity would 'cease to be' even though the personality which man conceives for himself should be ascribed to Deity also.

58. Similarly, the Universe must possess, it is believed, the qualities of matter and energy, for without these it would 'infallibly vanish'; and so likewise man himself must retain certain qualities in order to be conscious that he *Is*. Yet none of the qualities, out of which, and with which, we build up the concepts, God, Universe, or Man, ever professes to guarantee itself as permanently stable. No such quality ever affirms itself unconditionally to *Be*. With the result, that the concepts which are based on and built out of such evanescent material, neces-

sarily possess the same character of instability and unreliableness. No concept, therefore, of God, Universe, or Man, either formulated in the great past or the present, ever yields to mankind a consciousness of absolutely permanent and undecreatable Reality. It is impossible, so long as these concepts are dependent for their very nature and construction, upon material which openly proclaims itself 'passing away,' or fluxional. It is this fact which explains why, in every epoch of the world's history, a different concept of deity has been found to command the worship of man, and why man has an ever varying concept of his universe, and also why he is never absolutely certain whether life, soul, mind, or spirit, are veritable 'qualities' or 'quantities' belonging to his Being; and why, as a consequence, he has been compelled to leave them in vague opinion, belief, and conjecture, curtained always in haze and sorrow. And it is just because such a man-generalisation is dependent on such qualities and quantities that he is never absolutely assured what he *is*, or what he is *to be*, if these can be 'removed' from him, or caused to 'infallibly vanish.' Must he, in such circumstances, "cease to be?"

It is in such a bog of unreliable convictions that the consciousness of space-being constantly rears our rock of ages. To *know* Being, it is not necessary to have any quality to be a mediate. We have a positive knowledge of what-we-are independent of all the 'categories of the understanding.' No doubt, we find much that is to be known of ourselves through mediating qualities of form, substance, cause, and matter, colour, shape, size, weight, etc., inclusive of all the qualities of what we term 'life,' and all the qualities of what we define as 'mind,' but we also rise beyond such mediated knowledge, and every mediating quality of ourselves, to knowledge which gives no quality, absolutely, in the knowledge of What-we-are, save *Is*, or Space-Being. We rise to knowledge, that is, which *cannot* be generalised in any concept, and is therefore not decreatable by any solvent of thought. And it is just because everyone possesses this highest consciousness and knowledge of What-he-is, that he speaks freely and confidently of his 'life,' his 'soul,' his 'spirit,' although he has not the slightest consciousness of any *quality* by which they are conceived or perceived, or by which they exist, or are *known* to him. It is the Space-

Being consciousness which alone speaks to him in its own idiom (using dual terms for conceptual exposition), and to which What-he-is responds in joyful trust. Life, Soul, Spirit, are terms which sum for him that *positive* knowledge of what-he-is, which he obtains primarily in his qualityless, quantityless, and predicateless 'I'-am space-being.

59. But according to Kant, and many others who have followed him, this was *not* to know. It was only to know The Unknown. Now, no man has a right to affirm anything as unknown till he has exhausted the reservoir of facts which percept, concept, and receipt place at his disposal. And consciousness of what-man-is, is a fact which never has been exhausted by the modern agnostics from Kant downwards. It has been read "with mistakes." The scientists who are as loud as the philosophers in proclaiming the Unknown, have also failed to include the highest fact of the universe in their generalisations. They have never, as we must always insist, included the fact of Space-Being in the data of their judgments of what-is. They seem also to have felt justified in not including Space-Being within their data of judgment in this respect, just because that no percept nor concept could be formed concerning it. For Space-Being is not a generalisation although it is judgment. It is the I-consciousness of whole-being, and is that which renders it possible to form judgments or concepts. But this is not the Unknown. It is that which forms the basis of all that we know. Not to know what-we-are in its ultimate of ultimate consciousness of Space-Being, is not to know at all, save through the broken and blurred mediate of percepts and concepts by which we only know imperfectly the All that is in the Flow. For the ultimate consciousness of what-we-are is whole-knowledge; and no knowledge that man is conscious of possessing ever transcends it, whether that knowledge is generalised as Man, Universe, or God. For each of these concepts, from the fact that it is a concept, is a *closed* judgment of Unit-Being; it is in a class of One; and therefore, limited, and not whole; and it gives no consciousness of permanent stability of knowledge equal to that consciousness which we have of what-we-are; "I."

We have indeed no consciousness of Space-Being as either

known or unknown. We have only the simple consciousness of Is, and this is the same consciousness we have of what-we-are. Consequently, it includes all we know through the predicates of our knowledge, and also all we predicate as unknown as relative to what we know. But it is beyond the sphere of such relations. Known and Unknown are subsumed in it. When we say "I know that what-I-am is unknown," we prove that the relations of knowledge and ignorance are surpassed, for such a consciousness gives simply Is. And the same statement applies to our concepts God and Universe. We have, however, for all three concepts, Man, God, and Universe, an ultimate consciousness which yields only the Space-Being consciousness as the basis of each concept, or thought-born object, and, in this common consciousness, each generalisation dissolves itself into the Is-Being, which is whole-being and owns no such parts as are known to us conceptually as God, Universe, and Man. In other words, the concepts of personality and individuality are subsumed in the consciousness of Whole-Being, idiomised as Space-Being.

60. To emphasise this conclusion, let us take the concept *man*, in its evolution and development of generalisation, and then we shall realise better how inefficient the concept is in interpreting, or exhausting, the whole-fact which is given in our conscious 'I.' Head, body, limbs, and all we perceive of blood, brain, breath, are conceptualised, or generalised under the terms, matter, substance, form, and cause, as Aristotle taught, just as a house, a tree, or any object whatsoever is. But we do not thereby exhaust all the facts which lie in the concept *man*. For neither of these generalities explains feeling, thinking, willing, remembering, attention, or all we sum up in conation. Under the term *mind* we generalise the latter facts even as under *body* we usually generalise the former set of human facts. But *Life* is not yet brought under these generalisations of *mind* and *body*. Now, we neither perceive nor conceive *Life*. Yet men venture to say that it is neither *mind* nor *body*. Passing then beyond the possibilities of a concept, *Life* cannot be generalised on a basis of our *knowledge* of what-we-are. We only have various percepts and concepts of matter, substance, size, etc., just as we have for any body, stone, tree, or man, etc.;

but to these we have added, for Life, the important percept of *Motion*. We perceive *motion* in the protoplasmic cell, and continuation of motion in our percepts and concepts of its expansion of body, form, substance, etc., which we then generalise as Growth and Change, under which come all the motions of assimilation, reproduction, decay, and death, or the reversal of the motions of growth, assimilation, reproduction, etc., culminating in motions of disintegration, dissolution, etc. *Life* is that term of generalisation of motions which are gathered out of our various percepts of them and by it bound together; and it is one which really comprehends both known and unknown. It is a generalisation which transcends the true concept of ordinary judgments, and is judged to *be*, by a judgment which rests in our consciousness of what-we-are, and not in that knowledge which is derived from qualities or quantities. That is to say, Life is as 'unknown' as what-we-are.

But we have not yet exhausted the generalisation, Man. For an animal has Life. And all that we have said ascends no higher than the generalisation, Animal. Now, all men confess their animality. But the lowest savage asserts himself to be more than the Being which he generalises as Beast, a term under which all that lives in sea, on earth, or in air, may be classed. Why? Because even the savage, or man in his aboriginal developments, has perceptions and conceptions of man which he never obtains regarding the Beast, and consequently he is compelled to form other concepts of man than those which he conceives for the beast. *The animal erects no altars to unknown beings*. All that broad and overflowing sphere of human experience which is ruled by religious emotion and devotion cannot be generalised within the concept Animal. There is a profounder consciousness of Being manifested by Man than we can perceive in the motions and behaviour of the Beast.

As this distinctive feature of human nature has been observed from of old, and as it is the inherent prerogative of man to name all things, to put his percepts of things into synthetic unity and definition, it has been his wont from time immemorial to characterise man as possessing a 'soul' or 'spirit' which distinguished him from the Beast which had none. So insistent is this consciousness in man, and so clamant

always for his recognition that, notwithstanding that no quality or quantity can be perceived in man on which such a concept of 'soul' or 'spirit' can be founded, every theologian and philosopher who has endeavoured to systematise our knowledge of man has been compelled by the necessity and peremptoriness of his subject to insert that fact in his account. We discern the perceptual material out of which the synthetic unity of *Body* is built, and we likewise perceive the qualities and quantities out of which the generalisation of *Mind* is constructed, and we partly perceive those qualities and quantities out of which we form the concept *Life*, but the generalisation 'Spirit' exists in our consciousness independent of either the one or the other. We have seen that such thinkers as Hume, Kant, and Hegel, acknowledge the fact of it, and they fully realise that something in their Being as Man is not accounted for by all they can include within percepts and concepts, sensations and ideas, and we see the same state of matters existing from the earliest religious writers downwards, and from the time of the first philosophers until the above mentioned. And one and all do a marvellous thing, for they synthesise this 'part' of our Being under the concept 'soul' or 'spirit' without the least shred of material gathered from percept, sensation, or idea. While Hume confesses that he never can 'find himself,' he is yet conscious that he *Is*, and because Kant cannot find himself within space or time he calls himself *x*-thing, Unknown; and Hegel, seeing that the predicate which can fit man in this respect must also define man's 'God,' boldly names it "Spirit" as equating with his absolute 'Notion.' He instinctively felt that no man would accept this 'Notion' either as himself or as his 'God,' owing to its narrow connotations and associations of instability, and so made the leap across the 'unknown' gulf, and named it by the more respectable term 'Spirit'!

61. The fatal assumption that man can be conceptualised in Unit-Being, and fixed down as One, with a defining term of generalisation attached to him, lay at the base of all their reasoning, and corrupted that truth which the facts of the Being of Man declared. Hegel widened his 'Notion' doubtless to embrace Man, God, and Universe, as One, but his Being was still One, and objective, *and consequently proved that the fact*

of Space had not been included in his synthesis of Being. If he had included this fact of facts within the data of his judgment of Being, he would have found it impossible to generalise Being under any term except the Is, or Space-Idiom. Kant fatally limited space to the perception of the object, making space subordinate to the object as its servile 'form,' although he invariably 'perceived' space in every perception, or in whatever he perceived. *His limitation of space was false to his percept, for every percept we experience gives no limits to space.* The object is undoubtedly perceived under a consciousness of limitation, necessitated by its objectivity being based in qualities and quantities which always connote limitation; but distinct and inseparably allied to the object, the percept gives also Space, and gives it to our concepts as Being, and Being with no limitation in its connotations. *And it is this space-being which is given to Man's knowledge of himself, in all he perceives of himself as Body, Mind, or Life, but which he never includes in his judgment of What-he-Is, and which is never accounted for by either the concept Body, Mind, or Life.* These he has counted Being, but Space he has never counted as Being. And as this consciousness of space-being is the sole consciousness which rids us of the limitations of concepts, generalisations, and all quality and quantity, absolutely, so it is the consciousness which frees our judgment of what-we-are from the restrictive bonds of objective or Unit-Being, and rationalises Man as being even when Body, Mind, and Life pass onward on their fluxional way forever. He is conscious of being when *they* are not in his consciousness of being. He has a consciousness of being more than that Life which he has striven to put into his concepts. For even his concept of Life, great and venerable as it is, is a mere relative to his other concept of Death, and is therefore limited by that relative concept, and is never true to that consciousness of illimitability which persists in his consciousness of what-he-is. The term Life, in short, notwithstanding the modern emphasis laid upon that category, is useless as a concept by which to interpret to the full *all* that man is conscious of being. For in his consciousness of space-being, as we have seen, man rises above consciousness of Death. It is not possible to conceive Death as coming within the being of Space. And it is this consciousness of himself as space-

being that, against the sneers and learned scepticism of long ages, has enabled him to uphold himself as Being-everlasting; eternal-being; the Is-Being which knows neither Life nor Death, and which is not in the Flow. Moreover, it is this consciousness which bursts all concepts of personality and individuality which he has formed for himself, his 'God,' and the creatures of his *knowledge*. For the concept, Personality, as it stands in all human language, is *Unit-Being*, dependent upon that quality and quantity which are supposed to be absolutely essential to being, and to our knowledge of it. It therefore comes far short of the consciousness which man has regarding What-he-Is.

62. It is the omission of the consciousness of Space, as Being, from the concept which we form of any 'object' which, since the days of Plato and Aristotle, has prevented the philosophical judgment from reaching the consciousness of Whole-Being, and has inevitably compelled all thought to accept difference and division of Being as fixed within its very nature. Socrates distrusted Nature, and turned away from it as from a maelstrom of changing phenomena upon which nothing could be built of ultimate thought. The concept seemed always to give more promise of scientific stability. His pupil Plato emphasised this break with Nature. The concept appeared to be immeasurably superior as a basis of reality for the *ethical* foundations in which he was chiefly interested. For him, every perceived object was fluctuating, but the concepts, *e.g.*, of Justice, courage, temperance, etc., were apparently fixed and constant as cognitions. The concepts seemed better to serve the end of *Good*, which was the grand desire of attainment. And Aristotle completed what Socrates and Plato had initiated and matured. The concept was then standardised, and regarded as the true basis of Knowledge. Aristotle held that any object was explained by the root concepts of Form, Matter, Substance, and Cause, concepts which some reduce again to the essential two, Form and Cause, and this explanation of the conceptual object was accepted by the thinking world. Aristotle became "master of those who know." (See Dr Zeller's *Socrates*, p. 48.)

But the consciousness of Space-Being was thus omitted from the judgment of such concepts, and consequently the

'object' was only partially explained. Are we to be told that Aristotle had no consciousness of Space when he perceived an 'object'? If he had, can we assume that he found any 'object' in his perception totally independent of Space? We must assume the very contrary, viz., that with every 'object' he necessarily 'perceived' or had a consciousness of Space. No object which is given by any sense exhausts absolutely all that that sense gives in giving that object to perception. The eye, *e.g.*, always sees more than the object it sees, be the object anything whatsoever. But he disregarded that part of his perception wholly. He saw in the 'object,' *Form*. But if he had had no consciousness of Space could he have found it possible to even obtain a concept of Form? He saw in the 'object,' *Matter*, and *Substance*. But take away, or try to imagine no space, and what becomes of these concepts? Are they possible? Again, he saw *Cause* in his perception of the 'object.' But this was impossible. He only *assumed* Cause as necessary to the presence of the 'object,' as an 'effect' in reality. The 'Cause' was actually a concept based on his deeper consciousness of Being of which he took no account. However, it is clear that an 'object' is *never* explained by these concepts, for the simple reason that neither Form, Matter, Substance, nor Cause, can become concepts until Space is present in our consciousness to make their existence possible to thought. Space is inconceivably absent from the perception of any 'object,' and must therefore by that necessary fact, be accounted as *essential* to any cognition of that 'object.' We cannot separate space from the 'object' in our perception, and we ought not to divide it from the object in our concepts. If we do, we despoil the 'object' of its principal content, for under no possible condition of existence does it omit this statement of Space. It testifies to *Form* and *Cause* because, first and foremost, it testifies to Space. And as we could form no conception of the being of the 'object' without the concepts *Form* and *Cause*, it follows that these being essentially dependent upon our consciousness of Space along with our consciousness of these categories, *the consciousness of Space given in the perception of the 'object' is the sole and necessary basis of any cognition of its Being.* And with the admission of Space-Being to our judgment of an 'object,' all such concepts

as Form, Matter, Substance, Colour, Size, Weight, etc., are obliterated as essentials. We are left only with *Cause*.

63. For if the 'object' indicates *Life*, then neither Form, Matter, nor Substance, is possible as a concept of the 'object.' These concepts require to be based upon the fact of Life beyond them, and consequently, Cause is lifted far above their plane of necessity. Without Life, the 'object' could not be conceived to have *Form*, or *Matter*. Take away Life, for example, from our knowledge of the Tree, and Form and Substance are seen to be dependent for existence on this prior concept of Life. But Life is in-concept-ible, or inconceivable, and if our knowledge of the Tree-Object is to stand upon Form and Substance and Matter, solely, no concept of the actual Tree-Object is possible. Our true knowledge of the Tree-Object really rests with the concept Life,—a concept wholly imaginary. If then, we had not Space-Being still unaccounted for, as Being beyond even Life, the Tree-Object could not be said to *be* under any category of knowledge. It would be Inconceivable and Unknown. But the Tree-Object testifies of this Space-Being as essential and inseparable from its presence in our eye or thought, and until we can also abolish this space-being from any connection with the Tree-Object, we must accept the fact of it as That which, after all, explains the Tree-Object. *It explains, that is, its Cause.* Form, Substance, Matter, and Life, are all seen to be caused. They have no testimony in our consciousness of them, as being uncaused causes of the Tree-Object. But this is what we do have in admitting Space-Being as datum of our cognition of it. All other categories bound up in our knowledge of the Tree-Object admit themselves to be expressions for 'effects,' but in no wise 'causes' or 'Cause-Absolute.' *Space-Being, so inseparable from our perception of the Tree-Object, alone stands in our consciousness as Uncaused.* For we have just seen that such a concept as 'God' is itself in the Flow of changing things, and gives no consciousness of Unchangeability apart from our consciousness of Space-Being, a statement which we hope to render clearer in our consideration below of Space as Whole-Energy. Finally, if this reasoning holds true for all inanimate and animate 'Objects,' it also holds true for what we designate

as '*Spirit*.' For we have exactly the same consciousness of 'Spirit,' when it denotes what-we-are, that we have of Space-Being.

64. We may now affirm that the separation of the concept from the space-content which is always given in the percept-content of anything, lies at the very root of the great fallacy of *Division* in Being as its ultimate characteristic; and that to Plato and Aristotle must be traced its fatal introduction into the sciences of Epistemology and Ontology. They no doubt carried it little further than its practical limits. But its influence on Modern Philosophy, in its Absolute aspirations, has been profound and disastrous. For in its absolute detachment as *The Idea*; as summing up The All of Being; as Itself its own Subject-Object; as embracing all categories and all possible characteristics of Being within its self-affirmed Unity; or as what Aristotle saw afar off as *νόησις νοήσεως*, its influence upon every species of speculative as well as practical thought has been baleful and bad. Unity became the grand fetish of all Thought henceforward; and as a consequence, the necessary limitations of every concept, that of the Most High not excepted, followed with the inexorable certainty of 'Fate.' "The purpose of philosophy has always been the intellectual ascertainment of the Idea; and everything deserving the name of philosophy has constantly been based on the consciousness of an absolute unity where the understanding sees and accepts only separation" (Wallace's *Logic of Hegel*, p. 354). Nature was also completely severed from the thinking Mind, although all the material of every concept of the mind is necessarily supplied by Nature. Now, true Unity is a pure dream on such conditions, for no matter how great Unity may be conceptualised, Space-Being is inevitably found surrounding and conditioning such Unity, and is never whole with it.

65. We say then that the fact of 'Spirit,' or the I-consciousness which man so defines, is thus only rational on the natural basis of Space-Being, for which no limit is conceivable. Man cannot conceive himself to be different from space-being, in which consciousness personality itself, as a concept, dissolves: For our consciousness of space-being sublates in itself both the

Personal and the Impersonal. Whole-Being knows neither the personal nor the impersonal as different unit-beings.⁶⁶ What man has to realise in the space-consciousness of himself is that, if he will put himself under a concept of personality, he must do the same for Space, and, if he must assert space to be impersonal, he must accept the same definition for What-he-is. For, in his I-consciousness, such terms of personality and impersonality are neither affirmed nor denied. They are simply transcended in the common consciousness of Space-I-Being, which, both for Knowledge and Consciousness, speaks solely in the idiom of Is.

And as for the *motions* of man's 'spirit,' it is evident that his tendency or 'instinct' to adore the invisible and the unknown, is a tendency or 'instinct' which is rational and in entire harmony with his deepest consciousness of What-he-Is. He rises above the consciousness of all creatures in that he acknowledges Being which is neither seen, heard, touched, tasted, nor smelled, which is not felt, nor thought, seeing it cannot be put into a concept, nor connoted in any sense, yet which he sees in all that he sees, and hears in all that is heard, and which he names as nameless,—'God.' And clearly, this is the consciousness which lies at the root of that consciousness of Being which is said to be Everywhere. It is this space-being, illimitably everywhere in the data of our percepts of which man is conscious as being inseparable from himself, and which he sets before himself as Being whom he calls the Most High. But for space-being in our percepts 'Spirit'-Being would have no existence in our religious convictions, and but for man's consciousness that he is whole with space-being, such an attribute of everywhere-ness could never be realised by him in any way. For all that man has attributed to his 'God' is to be found in himself.

66. We can safely say such things, because man has never given to his 'God' that amplitude of Being which is to be found in his consciousness of Space-Being. He has always persisted in putting 'God' into a concept of personality even as himself, and construing Him as Unit-Being, and therefore limited. With the sole exception of Jesus, no man has construed 'God' by the space idiom. He alone founded

Being on the consciousness of Space-Being, His own 'I-Am' consciousness.

Professor J. Ward, in his notes to his Aberdeen *Gifford Lectures*, says "there is still much to do in differentiating the conception of God, to which experience directly leads, from the conception of the Absolute which belongs entirely to philosophical speculation," and he thinks that "this will be the problem of the twentieth century." Prof. E. Caird also has said, "Human development will belie all its past history, if the new light upon man's relations to the world and to his fellowmen, which science is every day bringing to us, does not give occasion to a new evolution or interpretation of the idea of God" (*Ev. of Relig.*, i., 138). This is proof enough that in the modern conceptions of 'God,' none is equal to the general consciousness of Being which man is conscious of for himself. For it is the consciousness in man that he himself has realised a higher affirmation of Being for himself than he can find in the concept 'God' of his day, that inevitably urges him to decreate that concept and place another in its throne-seat. The conception of 'God' as defined in the great creeds of the past, is thus felt by the ablest thinkers of our time, to be completely unsatisfactory. The voice of science proclaims against it, the murmurings of philosophy affirm its inadequacy, and the unrest in all the spheres of theology, regarding this highest concept of the Church, point only to one result, viz., a consciousness of the present concept 'God' as untrue to our deepest consciousness of What-Is, and consequently the necessity that exists to develop that realisation of 'God'-Being which will harmonise more fully with our consciousness of What-we-are.

Support to this view is found in such writers as the late Prof. W. James. He finds it possible to speculate as to which was *first*, God or Nothing! He runs on in these words, "Whether the original nothing burst into God and vanished, as night vanishes in day, while God thereupon became the creative principle of all lesser beings, or whether all things have foisted or shaped themselves imperceptibly into existence, the same amount of existence has in the end to be assumed and begged by the philosopher" (*Some Problems*, p. 44). "If being gradually *grew*, its quantity was of course not always the same, and may not be the same hereafter. To most philosophers

this view has seemed absurd, neither God nor primordial matter, nor energy being supposed to admit of increase or decrease. The orthodox opinion is that the quantity of reality must at all costs be conserved, and the waxing and waning of our phenomenal experiences must be treated as surface appearances which leave the deeps untouched" (*Ibid.* p. 45).

Like all thinkers, Prof. James cannot get away from "Original Nothing," and, as we see, he puts it forward as a possible theory of Being that this "Nothing" might have been the volcanic Gap out of which 'God' issued to be the creative principle of our Cosmos and all it holds! So invincibly persistent is the Space-consciousness over the minds of men, and so determined is every thinker to thrust it from him as being Being at all. If Prof. James had had the faintest discernment that Space might really be Being, would he have talked so randomly about an "amount of existence" being assumed and begged by philosophers in order to give them as much material as make a concept of a Beginning from? "*Quantity of Reality!*" *What* quantity ever yet vouched for Reality? Absolutely none. Every quantity must, for its own reality, refer itself to the "deeps" which have really been left untouched by philosophers. With the result that, in these days, neither what we name 'God,' Soul, Life, or Spirit, nor what we name as Body, nor what we call Mind, is ever freed from the haunting qualities of Instability and Unreality. And it never can be otherwise so long as we persist in conceiving Being to be necessarily based in *qualities* which thought has conceptually created, and which can be removed, taken away, or lost. 'God,' as a term for Being, must be lifted above the region of limited concepts, as if He were a masculine One among many Others, and shown to be dependent for its very existence on that consciousness of Space-Being which is the true womb of every attribute of Godhead as well as for What-we-are, and for what All Is. We cannot think differently of God and Space, any more than we can think differently of Space and What-we-are. If 'God' burst first from 'Nothing,' then this 'Nothing' is true God. And it is only the arbitrarily postulated concept of personality for 'God' which hinders us from accepting this Nothing-consciousness, or Space-Being, as the highest and best attested consciousness for God-Being.

We shall see that it is our 'Nothing,' or Space-Consciousness which ultimately furnishes the human mind with every attribute of Deity which, conceptually, is worshipped and adored as 'God.'

67. We conclude then this sketch of the development of the concept Man, with the statement that until that concept rises beyond, and above, all qualities and quantities into the Being-consciousness, and realises itself as being space-being, man himself is never satisfied that it interprets What-he-Is. Wherever he begins with himself in what-he-is of Body, of Mind, or of Life; however he may analyse and synthesise the qualities and quantities which he discerns as the material of these concepts, or judgments of his being; he finds it impossible to circumscribe himself within these concepts, for a higher judgment of What-he-is lies beyond them in his consciousness of What-he-is, and ever supersedes the lower judgments, and carries him beyond all qualities and quantities and relations to still higher being in which he finds himself more than they are. None of these are What-he-is, nor can he *conceptualise* what-he-is, and ultimately he cannot restrain the fulness of his being within that knowledge which is based on quality and quantity and relation, and is generalised into concepts of this and that; and it is then he *knows* beyond all his knowledge that he is unrestrictedly whole-being with Space-Being. This is the secret of his 'finding himself in all that is,' as the modern philosophical phrase has it. For it is not that his thought ever goes away from him to meet the objects, and then comes back to him with the knowledge of what that object may be. On the contrary, he always finds himself *there* before his thought. The movements of his thought only meet the objects of creation because his being is there first. And every percept and concept and recept of his thoughts suggests this fact to the utmost. He synthesises all the qualities and quantities and relations of body, but the Space-Being is never absent from these. He simply leaves out the Space-Being consciousness when he generalises the concept *Body*. That is, he makes deliberate *choice* of the material out of which he forms that concept, and expels—he must expel—the consciousness of Space-Being from it. And it is the same with every concept he

forms regarding Mind, and Life, and Spirit. He finds his Being, asserted by his deepest consciousness, to be *beyond* all these conceptual Unit-Beings. And from each concept in turn, he is always compelled to omit the Space-Being consciousness from his judgment-of-what-he-is, before he can form such a concept. And it is in this limitation of his every concept that he is also aware of a beyond or something still unknown. When he admits the Space-Consciousness into his concept, all limitation of knowledge is transcended in the Is-consciousness. That is to say, as soon as he admits this consciousness, he finds he still Is, in the same judgment with his judgment of what-space-Is. No verge nor edge, boundary nor line can be found between Space-Being and What-he-is. And he discovers that his thought, far as it reaches through the vastitude of Being, of which the Cosmos must be a fragment, never outruns his being, or What-he-is, any more than the motions of gravitation in its universal motions ever outruns Space-Being. Every motion in Body, in Brain, in Mind, in Life, in 'Spirit,' exists because it is based in Being which is ever more than its motions, and is not merely endless and boundless, not merely universal and united with all and every being, but is Whole-with Space-Being. And however man may conceptualise certain qualities and quantities together, and define them as One Being, 'God' (and we see this process followed from of old in all systems of religion, the Christian religion not excepted), it is vain to think that such conceptualised Deities can long afford that inmost satisfaction which is found alone in the realisation of the deepest consciousness of Being. Such Deities endure but for time, times, and half-times. They are simply 'Gods'-with-us but not of us.

68. These facts of our Being might indeed find many corroborative lines of reasoning to sustain them, if an enquiring attention were devoted to that purpose. It would be found, for example, that the human mind never has been contented with all it has conceptually *known* of Being. The general world turns its eyes to the sun, moon, and stars, but desires still further to see beyond, and beyond them. The science of astronomy is thus created. The whole field of human knowledge might be exhausted in the same way, and the same

search and research beyond all that is *known* would be found at work to discover still more. Whence then this confidence that still further being lies beyond all we *know*? Whence the confidence that we are able to know it when it is brought within the compass of the senses? Whence the conviction of this evidence of all our senses being outrun by our inner consciousness of Being? It is surely because with all that is known and discovered, we never are conscious of what-we-are as being out-classed and out-distanced. On the contrary, we always are conscious of being far more than all the being which is known and laid bare to our thoughts. And never, till we reach Space-Being, level for what-we-are, would we find this consciousness abated. Then, indeed, instead of finding Space a mere 'Nothing,' we should be conscious of Whole-Being, and know then the vastitude of that knowledge which lies in What-we-are, and which we and all are ever voicing in the conscious I, the common voice of common Being.

We cannot therefore affirm Space-Being to be something quite apart by itself into which the Universe and all its vast contents are deposited by some interested Person who is outside of it—a Person who is supposed somehow to exist space-less! We have no consciousness of such an Order of Being. If we did, we should be bound in reason, to regard the space in which this Person placed His Cosmos, as greater, or at least, as great as He was Himself. If He lived spaceless, then He would be limited by the space-being which He was not. He would be quite a finite person. But nothing in Nature or consciousness sustains such conceptions of Space. When 'God' is so conceived as independent of Space, the conceptions of both 'God' and 'Space,' are creatures of logical travail, and have nothing answering to them in Reality. The true consciousness of Space subsumes all conceptions whatsoever, that of 'God' as a conception not excepted. For it is the primal and essential consciousness for all we perceive and conceive and receive; for all we know and feel, for our seeing, hearing, touching, tasting, smelling, feeling, thinking, conating; for all we experience; or in one word, for What-we-are. It is Whole-Being, 'God' included. If we might venture the expression, the all and every of our perceptions and conceptions, together with all of which we are conscious as formless, substanceless, matterless, causeless,

quality-less, and relationless, *compose* Space. But space is not thereby objective in our consciousness of it. For no such Object could be conceived till it were also first conceived as surrounded by space.

69. Neither can we regard Space *and* the Object to be divided in Being from each other, as if Space were mere form and the object were alone true being. For if we regard the object in every possible way, it will always be seen to be space, *fundamentally*. It is, no doubt, popular conception to conceive that no space is 'inside' the object, but is excluded from the 'matter' of the object. This of course is the very kernel of defect in the concept of any object. Space is supposed to be shut out from the object which we conceive to be existing independently of Space. It is the analysis of all the qualities and quantities and relations of the object, into their formlessness, their qualitylessness, etc., which proves the superficiality of such a conception for Space *and* the Object. They are never divided in the Percept, and we should never divide them in our Concept. All our sensations deliver *their* truth whole, but our thoughts only unify *parts* of such whole truth, or Reality. It is the limit begotten of all motion and memory, as compared with the Being in which they move. On the other hand, we are not to rush to the conclusion that any limit of our conceptions is strictly real absolutely. This is the fault of our lesser judgments of Being. All motions are really moving within motions, as the wave-motion moves within that of the tide, and the tide within that of gravitation, and gravitation within that of Space-Being. Similarly, the thought-motions, as we shall see, move within the Life-motions, the Life-motions within the motions of What-we-are, in which all motion is composed as whole with the energy which affirms Is, of itself, or Space-Being. But all such motions are not separate but whole. It is the judgment ratified in our concept which is defective for each, and thus again objectifies the motions themselves.

70. By 'lesser judgments' we must be understood to mean *all* judgments of objectivity. These are ever capable of reconstruction and change. But this is not so with the ultimate judgment 'I.' No data can arise to compel us to change or

reconstruct that judgment, *if the space-consciousness has been included within it*. If, however, the consciousness of space-being has not been included within it, the 'I'-Being of such judgment is one of objectivity, and is capable of change. It is such imperfect judgments which give us the philosophically abstract 'objects' "Ego," "Self," "Mine," "Stream of consciousness," and many others, all of which are limited 'I'-beings, and in no sense impervious to a new reconstruction under a new judgment. When we admit space-being into our consciousness of what-we-are, the judgment of our 'I'-Being is *whole* with all Being, and cannot be reduced by further judgment. It is not then within a *concept* of judgment at all. It is simply a consciousness of Is, which conditions both the contents and motions of every judgment absolutely, in its transcendence of Change.

71. The whole question of the certainty of Reality, therefore, resolves itself into this Is-consciousness which is independent of all processes, motions, objectivity, and even personality, as that concept is usually held. We have seen that universally and in every department of human thought, ultimate certainty of being is ever sought for under the compulsions of an irresistible trend of mind towards the entire negation of objectivity, that is, towards the Space-consciousness. Only a *temporary* certainty is found in Quantity. All experience, ancient and modern, affirms of the Quantitative that it Flows, or passes away. Everything which can be objectified declares itself to have no continuance of being forever. And similarly, no quality, or *character*, which can be predicated of any being remains absolutely valid, even when that quality is necessary to the concept of Deity. Forms, Substances, Matters, Motions, and all that is predicable as relative, are all kaleidoscopic and impermanent. Instinctively, every sincere endeavour to find absolute Reality as also absolutely certified in and to our consciousness, frees itself from both quantity and quality, and from every relation without exception, and seeks satisfaction in the quantityless, the qualityless, and the relationless Is-consciousness.

Whole-Being, or Space-Being, is not therefore a *conception* in the ordinary acceptance of that term. It is that concept which has become recept in the *identical* consciousness of

What-we-are. It is the judgment which is not closed in limitation, but whole-open with consciousness itself. For when we say, 'I,' we do not necessarily say, '*One*.' It is a consciousness of simple, open Being; Space-open; Is.

The natural deduction from such a consciousness, moreover, is that all that is in the Universe, is space to all that is in it. All goes through all, in all possible ways. Nothing can be conceived to be absolutely or forever isolated from another. Everything in the vastitude of what we call "Nature" has its existentiality common with everything. They must be named with Space-Being. In reality, there is no possible objectivity, as that conception is understood in the human mind; no division; no apartness; no unit or unity conceivable in the common existentiality of Whole-Being as it is affirmed in our consciousness of What-we-are.

72. For although Science maintains that nothing in the universe comes into actual *contact* with anything else, and only approximates to a touching, this statement is only true when the conscious basis of Being is not in question, or when the space-being of our final consciousness of Being is not included within the data of the contactual problem. It is a judgment of Being which can only be proved valid when it is also shown that the whole content of our percept of the meeting of two objects is enclosed and fully stated in our concept of contactuality. Two atoms cannot be conceived to be in actual contact any more than two worlds, until we include that Space-Being which is given in our percept of them within the concept which we construct regarding their being. The two atoms have no common basis of being till this Space-Being of our percepts is admitted into our judgment of What-they-are. As a matter of fact, each atom is usually generalised, conceptually, entirely apart from that space-being which our percepts of its quality assert as existentially whole with it; and therefore, with such data of judgment, it is impossible to conceive the two as in contact. But when we realise the limitation of the concept in so far as the Space-consciousness has been omitted in such judgment, and then include this space-consciousness within our judgment of the two atoms, it will be found that it is still impossible to conceive them in *contact*,

for the reason that the *two* can only then be conceived as *Whole with space*. Space-Being, as the ultimate fact in all we think regarding any object, names its being above all the qualities of the object, and simply testifies Is regarding it. And this is true concerning all objects, generalisations, or concepts.

It is a matter of some regret that Hegel permitted himself to sneer at this consciousness as being "the night in which all cows are black," not discerning that it was the consciousness in which the 'cows,' the 'night,' his 'self,' and his 'absolute Notion,' were subsumed in Whole-Being.

The scientific concept of the impossibility of two objects being in actual contact absolutely, is really due to the fact that Science does not recognise *the* principal fact, in her percepts of these objects, which would enable her to make that same statement with a wholly different meaning. And it is clear that the same reasoning applies to the impossibility of conceiving two conceptualities as 'subject' and 'object,' in actual contact, and likewise the concepts of 'mind' and 'matter,' 'atom' and 'space,' where 'space' means 'distance.' The realm of theology is filled with the same 'objects' of conceptuality; and the severance of 'soul' and 'body,' 'faith' and 'reason,' 'law' and 'gospel,' 'God' and the 'universe,' etc., etc., is only possible on the same grounds.

73. But it must not be supposed that we are asking mankind to lay this age-long habit of concept-making aside, or, in other words, to abandon that mode of thought which creates all Relativity, differentiation, division, personality; the sphere, that is, which is governed by "the categories of the understanding." We are not attempting such a foolish task. But we are contending for the abandonment, by every serious thinker, of that habit of thought by which this sphere of the Relative is affirmed as *existentially* true. We are protesting against *absolutising the Relative* (if we must so express it), as real in our consciousness of Being. And the great shadow of doubt and suspicion which has lain, through all time, across this absolutising of Relativity as true absolutely, seems to justify us in doing so. We do not deny the partial truth of the relative, the object; but we affirm that it never gives *the*

truth of Being. All relatives are true—as relatives—in as far as they include any portion of the space-fact within their conceptuality. And just as it is impossible to perceive or to conceive anything without in some way enclosing space in such judgment, so is it impossible for any concept so formed to be absolutely false. But when the Relative, the Concept, the Objective, is taken to be absolute in its affirmation of the reality or truth of its being, that is, when Quality or Quantity is asserted to be *essential* to Being, then we humbly demur. By the nature of the human mind, Truth is based in our consciousness. And it is our contention here that the whole sphere of Relativity has never stood rooted in our *Ultimate* consciousness of Being. Every judgment on Being which creates an Object, a related thing, a differentiation, or as Spinoza would say, a Determination, is ever subordinate to a judgment which, from the 'I'-consciousness, affirms such determination to be the unthinkable. This is our experience.

Summarily, no thought is ever absolutely true to the full truth of Being till such thought is wide-open-whole with the Is-consciousness. And when it is so, it is then Thought which is not depending upon the material of Quality and Quantity for its motions. The energy of such thought is the energy of Whole-Being and equates with the energy which affirms 'I.'

74. Knowledge therefore cannot be confined entirely to the technical sphere of the Epistemological. The Ontological, or rather, the Holological, is its home. For 'Being,' as the object of the science of Ontology, is also sometimes objectified, and is thus made relative, as we have seen, in terms of Being *and* Non-Being. The entire realm of Philosophy is thereby lowered beneath itself. Perhaps, however, this has been inevitable. For the Is-consciousness has urged the thoughts of men beyond the narrow concepts of 'Being' which they have generalised; refusing conceptual immortality; and they have been compelled under the stress of the Is-consciousness to abandon all such concepts and venture forward beyond them. But when the final consciousness of Reality, idiomised as Space-Being, was put outside the motions of Thought, and judgments based on quality, etc., were preferred as the deepest testimony of consciousness to Being, then there was no other resource

but to view the Space-Being *as* Non-Being, and Being as determined relative to it. Inevitably, also, every man could find his Thought in such philosophical systems which were so based in the concepts, Being and Non-Being, but he could never find himself. Such concepts have no absolutely real reference to concrete Being; Whole-Being; seeing that they do not accept into themselves the only absolutely real Being idiomised as Space-Being.

75. It is doubtless the same mistake of absolutising the Relative which has played such havoc in all efforts to obtain a true consciousness of absolutely *Continued* Being. Mathematicians seem to boast themselves of having accomplished the feat. The Arithmetical Continuum, it is affirmed, is a fact. Number has yielded a result which consciousness itself has shrunk back from helpless!

Now, by the nature of a concept, which has its physical conditions governed by the vibrations of the whole Cosmos, and built out of qualities which science cannot discover to be even in contact with each other, an *Existential Continuum* would seem in such circumstances to be the impossible. Hume thought that we could not have a perfect continuum of Thought for the reason that we never have a perfect continuum of impressions through our senses. And this can be verified in a simple way. If, for example, we pass the eye along a plane surface ever so slowly, we are never able to effect a consciously perfect continuum of vision. The path of vision, strive as we like, is broken up into points. And no other sense does better than the eye in this respect. The hiatus is of course immeasurably small, but the fact remains that we never can assure ourselves that vision, in the case of the eye, is absolutely continuous.

The reason seems to be that vision, as indeed every sense, is under the domination of both what we call Life and Thought. Thought is under the domination of the brain, and the brain, is in turn, determined in its motions by the pulses of the blood. And as the blood pulses act in continuous variability, and as the movement of vision is affected at any moment by the transmission of nervous energy, the influx and efflux of blood in the brain, the respiration of the breath, and other minor influences, it is evident that there are data for believing that, eye and

thought being so conditioned, the normal and only result for concepts of the mind will be one of limitation, point-to-point differentiation, discontinuity, or what we define as Objectivity. We are not conscious of thinking two or three thoughts simultaneously, but one after another, just as we find in all vibrations or pulses. We know that in consciousness itself there is an energy or emphasis which is not equal over the whole field of it, to which we give the name of Attention, Concentration, and other synonymous terms. But we must remember that that focal centre of energy in consciousness never can be got to stay fixed in the same static place. It is perpetually moving. And hence the difficulty we experience to fix our thought upon anything for any length of time without fatigue, the expenditure of energy being noticeable. "Every conscious state," says Prof. Alex. Bain, "is accompanied with a diffused wave of effects, muscular and organic, which is stronger according as the feeling is more intense" (*Senses and Intellect*, p. 277).

But the point to be noticed here is that these gaps between our vision-points as the eye is moved onwards, are points of space-consciousness. The percept gives to the eye and brain that gap-material from which a thought or concept of space alone can be formed. In another sense, the points are unconscious points, as far as the *object* gazed upon is concerned. That is to say, in looking at any object whatsoever, while the percept seems to give a continuous 'object,' the concepts of it are broken up into points of consciousness and unconsciousness of that object, although the speed of sequence is so great as to be generally unnoticed.

All thought, or process of judgment, must be conditioned in the same way. And this seems to be one reason why it is impossible to have absolute *continuity* of *conception* on a basis of the "categories of the understanding." It is certainly the case that when we conceive an 'object,' we are entirely unconscious of Space in the actual determination of the concept of the object. And contrariwise, when we have Space filling all our consciousness, we are, for the instant, completely unconscious of the object. It is this fact that makes it possible for anyone to have the consciousness that 'heaven and earth shall pass away.' But this is only saying once more that *all* concepts involved in

objectivity are decreatable, and that our fundamental consciousness which cannot be subjected to that process is that of Space. And it is this consciousness *alone* which gives us our veritable and undoubted consciousness of *absolute continuity* and durance of Being.

Our Experience is thus always more than Thought, Concept, Idea, or Notion. All that is involved in conceptual objectivity is less real and continuous being than is Space-Being. We identify what-we-are to be continuous being in our space-consciousness, but we never can reach a consciousness of continuity in any other 'being.' Hence it follows that but for our consciousness of Space we should never have any consciousness of what-we-are save one of point-to-point being, differentiated, and divided. We should have a new consciousness of what-we-are with every new concept, and the continuity of the 'I' being would be unthinkable.

76. Therefore, concept of *quantity* being the foundation of every arithmetical concept, it is clear that, unless Space is taken *as* the quantity, no consciousness of continuity for any other quantity is thinkable. That space is believed to be quantified in every concept, is of course the reason why we have objectivity at all. It is the space which can be squared, or cubed, increased or decreased, and is the basis of the Euclidean Point, Line, and Surface, each of which though unreal, gives for the time being a consciousness of reality, just *because* there is a consciousness of this space accompanying them. And as far as point-being of this nature goes, there is always a consciousness of continuity *within the bounds of the concept of the point*, whether it be conceived as a pin-point, a world-point, or a Cosmos-point; that is, whether such total-point is infinitesimal or 'infinite'; but such space-point has always its conscious limits, and in the end it is declared objective, and seen to be space 'materialised' by conceptuality, and in no wise our true Space-Being. It is logical or terminable space: concept-created. It is that space we enclose within our concept of the sea-line, or the sky curve, or between any two points, such as the two masses in Newton's gravitation formula. No *absolute* continuity of existential being is ever given in it. For when our true consciousness of Space is brought into the data of our judgment of such objects, *no*

concept of unity or totality is then possible. For neither quantity nor quality is found in that consciousness.

Nevertheless, the Arithmeticians are not the only thinkers who believe that a consciousness of *existential* continuity of being can be given by our concepts. We have seen that philosophers may be obsessed with the same conviction. Differences are concussed into unities; subject and object are caused to unite as one-being under thought compressions somehow. The phrase "Stream of thought," appears to convey a true consciousness of continuity, as also does that 'Self' which 'returns upon itself,' or "strikes round into itself." It does not do so actually. It is analogous only to the break in the flash of petrol in the carburettor: the apparently perfect continuous "stream" of thought impresses itself upon the reflection as truly real, and then we hear of the 'Notion,' in its absoluteness, as containing the ALL of Being within its womb. We never escape from unity or totality, in such a view, and the consciousness of Space beyond such totality is not included within such a concept. There is the usual differentiation between Being *and* Non-Being, or discontinuity of Being.

77. In fact, if concepts are conditioned for their existence in motion of Thought, then continuity, as a concept, should be, owing to that fact, impossible of affirmation in the sphere of objectivity. For Motion cannot be conceived except as conditioned in space. The consciousness of space is antecedent to the consciousness of motion. The space-consciousness therefore antecedes the thought-motions. But the same difficulty occurs between conceiving continuity for our Thought as for our vision. Every idea or concept stands apart by itself, and in passing from one to another we are as conscious of a gap, or hiatus in continuity of thought-motion as we are of a gap or hiatus in continuity of seeing. Concept is not continuous because percept is not continuous.

78. Bergson has indeed made something of the fact that mental states *permeate* one another. Continuity is thereby insinuated. But Hegel implied this fact when he said "Being and Nothing are the same." What neither Bergson nor Hegel gives us is the *data* for obliterating each one state, and

making out of their debris one whole mental state as the result of such permeation. One wave-motion permeates another wave-motion, and the universe as well as the human mind is seething full of such permeations, but what we wish to know is if the fact of *permeation* accounts for *creation*, and why and where each wave-motion gives up its individual energy in becoming continuous energy with all energy. Bergson's permeation of mental states helps nothing. He gives no data for the sublation of each single process into one process continuous for each. It is not indeed *process* that can give us the data we want, for all process confesses itself limited and conditioned in space-being, and is itself far short of ultimatum.

No *motion* therefore is conceivable as absolutely continuous. We simply pass our concepts from point to point in space so exceedingly swift as to engender a generalised conception of continuity. 'Cause' becomes 'effect' we say, but we are never conscious of the continuous motion through which the one *becomes* the other. It is because by the nature of our concepts, space being omitted from them, no consciousness of common existentiality is conceivable for them. Unity is all that can be predicated of each concept, and Totality; but whole-being is inconceivable except on the basis of the Space-consciousness. And when *this* is given, all the categories of the understanding vanish, and every motion of thought is sublated in it.

79. Now, as we presume to think, *it is just this consciousness of Whole-Being which we always find absent from the systems of both ancient and modern philosophy*, and the absence of it seems to us to be the chief reason why disconnection, division, differentiation, and isolation prevail so grievously throughout all the domains of Thought. The concept has been deemed to be perfect as an interpretive instrument of Being, and *Unity* of Being to be the ultimate truth in that interpretation. The "Unity of Subject and Object" has been the goal aimed at, and when this Unity has been declared perfect, it has been supposed that "the riddle of the universe" was answered. Whereas the consciousness of Man has always demurred to this Unity of Being as declaring the truth of his existentiality to be common with All-Being. No concept of his Thought,

however, was capable of giving him anything else, seeing that in wielding the power of this concept he neglected the full truth of his percepts, and thrust from his judgment of Being that presentation of Nature which alone could enable him to find himself not merely *one* with some *other*, but whole with all that affirms Being.

So. Unity *never* yields a consciousness of Whole-Being. The apparent satisfaction which such a consciousness gives to our Thought is always unsatisfactory to our ultimate consciousness of What-we-are. And perhaps but for the magnificent genius with which Hegel enforced the concept of Unity of Being upon the world, as the *ultimate* truth of Being, the masters in Israel would have found, ere now, that higher interpretation of Being in the consciousness of the Man of Galilee, from which Hegel, Kant, and Hume have turned away. For it is abundantly revealed by Him. No Teacher of men has so exposed the poverty of the concept, and has so exalted the fulness of the percept; has proved how little of the truth of all we see, hear, touch, taste, and smell, finds sanctuary in the inmost convictions of humanity, and how small a portion of the ways of civilisation, so grounded in the human concepts, ever harmonises with those ultimate affirmations of our Being which we call, in the aggregate, Religion. What avails it that there is always 'a unity beyond every difference,' if such a unity still discovers itself, to all eternity, to be differentiated once more from something else not included within itself? We never obtain more by this concatenation of conceptual unities than the arithmetical series of numbers which runs out to 'infinity.' Our percepts still affirm that there is being presented within every one of them which is never embraced within the bounds of such conceptual unities. For so long as Space-Being is omitted from our concepts of Unit-Being, there will be abundance of expansive consciousness in which such Unities may extend their differentiating and uniting for ever.

It may indeed be true what Prof. Wallace has said, in interpreting the philosophical system of Hegel, that "Thought (the Idea), as has been more than once pointed out, is the principle of unification or unification itself: it is organisation

plus the consciousness of organisation: it is the unifier, the unity, and the unified—subject as well as object, and eternal copula of both" (*Proleg.* p. 324), but we search in vain for our consciousness of Whole-Being in this so-called Unity. If there were given us here, even an ultimate consciousness of Something which *was* One existentially, after this process of uniting, that is, a perfect continuum of Being, we should be convinced that the wholeness of the *Unity* was, at least, fairly adequate to what we seek. But even this wholeness is never given in such a Unity. Every one of these terms, 'unifier,' 'unity,' 'unified,' 'copula,' involves the concept as well as the consciousness of coming-together, which again involves the consciousness of space for the movement of coming-together, and indisputably it is this consciousness of space, and not the fixed-up Unity which is our ultimate consciousness at last.

But in actual fact, it is never shown how the concept of existential identity of subject and object is effected among, and out of, all these uniting concepts; nor how a separate copula is created for their union in our consciousness. The Subject, the Object, and the Copula, are never existentially united into an identical Being or Thing, perfectly continuous in its being. *They are only tied together in a total.* The three are one, in a concept of three, but never in a concept of Being. In the nature of the concept it could not be otherwise. The consciousness of Whole-Being, without the slightest hint of parts in it, is completely impossible for these three concepts. We require the data of that Being which has been omitted from the content of each concept before true unity can also be true to our consciousness of Unit-Being. We require the space-consciousness for the process of their uniting, and it is never brought into the judgment which asserts Unit-Being as so effected, and as a consequence, we have only a pseudo-unity. Neither is the 'Self,' looking on at this unifying process ever sublated with either the united Three-Thing, nor with space-being. Therefore, the Unity so effected is never *absolute* under any circumstances, nor is it ever verified as such in our consciousness of it. The 'Thing' so united is a mere object, and both 'Self' and Space-Being are consciously apart from it in the data of our judging *it* to be Unity. In other words, instead of a consciousness of Whole-Being, we retain

only one of relation and relativity. And this will be found to hold true of all the 'antagonisms' and 'differences' which are declared to be existentially united, as well as of the new Unity which is said to lie 'beyond them.' They are no more than Totals in their unity, consciously finite, and they never include either what-we-are, or space-being, within their Total-Being.

Now, it is our commonest experience that when we look on any object whatsoever, a house, a desk, a tree, a finger, a star, a horizon, the sky, a man, anything, there is given us an undoubted consciousness of Unit-Being for that object. But in every case without exception, there is always accompanying that consciousness of objective unit-being, an inseparable consciousness that the object itself is *not* the Whole of that Being of which we have consciousness. And universally, no object coming within the scope of either sense or concept fills completely our consciousness of Being, or What-is. It is never a consciousness of Whole-Being. Therefore, it is never responsive to our deepest consciousness of Reality, or Truth.

81. Our consciousness of a part, or division in Being, is therefore due to the fact that we never bring such object, part-being, or unit-being, into our consciousness of Whole-Being. If we did, we should not be able to conceive it as an object, a part, or a unit. It is we who, arbitrarily, and deliberately judge, or make a concept of, an object by omitting from our data of judgment that experience of Whole-Being given in our consciousness of Space, which, on our admitting it to such judgment, inevitably renders conceptual objectivity impossible and untrue. Bacon believed that, by rigidly confining our experience to "things themselves," we could abolish error forever; but it is clear that, until he rose above the consciousness of there being *any* actual 'thing,' he could never reach *Absolute* Reality. The grand error is in accepting the *reality* of the object, the part-being, or unit-being, as determined in the very essence and nature of Being, as much as the 'Unity beyond the difference.'

It is for this reason that both the deductive system of the ancients and the inductive system of the moderns have equally failed to realise for the human mind a consciousness of *Absolute*

Reality, resting on a fact which both sense and thought agree to be true. The same unresting dissatisfaction and irritability prevails to-day throughout the whole modern world of Thought as obtained in the days of Bacon and Descartes. The deductive process of reasoning was found by these giant minds to be fruitless of those highest results which the foregoing ages had hoped to realise by it. Greek Philosophy was characterised by Bacon as 'puerile'; 'lifeless'; of little use; non-progressive; and merely repetitive. He turned away from it "to begin the work anew, and raise or rebuild the sciences, arts, and all human knowledge, from a firm and solid basis." And his practice of this resolution earned for him the proud title of 'Father of modern science.' We do not require to emphasise in any way here the enormous value which the Baconian method of pursuing the path to reality has had for the world. What we want to do, however, is to point out the fact, which is too evident to all thinking people in our time, that in as far as the Inductive method professed to lead the human mind to *Ultimate Reality* or Truth, it has fallen as short as did the method of Deduction which Bacon scorned.

"A firm and solid basis," is undoubtedly what the profoundest yearnings of the 'I AM' crave. The world will never find satisfaction under the sun until this is realised. The cry for it has gone up to heaven since the world began. Great men have earned their proud place in the admiration and worship of mankind because they convinced their fellows that they had led them to it. And it is only true to say that One alone has stood rock-fast amidst the floods of criticism, doubt, suspicion, and examination, which have tested these pretensions. For He alone arose above Process. The rest of our noble great ones failed to ascend above the All that was in Flow. From the beginning of the world until this day, He alone discovered the "firm and solid basis" above the sphere of Change.

Plato, for example, felt Bacon's yearning for such a basis. Who has *not* felt it? And instinctively he sought for the Primal Thing. The universe stood before his rapt vision. Its grandeur and vastitude flowed onwards in its majesty like music. Order and beauty were everywhere. Thought was impressed upon every motion. Surely, he conceived, thought, *ideas*, must be the Primal Being. The Idea directs all under

man, it must also surely guide all things in the universe. Moreover, to make anything, man must first possess an idea of what he would make. It must be that Ideas were the Primal Basis of Being. A Personal Being who thought these Ideas must also exist.

So has Man mused since the ages began. And on the basis of the fact of Ideas, as primal rock, Plato built up his system of philosophy. That is to say, from these primal 'Ideas' he deduced the Cosmos. By an easy generalisation, Deity was placed over the universe, and was seen to direct all things from His heavenly throne. Clothed in other or Hebraic attributes, the Christian Church accepted this Deity, along with the method of understanding His handiwork given by Plato, and the Aristotelian system of Logic which confirmed it all. And thus, generally speaking, it remained till Bacon's advent.

Plato's basis rose no higher than Thought: *Process* of mind: an ever-varying basis. All the deductions made by later philosophers and logicians reposed on no better foundation than he knew. They were supposed to embrace Nature, but Nature actually lay outside of them, and the abstractions of human thought alone dominated the world. Through Greek Philosophy nature was lost to man. Bacon declared that we must throw away these abstractions and return to 'things themselves.' We must begin anew, and from what the 'things' revealed of themselves, realise the Truth there was. He was undoubtedly wise in his method. The 'Thing' tells its own Quality; it *characterises* itself, and as such we *know* it. And we know it truly. It is scientific knowledge, resting on a firm basis of fact. And by following this simple and commonsense method, the knowledge of men has advanced in storms since his time. Truth has widened with the suns.

Yet we have still to ask, Has this Inductive method led to *Ultimate Reality*? Has it brought more satisfaction to the thinking race than the deductive process of Plato-Aristotle? Has anyone the least confidence that Ultimate Truth can be realised by these methods? Does not the 'thing' but reveal its Quality? And does not such Quality change and flow and give no firm and solid basis? *Process* is vain. We see the proof of this more clearly in the experience of Descartes. He also examined the 'thing.' He examined himself. He likewise

had a vision of the universe, and saw the basis of it all to rest on Thought. *Cogito : ergo sum.* The sanction of Being was proved by thought. So also Hegel. His whole system is based on this principle. And the principle amounts to a disease in human intelligence at the present time. Process creates, it is said! We think 'things' together!

82. Bacon made a false beginning in his assumption that our senses are fallacious, and that our "first notices of things" are erroneous. Our 'first notices of things' had to be corrected, he declared, by a stricter examination. He stated this axiomatically, as if it had no exception. This was the rift within the lute. The exception was the important point. For there is in the very first 'notice' of a new-born child, *That* which no after examination, or 'notice' ever surpasses in fact of truth. It is the experience of Space-Being. *Truth, in its Whole-Being grandeur, is the first experience* of every 'thing' and of every person. We never lack this experience though we ignore it. And it is this consciousness which was as certainly given to the experience of the ancient philosophers as it was factual for Bacon himself. And it was that conscious fact for which neither the one nor the other had the smallest use. It *is* a fact of the first importance, surely, that we are all intensely conscious of Being, that is, of Space, which is *not* revealed by either a process of Deduction or Induction, for the simple reason that it has no quality, quantity, nor relation, and no 'thing'-ness to be tested for its truth? It gives no consciousness of Change. It does not Flow. It is indeed the "firm and solid basis" by which all comparisons of firmness and solidity are made. It is our conscious basis of absolute Solidity. It never requires to be corrected by further tests and examinations. The mind of man is always satisfied with Space-Being. No murmur has ever risen from the depths of the human heart, that bottomless pit of complaints, regarding the disappointments of Space-Being. The reason for this seems to be that we have the same *experience* of space-being as we have for what-we-are ourselves. We are conscious of be-ing, but we are not conscious of being 'things,' or of possessing quality, quantity, or relations which change. The conscious 'I,' at its deepest, is identical with our consciousness of Space-Being.

This fact ought to have been taken into account by the philosophical discernment. For no motion, or consciousness of motion, but unfailingly yields also a consciousness of Space, as its primal condition of moving. This space-consciousness was present in Plato, as in Bacon and Descartes. Motion of Idea; process of thought; changing judgment; were surely intensely intimative and informative of space-being. It is to this space-being which Motion of judgment, process of Idea, and all methods of 'thinking,' testing, judging, are constantly witnessing and pointing. The *process* may be deductive or inductive; it may be from the Primal Principle to the smallest particular 'thing,' or from the qualified and quantified 'Thing' up to the widest generalised Principle; it may be a *combination* of these motions of mind; it may be *any* conceivable process of mind; yet there will always remain the fact that such *process* never yields any other result than insolidity, and Changing-Being. The Ultimate Reality lies above all this, in that conscious Space-Being which is ever consciously Whole-Being with what-we-are.

83. But Induction, contrary to Bacon's belief, really starts from the abstract as much as Deduction. It starts from the 'thing' itself. For this very 'thing,' no matter what we call it, is a *concept* of the mind. It has been formed out of material given to mind by the senses. And it would not have been possible to characterise it as 'thing,' if the consciousness of Space-Being had not first been abstracted from that material. To call it 'thing,' then, in such a case, is to name an abstraction of thought, or a production of the conceptual judgment, which is false to the whole truth given in the perceptual material of the senses. The senses were not fallacious, as Bacon believed; there is never any fallacy given by our senses. But there is fallacy often to a riotous degree in the concepts of our judgments formed from the content our senses bring. The scientific mind trusts itself loyally enough to the services of the senses, and discerns *constancy* in the Universe, but is often painfully compelled to alter her conceptual judgments with regard to what these judgments have omitted from the abundant content which the senses deliver.

There is no assured consciousness of Reality, therefore, to

be had either from the process of Deduction or Induction. They only yield a result more or less abstract and unstable in basis. The same falls to be said of all Logic. The consciousness of the Space-Being *alone* gives the royal assurance of absolute Reality. And it is the omission of it from the fundamentals of thought and reason, which, we think, is responsible for the instability of all intellectual confidence in our time, and for that thought-sickness which fevers the pulses of the world. What is ever lacking is the 'firm and solid basis' which we all desire for our consciousness of "Spirit," that grand and imposing fact which no examination of the 'thing' ever reveals in the very least; which draws its power of truth from beyond all consciousness of All that Flows; and which keeps its throne-seat in the convictions of man independent of either the methods of deduction or induction. And although it has been put forcibly under metaphors of *motion*, such as *breath* and *wind*, the metaphors are more the creation of the fallacious concepts of the mind than interpretive of the consciousness of unchanging reality which the 'I'-Being, or Space-Being, steadfastly maintains. It was quite gratuitous on the part of our world minds to assume that it was not our nearest reality, but one far away; in order to reach which, they had to undertake a sore process of doubting, criticising, and abstracting. It *is* our Nearest. We cannot think differently of this Reality and ourselves. It is so near that we must think space-being if we think ourselves. But men have for this reason declared that it is not real, and only we ourselves are real. "Descartes," says Prof. J. P. Mahaffy, "reasoned: space is real: but if not material, it is a *non ens*: therefore it is material. Kant also reasoned: space is real; but viewed as a material *datum*, it is *non ens*; therefore it is not a material *datum*, but the pure form of intuition" (*Descartes*, p. 210). The *reality* of space, to both thinkers, was intensely real. But, to Descartes, this meant material reality, without which there could not be Being at all. Kant did not quite place the whole stress of Being on materiality, but in that case if space was not material, it must be 'spiritual.' And as this was inadmissible, space must be neither, and only a *form* for our ideas of both matter and spirit.

84. Now, neither Descartes nor Kant had the slightest foot-

hold for such conclusions. Descartes had no quality, quantity, nor relation given him in his consciousness of space on which to base his conclusion, 'Space is material,' and just as little had Kant for his concept 'Space is form.' These conclusions are pure guesses. There is not a shred of fact to base them on. But Descartes was baffled to know how there could be Being *without* 'matter,' and Kant and Bacon were just as obsessed with the conviction that Reality must have *Form*. A moment's consideration, quite free from all theological prejudices, would have shown them that they never had any other data of consciousness for the reality of themselves than they had for Space. And whatever judgment they passed on their own Reality, they were bound, in loyalty to facts, to pass on the reality of space, a fact whose reality somehow they did not doubt!

This view of themselves, on the same basis of reality as space, was of course the *punctum stans* for Being which they were not prepared to take. Space must at all costs be severed from the beings of Man, God, and the Universe. Better to count it Nothing! Space must be put *outside* of Being! Bacon as well as Plato believed, without the least item of fact, that he was *one* reality and space *another*. Each held by the absolute truth of objectivity. This is the conviction of all ancient and modern philosophers, notwithstanding, as we see, that they possessed a consciousness of the reality of space. *Differentiation, as a consequence, was assumed to be in the very structure of Being.* The latent consciousness of Whole-Being is still with them, of course, and they never can rid themselves of its insistent arguments, but *as space was always left out of their concepts, or judgments of Being, no such Wholeness could be realised.* It is the urgements of this Whole-Being consciousness which lie, all the same, at the very heart of every effort to effect 'Unity' beyond all the sad 'Difference' which is first so gratuitously admitted. As if mere *Unity* of Being were of the least consequence, in interpreting Reality!

The assumption that man was one being, and space another and non-being; and, certainly, not *common* being with man, was the grand error. *For if consciousness is to be our supreme test, then it must be affirmed that no man is ever, or can be ever, conscious of the dividing line between what-he-is and space.* We

cannot by any possibility, as we must always reiterate, judge ourselves to be different being from space-being. Consequently, Objectivity stands on no absolute basis of reality.

85. It must now be evident to the reader, that it is the age-long *conception* of human Personality which has been the grand deflecting power at work in biasing the human mind towards a false judgment of universal or whole-being. Man has assumed the isolated oneness and apartness of his being, from every other being, to be the *sine qua non* of all judgments. The high question of discussion, therefore, hinges upon the proposition—Is man's conception of Personality true or untrue? Man has judged his person to be himself, to be all of himself, and no other than himself. His conception of 'God,' and the 'Universe,' his conceptions of his ethical relations to God and man, have been built upon this fundamental axiom of reality. Heathen or Christian, religious or irreligious, fool or philosopher, male or female, each has accepted this concept of personality as the absolute Truth, and all being as *other* or objective to it. It will be our endeavour to show that it is a concept which is not sustained by the common consciousness of man at its deepest, and that it is not the ultimate consciousness of Being in either ourselves or *Him* whom we humbly seek to follow as Lord and Master. We shall try to show that the *conception* of personality, in the sense in which it is understood in all Literatures, is invariably transcended by one which is peculiar to His own teaching, a conception of personality, indeed, which is dissolved or sublated in His ultimate consciousness of Whole-Being-God, to Whom He ever professes to be ascending. And it will be found that *it is the Space-Being which He always makes His basis of all ultimate statements of personality*, whether such 'personality' connotes 'Humanity' or 'Divinity.' Neither 'Nature,' nor 'God,' nor 'man,' is ever excluded from His statements of What-He-Is. Each is always included, rather; and in the resultant, or whole consciousness of Being, He affirms freely of *all* that is, "*It is I.*" In other words, Objectivity vanishes in His consciousness of Whole-Being.

CHAPTER V

PERSONALITY AND CONCEPTUALITY

86. The transcendence of personality means the necessary elimination of the *concept* or conception of personality from our consciousness, together with the qualities, or characteristics, from which that concept is formed. We are asserting that the concept of personality, as it is customarily created from the characteristics of unit-being, with its attendant attributes of unit-will, unit-origin of thought and feeling, independent action, independent experience, etc., is inconsistent with our deepest consciousness of what-we-are, and therefore is a concept which cannot retain the highest place in our judgment of what-we-are. Every concept of the intellect is a judgment framed from and upon the material which sense and sensibility contribute, and, as we have tried to show, carries in itself the potentiality of its own decreation, when a higher judgment transcends that judgment which brought it into being. But, as our concept of personality determines all other concepts which we employ in interpreting Being, it follows that the transcendence of the concept of personality is the transcendence of conception itself.

But this again is to abolish Logic in its lofty pretensions of apprehending *absolute* Reality. In doing so, however, there being no longer any concept by which thought can anchor herself, we have the impression of stepping outside of Being into Nothing! But it is quite the reverse of this result. We rise above all lesser judgments, of which 'objects,' either individual or personal, are the products, and, with the space-consciousness, enter the true consciousness of what-we-are as horizonless reality absolute.

87. High Philosophy has deemed it her principal ideal to

reverse this process of Mind. In grappling with the problem of Being she has unwittingly postulated the conceptual judgment as the essential core and centre of her work. In every great system of philosophy, therefore, we always, without exception, either begin or end with a *conceptity* which graves the impression upon us of its being the last laborious concentrated effort of the philosopher's wholly combined powers of intellect. We define it as a conceptity, which has only a thought-, or abstract-content, in contradistinction to the true concept which always has a content of sense, or much-at-once-ness of sensation. Hegel well designated his central conceptity, Begriff. The 'Monad' of Leibniz, the 'Substance' of Spinoza, the Unknown '*x*-thing-in-itself' of Kant, the 'Ideas' of Plato, and all the central concepts, or conceptities, that dominate the philosophical realm, give the same condensed evidence of a final hydraulic-like pressure of the logical energies. Each great mind, in its titanic ambition, is revealed thereby as attempting to buckle-round the Cosmos; the All of Being; God, Universe, and Man; one strong conceptual band, the extremes of which each seals close in one grand logical judgment. Each *be-grips*, or tries to be-grip, Being in his concept, and, in doing so, ruins it into false limitations.

Such laborious effort flows from the prior conviction that Absolute Being *can* be put inside of a conceptual judgment. There is also the still prior conviction governing all such philosophy that thereby a comforting *Unity* will be achieved absolutely. And such a conceptual Unity has been supposed as we have said, to be able to yield a grand and *final* solution of the 'riddle of the universe'! And so it would, clearly, if Being, or What-we-are, *were* capable of being clenched in a logical concept.

The path to absolute reality is rather by way of the primal space-experience of the child, and the full-open surrenders of sensation-given love, than through the hydraulic forces of the logical press in its creation of conceptities. Nature must be heard in a deeper idiom than speaks through the reeds and chords of the grinding conceptual organ. So *natural* should we be in such contemplations as to *lose* ourselves in the consciousness of What-Is. Even the concept of personality should be regarded as the egg-shell from which what-we-are

escapes. But this, of course, means the abandonment of our joy and conceit of thinking, in which we pass from concept to concept, as bees do from flower to flower, drinking the perceptual content of each as we vigorously accumulate erudite stores of object-knowledge. The space-consciousness rather calls us to a boundless empyrean, to commune in common whole-being with true, invisible, illimitable, conceptless Being, and to leave far behind us all the so-called ultimate concepts of God, Universe, and Man, with which we are so familiar. All the concept-belts in which we buckle Absolute Being must themselves be burst, and Thought permitted to take her instinctive ascent into the space-consciousness, clear out of her cognitional restrictions, even as the drowning man instinctively seeks the upper surface of the water, ascending into the "wide air." It is the strictly drawn limitations of the concept-judgments of the ultimates of theology, philosophy, and science, which have inevitably sundered each from each, and until these are dissolved in a limitless consciousness of being, *natural* for each, the severance will remain irremediable.

For the concept-judgment is a conscious *closing* and *opening* of Thought, a *grasping together* of sense-material mediated through sensibility; and, as such, its own fundamental characteristic is Motion. It always connotes Space-Being as the prior basis of its very existence. But no concept grasps Space-Being within itself; and consequently, we never realise Space-Being as *limited*, or qualified in any way. An operation of thought, whose products depend upon process or motion, cannot therefore cope with our consciousness of Ultimate Being. For we must always keep before us the fact that the conceptual "space of three dimensions" is really objective, and is true quantity. It can be squared, cubed, etc., like any other quantity numerically treated, and consequently has nothing to do with real Space-Being.

88. We have referred in previous pages to the fact that our senses do not yield us a *continuum* of sensation. Sensation is constantly broken up into 'points' of consciousness and unconsciousness, as to the object, although this is not generally apparent owing to the extreme rapidity of the changes from one experience to the other. We always *seem* to have an

existential continuum of seeing, of hearing, etc., while the actual experience is one of punctured sensation, much as we seem to have a continuum of sound through the pierced cardboard of the pianola. Vibration-frequency enters into the conditions of the light by which we see, and the air by which we hear, and finds its counterpart, if we may call it so, in the vibrations of nerve-energy, and the pulses of the blood. Both from without and from within, the brain-energies are governed and conditioned in their thought-creations and motions, in feeling-and-willing-experiences, by physical conditions which render an *existential* continuum of either thought or sensation an impossibility, from an absolute point of view. Every sensation, and every concept moulded from its content, is created out of conscious and unconscious material. But this sphere of our experience without and within, which is so vibratory between the conscious and the unconscious, so intense with light and dark, motion and cessation of motion, gives at the same time, an irreducible consciousness of space-being as environing *all* we experience.

Is it Darwin who speaks somewhere of pulse in the blood as being a reminiscent survival of the sea-tide influence, in that stage of existence when all earth-life was sea-life? Perhaps such a suggestion requires to be extended far beyond sea-influences, to embrace the universe in its scope, for pulse, vibration, wave-motion, limited outline, objectivity, sweeps all Being as it is *conceived*, and the ebb and flow in our veins, in our heart-beats, in our conscious-unconscious thinking, in sleeping and waking, in living and dying, in the rise and fall of worlds from nebula to extinction, is but a part of that stupendous system of Being which the Space-consciousness alone gives to us as Whole.

Now, in the very fact of our being conscious of *Motion*, as a quality or characteristic of anything, we have a clear proof of its being conditioned being. It is this consciousness which is so deeply planted in the convictions of all ages that All Flows, and that therefore, there is "no abiding." Man has never been able to comfort himself with this evanescent quality of Being. And if this conception of Being were *absolutely* true to the nature of Being, it might well be said of the foundations of all things that they are built in sorrow.

But of course the conception of *Staticity* of all things would just as fully prove the conditional nature of Being. Both Motion and Inertia are relative terms in a consciousness of Space which identifies *both* in Whole-ness, a statement which we hope to make clearer below in the chapter on Space as Whole-Force or Energy. It is found impossible to have a concept of anything, in short, without having also a concept relative to it, except that whole-concept which is identical with our consciousness of Space. The Motional is inconceivable as motion without a relative consciousness of the Inert, and *vice versa*. - The strings of a violin seem only to vibrate between the nut and the bridge, but there is just as much vibration at the nodules of vibration as between them. And similarly, *all* motions in heaven and in earth have a corresponding inertia accompanying them in our consciousness of either. Each contains the potentiality of the other. It is only when we lay aside the *concept* of either motion or of inertia that we find in the consciousness of Space that Whole-Being of both which is more than they. Space gives no consciousness of either our conceptual *motion* or *inertia*, but only of Whole-Being, Is. And here again, we recognise the consciousness of what-we-are ourselves.

89. The conceptual power within us which judges, *discriminates*, or distinguishes, is, in this way, seen to be always a mark of conditionality of Being. We never can attain to *absolute* Being by its instrumentality. And the reason for this seems still more apparent when we examine, even in an amateur manner, what we may call the mechanism of the concept. And Kant's diagnosis of it comes to our help in this place. He brings the 'concept' and Space as it were face to face, and marks their behaviour. He says, "Man kann sich niemals eine Vorstellung davon machen, dass kein Raum sei, ob man sich gleich ganz wohl denken kann, dass keine Gegenstände darin angetroffen werden." "One is never able to conceive in one's self an idea of no-space, although one may quite well think that no object is present (or, met with) therein." In one's self, space must be thought whatever is thought. But such a concept, Kant thinks, may have nothing else in it. And this exactly corresponds to our ultimate conception of our eye- or outer-

vision. Let heaven and earth as objects pass away, and still we should have a space-content in our consciousness. Both outer and inner vision, in the ultimate content of them, yield us an unfailing experience of what we may venture to term, *Space-Spread* or extension. Although no object were to meet the eye, we should always have a consciousness of seeing *near* or *far*. That is to say, we should always have space-objectivity or a spread of space for the eye. And this is the same experience which we obtain for our inmost vision. But what Kant does not notice is its *mobility*. This space-content of our consciousness is contractile or expansive. It has *Form*. It has *motion*. We can contract it to a point, the Euclidean Point, or we can widen it until the spread of space-content enlarges to a 'horizon' that widens to the universe, and 'elanguescs' into the Space-Being. We have certain effects of intension and extension brought about by thought-movement and thought-energy. It is of course the motions of life that we mark behind it all. And, in such movements of this space-content, motion is yet more pronounced in the fact of our consciousness of sensation of mental propulsion, wave-like expanding every way. The latter is a genuine *sensation* of enlargement of thought-energy.

But, as with our outward vision, when no object comes into ken, objectivity still persists with a space-content, horizoned and limited, so also is it with our experience of the inner vision. In it there is 'no object' save space. As Kant says, we meet with no 'object' in our consciousness of this space-spread, but *the space-spread itself is distinctly objective*. It has also mobility, as we have said, and we venture to say, colour.

This is the well-known 'space' which Kant discusses in his "Critique of pure Reason," and which he has rightly defined to have 'Form' (K. d. r. V., *Von dem Raume*, par. 2). It is the same form of 'space' between two masses which we call 'distance,' to which we have already referred. But we must not mistake it for the consciousness of that Space which gives neither form, colour, motion, nor any quality absolutely. Under the domination of what is known as Attention, which is simply the space-spread in activity under the life-energies, our thought-energies can make such objective space into space-distances, space-points, and space-horizons, and space of "dimensions." But the Space of our ultimate consciousness gives no conscious-

ness of either quality or quantity. It is only when we have swept Quality and Quantity from all conscious concepts that we realise the true Is-consciousness, changeless, formless, and substanceless.

But this space-spread in our consciousness seems to be the primal mould of mind from which all our concepts emerge. Thoughts, ideas, every species of objectivity, continually change and flow in ceaseless fluidity, but this space-spread as *their* form abides in itself. It is always objective. But we should find it hard to say, in all its motions, when it was ever any object save space. Even in its objectivity it is nothing but space. We have also true *sensations* in its motions;—motions which seem to harden into all our thought-forms, concepts, and conceptivities.

This motion of the space-spread of our consciousness has centrality in it, too. We could never conceive a 'point' if it had not this quality. And this form, in expansion, passes into the formless. We should never have a consciousness of formlessness otherwise. The concept enlarges or gives itself up into the absolute space-consciousness. And in this wide-open consciousness we realise whole-being, or what-we-are. And it is because of this complete sacrifice of the *form* of conceptivity that we have a consciousness of 'Nothing.' We cannot then be-grip anything. And then, because no concept is possible, we take it upon us to affirm the *absence* of Being! For instance, gazing outwardly into space, we discern no 'object' save space, and then we assume that we see 'nothing.' Yet we have a concept of space in the sky-boundaries which is purely the product of the inner motions of the space-spread. So likewise, when we cannot think or conceptualise any 'object' within our space-consciousness, we think or conceptualise space-distance, space-object, space-form. And Kant called it also seeing 'nothing.' It was mere 'form' for all our concepts of thoughts and things. But he was in error in supposing that this space-spread was our true space of the wide-open consciousness, which he elsewhere described as "all-embracing space."

90. Now, for all our sensations, as well as for our cognitions, this consciousness, we maintain, is an identical consciousness for their 'form.' At the base, so to speak, of each sensation, there is no consciousness of an object which might connote substance,

or matter, but there *is* a consciousness of 'form.' And its *content* cannot be distinguished from space. Sounds, sights, smells, flavours, sensations of touch, and all our sensations without exception, have this point-and-spread space-consciousness as their original 'form.' So closely is sensation allied in it with all our 'ideas' that the *remembering* of the idea is to experience sensation with it. The entire system of the senses of our external experience is faithfully reproduced in our inner experience. And it is always reproduced through this mechanism of the space-spread in which we can find 'no object.' This space-spread is the womb of all 'form.' It is the transforming medium which from the bulk of our sensations engenders or moulds our concepts. For there is always a *sensation* of energy in its motions. It seems also to be the selective and directive energy which transforms the mass, or as Prof. James calls it, the 'much-at-once' of our sensations, into the art-forms which are the pride of our civilisation. No matter what the sensation may arise from, originally; no matter what special sense may be its medium, this energy governing our space-spread consciousness moulds it as it pleases. For example, a scene of interest is given to the eye, but in different minds, by the medium of the space-spread, the scene is transformed from sensation into varying vivid ideas, conceptualised into sensuous images; *tonal* form; or forms of *colour*. Sensation in the first would probably be transformed into *poetry*, in the second into *music*, and in the third into *painting*. All three would be transformed and transmuted sensation, and all three would be cast first as sensation into this mould-form of our space-spread consciousness, to emerge through it into the concept-forms of art. Yet the sensation, whether it were originated by sight, sound, or smell, etc., would be seized by this energy, and the sensation would be re-experienced in what we call 'Memory' with all the truth of the first sensation, although the sight were internal and the sound and smell were the same.

All 'memory' or recalling, may indeed be said to be the re-seeing, re-hearing, or re-smelling, re-touching, and re-tasting, or generally, re-sensing what has been previously known to us through Feeling, somewhat similar to repeating music an octave higher. No doubt, it appears strange to speak of an internal sound, smell, taste, etc., but undoubtedly

with the remembering of the 'object' seen, heard, smelt, touched, or tasted, the former sensations are reproduced, or re-formed in the space-spread of our consciousness. However, in such a case, the *order* of Memory seems to be reversed. Before we have a concept of anything, *originally*, we must have through sense the 'much-at-once' sensation, and then from such bulk of confused sensation our concept selects its content. The concept thus *follows* the sensation in the order of experience. A pain, *e.g.*, is experienced, and then from its bulk, concepts of intensity, locality, duration, etc., are moulded in the space-spread consciousness. They receive *form*. We then speak of *knowing* the pain. The sensation is transformed into unit-knowledge as the gases hydrogen and oxygen are transformed into unit-water. *But, in remembering, the order is reversed.* We first recall the knowledge-form and then the sensation-form fitting it is experienced. And as no concept ever stands quite isolated from all other concepts, one concept links up with another, and the second concept may be the one that really calls-up the sensation corresponding to the first experience, a process which goes by the name of the Association of ideas. The entire sphere of Memory is strictly confined to the sphere of our conceptions. The *content* of memory is one which has all been defined before in conceptional forms of the space-spread. When we remember a thing, it is by the original space-spread form of conception that it is recalled. For example, we can never remember anything which has never been put into concept form. We do not remember 'God,' but only certain feelings and deistic conceptions which we have formerly experienced in connection with that term. We do not remember space-being but only certain conceptions concerning space-being which we have previously formed. Therefore, also, we have no consciousness of *remembering* what-we-are. The formless, matterless, timeless, quality-less content of consciousness, such as we have in the true 'I'-consciousness, is never within the sphere of Memory. It is this that explains why we have difficulty in remembering anything when most of the elements are wanting by which we formed the original concept of it. People meet after long years and cannot recall either face or name. The elements out of which the former concepts of each other were

formed are nearly all absent, and consequently memory fails. Let but the former material be restored out of which conceptions were framed, and then memory acts. And universally, where conception is originally dim, blurred, and imperfect, memory will be feeble, and where the concept is clear, sharp, and stable, memory will be strong. But, no concept, no memory.

'Personal identity' has often been based upon the so-called remembrance of ourselves as being the same person who did certain things at some past time. But we have not the slightest recollection of what-we-are in the past, but only of certain conceptions connected with what-we-are. *We only remember our conceptual experience of the past.* And such remembering is always a present experience. The concepts formed at such a time in our experience are brought forth from our consciousness, like writing out of sympathetic ink. But we do not go back thereby into a 'past'-*being*. All the concepts formed yesterday are sympathetically present to-day in our consciousness, and we have a present experience, not of past-*being* but of concepts. And through these concepts we reconstruct our *experience*. But as we never have a *concept* or conception of what-we-are, we cannot remember or reconstruct it. Hence, we cannot *identify* what-we-are through remembrance.

It is the fixed and rigid nature of the concept which also gives rise to the *identity* of objects which have changed their entire contents. A concept of a ship is formed out of the material of perception such as hull, sails, masts, etc., and so long as each of these is renewed, the concept 'ship' is never changed. For the identity of the ship does not depend upon one thing but of all as conceived together. It is a unit-concept of composite material, and the concept is never broken until the change is so great as to annul hull, masts, sails, etc., each of which is a separate concept and exists *independent* of the concept *ship*, and may be changed without affecting the wider one which includes all. Similarly, we have a totalised concept of our *experience*, as it has been conceptualised, but never of what-we-are. Our 'identity' of being, or indivisibility of being, transcends the uses of memory and its conceptual mechanism, and is based in our ultimate consciousness of what-we-are as space-being, of which neither unity, divisibility, nor temporality can be predicated.

In original experience, then, the order is, first sensation then concept; but in remembering, the order is, first concept and then sensation. And we should notice one difference in the results of the reversed process. Memory never gives us the same vivid and intense realisation of the sensation through the re-transformed concept as we experience in the original sensation before it is transformed into a concept. And the reason partly seems to be that we never wholly bind up in our concepts the *entire content* of the sensation, just as we never have a sensation equal to all that sense gives, and consequently, in re-transforming the concept back into sensation, the 'form' of the sensation is never so full as it was in its original 'form.' The fact, in its general aspect, is expressed by saying that we never really exhaust all that is to be conceived, or known, of the experience in its original 'form.' The Concept is *never* equal to cope with the full reality of the Percept. And this is the reason for the limitations of all our knowledge, seeing that it is based upon such imperfect concepts.

But the fulness of sensation itself is also limited, although always embracing a far wider area of consciousness than our concepts do. For in the fact that both are qualified in 'form' in our space-spread, and that a consciousness of energy and motion accompany them, we have a consciousness of limitation for both. That is, we have a consciousness of what-we-are as being more than either sensation or conception reveals. We have a consciousness of being beyond 'form,' in what-we-are. Such sensation-energy, and concept-energy are conscious *qualities* which move within Being which is consciously not either. We all have a consciousness of retaining, or storing up in what-we-are such concepts and sensations. As Dr Bain puts it, we have "the power of *continuing in the mind* impressions that are no longer stimulated by the original agent, and of recalling them at aftertimes by purely mental forces" (*italics ours*).

Memory is thus a nexus between Sensation and Thought, or between Sensation and Concept. Every concept is built by what-we-are out of the material which sensation yields. We have first *percept*, then *recept* of the material of the percept, then *concept* constructed from what has been received

through sense and sensibility. Through remembering, then, we reverse this process. We first have a conscious Concept, then what was received into that concept from sensibility and sense by Perception; or, first, the concept, then the sensation; or, again, Memory consciously binds together Thought and Feeling.

Now, in this relationship of Concept to Sensation, and of both to the space-form, which in its original form has *no* content save 'space,' and in our consciousness that neither is what-we-are, we have the consciousness of Being which comes neither into the 'form' of concept nor of sensation but which retains both in its uses. It is a consciousness which connotes neither form, energy, nor motion, nor any quality absolutely. It is the wide-open consciousness of what-we-are, and connotes only *Is*. By the one we have a consciousness of all objects, individuals, personalities, and relativity, and by the other we have a consciousness that all such are Whole-Being in Space-Being.

But if possible, we should not suppose that concept, sensation, and what-we-are, are each distinct 'things.' For every feeling has imaging in it, or thought, and all thinking involves will, and all three are but conceptual 'forms' of that internal 'much-at-once' which we again name 'Ego,' Psychosis, Self, etc. It is the arbitrary *closing* and *opening* of the space-form of all our conceptual judgments which accounts for such apparent distinctions. But again, without this space-form nothing would *appear*. It is on account of the enclosure of a certain amount of the percept carried through our sensations into the concept, and so fixed by judgment that we can find it possible to say "I see it." Before the space-form moulds this enclosed content of concept, all is dim, vague, and 'blank' being. The contractile energy of the space-form controlled by vitality, shuts in itself a certain content of the sensation, and then we say "It appears to me." Our consciousness of the *relativity* of Appearance and Reality arises from this fact. The relativity is itself only an appearance, and such consciousness of it is always sublated in the higher consciousness of what-we-are, in which no 'form' is possible.

91. The *Retention* of our sensations and concepts in the

whole-receptive 'I' seems to be due to the fact that they recede into the wide-open, formless, qualityless consciousness of what-we-are, and may be evoked or reproduced from the Being-we-are once more, through the same space-form into which they at first became *known* to us as sensations and concepts. Only a portion of all that constitutes light appears as light, just as all that constitutes sound is only heard in part-form. The pencil of light that comes into sensation and concept, as well as the vibrations of sound, do not account for all that these vibrations tell of Being. They only tell us of Light and Sound as they are limited in our sensations and concepts. In the same way, What-we-are is not all accounted for by what Appears. What-we-are is also that which *never* appears. It is that also which retains what disappears. As we have tried to show, it is quality-less as well as quality-full. It is formless as well as form. There is a wide-open, limitless, unclosed consciousness of what-we-are, as well as a space-form, or closed consciousness of what we are. There is a difference of content, that is, in the wide-open, true space-being, Is, 'I,' and the closed conceptual judgment, 'I am *this* man,' 'Ego,' 'Self,' etc. And it seems to be from the former state of what-we-are that 'Memory' draws all the material which is known as cognised experience.

92. This space-form, or conscious spread of space, is therefore our primary consciousness of Quality and Quantity. Without *it* we could not have *them*. It is the mechanism of all Determination, and Spinoza clearly discerned this to be the form of Negation. "Omnis determinatio est negatio," was his famous aphorism. And negation is simply 'drawing the line.' For what is determined, or judged as something, negates, or draws the line between or around that something and the *other* thing which it is not. But negate as we please, there is always the conscious *some*-ness that is *never* determined, and we are constantly trying to negate away the things which we have actually determined to *be*, in order to lay hold of this *some*-ness which as being is not yet determined. Hence the perpetual search into the Unknown for this undetermined Something which so persistently affirms that it Is. Our speculative attitude of mind, that is, in the mechanism of our researches,

is persistently to negate away into nothing, the everything which we have already determined to exist, in order finally and absolutely to determine this unknown Something which we are conscious Is but is not yet determined! This is the perpetual process in philosophical investigations which is so well known to moderns as "finding the Unity beyond the Difference"—a process which may be an endless *pursuit*. For the unity has always a difference beyond it again *ad infinitum*. We actually *believe* that we can determine this Something within the form of our conceptual mechanism of negations! We try to conceptualise Space-Being, or determine it by negating it! This is the false foundation on which we build our science, our philosophy, and our theology. We seek for Form; whereas the Truth is only found, *as we want it*, in the Formless. Now, as a matter of fact, truth in this way, is affirmed by us to be *only* in the determined, the conceptual, or the Appearance which we *know*; and *not* in the undetermined, the inconceivable, the Real which we know not. We confine ourselves to *believe* to be true only all that comes within the sweep of our space-form, the spread-of-space which closes-in on our concept-judgments, but we cannot accept truth which is negated to be outside our concepts, and of which we are only conscious as Space-Being, What-we-are, Is.

There is reason for assuming that all animal cogitation does not go beyond this stage of strict conceptuality. Man and animal, in this respect, seem to have the same order of thought, viz., perception, reception, conception; but man has long 'irrationally' transcended this limit of order upon which all his knowledge is based. He has found that this order must be surpassed if the claims of his ultimate consciousness are to be satisfied. Therefore in his urgent higher needs, he has gone beyond the concept stage and its restrictions, and laid hold of truth by instruments which he designates 'Faith' 'Intuition,' and such like, and which, though convenient, seldom yield to such truth a genuine certainty. They grope to seize by hands that which no hands can seize. They try to begrip by conceptions that which no conception can grasp save when conception is full-open with consciousness, and identical with it.

The senses give us 'presentations,' and these again are 'represented' in this space-form, or space-horizonal form of

our concepts, and thus from the vastitude of the inexhaustible reservoir of Whole-Space-Being we be-grip portions which are *made* so in the motions of our concepts, and for a little while we hold them true and real as they so appear to us, and then the forms in which they are so cast must be re-cast, and re-formed according to the same mechanism of mind, and what we have so objectified as 'self,' 'ion,' 'world,' 'nature,' 'God,' 'Universe,' 'Man,' or 'Thing' of any name, 'elanguagesces' under the space-form motions; and then its change proves its utter negation from our convictions of truth. It is really *the force* behind this process of concept-mechanism which from time to time, as the centuries wend onwards, bursts the old wineskins of the Categories and the Creeds, and for a time seems to consume all our revered formulæ of Faith and Practice. It is the force of the higher 'I Am' of our deepest consciousness which is at work in and under such movements, and all such movements are undoubtedly more essential to what-we-are than is the rising and setting sun. For in reposing absolute confidence in Being which is only Being determined by our concept-mechanism, we have to be retaught, often in sorrow, that it is not by unchangeably focussing our consciousness upon an 'Object,' however great, nor upon a 'Person,' however Excellent, that we best interpret the full God-Consciousness within us, but only in wisely acknowledging the space-form tent of thought which is temporarily spread for us in the wilderness, but which is forever to be enlarged and widened illimitably through every 'form' of possible objectivity till every shred of objectivity is surrendered, and until such space-forms stand level with the consciousness of formless Space-Whole-Being.

And it humbly seems to us that this is the process which, like subterranean energy, underlies Universal History. *Life is but a principal current in the vast tidal movement, and is itself confessedly subject to change.* And if this statement is admitted to be true, then we must regard it just as futile to build any system of philosophical thought upon that basis, even though it may be scientifically accredited, as to found upon the last residual concept or 'Notion' which is proved able to survive the solvents of logical decreation.

But there is no doubt about the attractions which the

postulate of *Life* creates for the speculative intellect. It is believed to be concrete, universally experienced, and scientifically approved as demonstrable fact. The power which this postulate sways over all human convictions, and the grand value which is placed upon it by every living thing, cannot be questioned. It is indeed a vast and profound experience, and one that extends far beyond that of man. We can hardly imagine a more transcendent state of Being for even the solemn conceptions, God, Universe, Nature, World, Man, than that of Life. 'Can even God,' we muse, 'be greater than the Living One?' Life as a basis of Being seems to exhaust completely all experience as it thrills through the domains of sense, sensation, thought, and consciousness.

Perhaps, we should have been compelled to accept this Life postulate as the ultimate of Being if it had been possible to keep apart from it the consciousness of Death. But this is also experience. Life is not Death, and Death is not Life; and with such data merely, it is sheer impossible to rise above that field of Being in which they hold universal sway. Each is but a limited concept of our space-spread consciousness.

If, for example, we daringly speculate on Being *beyond* or *after* this Life-and-Death field of experience, we find as a result that every conception or judgment we form simply repeats, perhaps with more expansiveness, those conceptions and judgments which we form concerning Life-and-Death experience here. We never can realise a state of Being in which Life and Death are impossibilities, and absolute unknowns and inconceivables. The utmost we can do is to add a vague 'eternal' to each, only intensifying the duality. Yet, marvellous enough, this is the state of Being; Unrelated Being; completely transcending correlated Being of Life and Death; which human consciousness, at its deepest, has insisted upon as only real and true, ever since the human being evolved and developed to its present level of consciousness. And it is clear that man has never realised its full truth and reality just because he has never taken the only way of doing so, viz., by admitting his consciousness of space to be his primal consciousness of *Being*. Instead of doing so, he has steadfastly kept space-being from the data of his judgment as to the reality and truth of What-Is,

'Somehow,' he muses, 'Matter, Mind, Life, should constitute the absolute basis of Being, but in no wise Space.' And this he has affirmed even when each in turn, and all coupled together have been systematised, accepted, and finalised, and still found wanting! For with such categories his *consciousness* and his *concept* of Being have never identified themselves in a wide-open, limitless judgment of Whole-Being equal to that which is given in his consciousness of 'I.' And until this is done, his experience is not exhausted of what-he-is. But as soon as this 'I'-consciousness of Being is realised as true space-consciousness of Being, human consciousness of Reality at once transcends all possible judgments or conceptions of Unit-Beings, Life and Death, for the simple reason that it is impossible to judge or conceive or imagine Space-Being to be either *one* or *changing*; to be either living or dead. In this consciousness of Being, the concepts Life and Death vanish. So also all assumptions fade away which insist that *processes* of abstraction or decreation are essential to manifest Reality, or necessary to the creation and evolution of Being. Process on such assumptions becomes preposterous, for, if Space neither lives nor dies, no more does it proceed. We have no experience, and no consciousness of such processes. On the contrary, with the space-consciousness as consciousness of what-we-are, we rise above the Life-and-Death field of conceptual-Being here, and enter the realisation of that relationless Whole-Being which, out of the depths of humanity, has murmured its complaint through all time against the so-called 'Absolutes' of logical judgments, protesting itself independent of Life, as man has conceived it, and wholly impossible to Death.

The consciousness of space-being then is a consciousness of Being in which Life and Death are inconceivable, transcending not only such relativity, but *all* relativity absolutely (as we hope to show more fully below), and so transcending *all* relativity for the simple reason that Space-Being has no conceivable Other. This also is exhaustive of Whole-Experience. And thus we seem to grasp better *how* and *why* it is that concepts and judgments which are framed on all that our senses are said to bring to us, or on all that we conceive of 'phenomena,' and on all that we totalise as 'God,' Universe, Nature, Man, Life, and Death, constitute but imperfect, limited, and meagrely

relative 'realities,' far below the boundless, relationless Being which is affirmed and attested in our conscious 'I.' We also approach closer to the *Why* and the *Wherefore* of that tremendous insistence through all time and thought, of the immovable permanence of Being; the inflexible stability and uniformity of Nature; the Immortality of man; the ever-assured Hope, irrepressible by the potent conceptions of Death, Hell, and Sin, of Bliss unspeakable beyond all sorrow; of Perfection above age-long bestiality and degradation; and of Beatific Existence more exalted than prophet, poet, or seer has said or sung. Is it not here, too, that we discern the limited falsity of the term 'Being' when it merely connotes the total ALL, which comprehends 'God,' universe, Nature, Man, with all their processes of Thought, Life, and Death, *while omitting Space-Being from such a Total?* For, even assuming that all *lives; eternally lives;* we never yet escape from the limiting duality of Life-Being and Space-Being. Consequently, the postulate of 'Life' is as useless as 'Thought,' 'Matter,' 'Mind,' or 'Substance' as an ultimate of Being and Experience; seeing it is inseparable from motion and process in generation, growth, and decay; all which are necessarily conditioned in our consciousness of space-being as primal and antecedent to them.

Moreover, how could we explain rationally, save by our consciousness of space-being, that marvellous conviction in mankind through all ages that when deprived of eyes man will yet see; of ears he will hear; of brain and nerves he will think and feel and will; of all qualities and quantities on which his existence and life depend he will still *be;* and *be well?* When deprived of all and everything which he is now conscious of possessing, man is yet confident in his consciousness of what-he-is, that he will *possess* far more, and *be* more than he now is, even when body and life, and heaven and earth pass away. 'Spirit' being as abstract and unscientific as all other terms for what-we-are, our consciousness of space-being alone accounts rationally, concretely, and scientifically, for such a profound anomaly. Most certainly, 'Life' as a postulate, seems totally inadequate to it.

Consequently, at such a point of view, we appear to understand more clearly why civilisation, which rests on the ideals which Life creates and embodies, is always, at crucial periods,

compelled to root out her old foundation-stones and rebuild her fabric anew. Every Creed becomes untrue, and every Category defective. Civilisation does not build on Whole-Being as her fundamental consciousness. She accepts the part-being of our human concepts as alone truth, and the Nothing-Consciousness is nothing to her. Take one great instance. Christendom took over the objective God-Being of the Hebrew conception, and neglected the Whole-God-Being of the conception of her Master, and as a result, all conceptions within her theological repertory are never other than fluxional and evanescent. The Man of Galilee accepted His own 'I Am' consciousness as sufficient for His consciousness of God, totally sundering Himself from the Hebraic consciousness of God-Being which was derived from 'things' outside of that consciousness, and the Church in preferring the latter has never yet come into her full inheritance. In the same scope of thought, it must be regarded as a calamity that Philosophy should have turned away from the great consciousness of Whole-Being, which is so persistently asserted in the human being, in order to partition out Whole-Being into a This and That, Finite and Infinite, Phenomenon and Noumenon, Being and Nothing, Known and Unknown, Mind and Matter, etc., always contented if she could tie the 'differences' into a mathematical knot-being of Unit-Being! What really does it avail that we adorn such a Unit-Being with such respectable titles as 'Notion' or 'Spirit,' when neither 'Notion' nor 'Spirit' will consent to *be* Space-Being. And as we are far more intensely conscious of Space-Being as Real than we are of such 'Notion' or 'Spirit,' does not the duality stand as sullen, as dogged, and as determined to *be* duality as ever it has done? This conceptual 'Notion' or 'Spirit,' forsooth, asks us to consider itself as something far other than space, and as independent Being from Space-Being; and *this* space-spread realisation we are supposed to accept as the proudest product of human reason!

93. However, with such facts as given, we also better understand that when such partition of Being was deemed to be the essential process of the true realisation of Being, and the closed space-spread or space-form of our consciousness was accepted as our ultimate consciousness, it was inevitable that

the human mind should invent the logical instruments of relativity known as *Analysis* and *Synthesis*. The conceptual realm being accepted as apprehending all Being, and Being as capable of being constricted to a conceptity, the Centre and Circumference of that realm through all its varieties of nomenclature conditioned every system of philosophy. The Centre became Monistical and the Circumference was believed to be identical with Whole-Being. Hence such absolute products as unit-being, self-being, thought-being, notion-being, *x*-isolations *beyond* being, and the general constriction of the logical fœtus. Hence also the efforts to reduce the ALL to the EVERY, and the EVERY to EACH, and the minimum of the EACH to TWO, and the TWO to a SAME. Thought wandered between this Point-Thing as centre and the Circumference of ALL which was supposed to 'become' of itself out of it. The consciousness of space-being which washes out both limitations did not count. A synthetic judgment *a priori*, was held to exhaust the bottomless content of our consciousness of Whole-Being! As if all synthesis were not excluded from such a consciousness as being superfluous. For in such a consciousness there is never any hint of distinctions, or of any necessity to synthetically bind together that which never has been analysed asunder.

Yet it is said that the perfect scientific method is, first, to collect your 'manifold' of facts, and then, secondly, to synthesise or generalise from these the grand primal principle which commands 'Unity' from the 'Manifold.' Philosophy is assumed to be a science. Therefore, let her from the collocation of facts of sensation, and thought; of feeling, thinking, and conation; analyse and synthesise from these the 'personality,' the 'self,' just as similarly, from the facts of the cosmos, let her evolve 'God!'

94. The supposition underlying such a process is that Reality is originally hidden, and that it must be tunnelled out from beneath its mountain by the analytical machine, and then from its piecemeal condition sewed up into a synthetical Form, named Unity, a ready-made pattern for which we all possess *a priori*! It is never guessed that Reality, as we have it in our consciousness of Space-Being, is the simplest and most patent of all truths, or facts; being Fact itself; without which neither

the process of analysis nor that of synthesis could move. So real, indeed, is the consciousness of this Fact that we could not, though we tried our very utmost, feel, think, or conate anything, as real, *apart* from it. For it is the consciousness which dissolves the conceptual bands of every generalisation, though that generalisation should be even the law of gravitation, and widens all into Whole-Being, beyond the narrow processes of either analysis or synthesis. When we say 'I,' are we in the least conscious of being capable of being analysed into 'elements' of any kind, and then synthesised once more into a Unity? But if such instruments of logic were essential to the elucidation of Reality, would they not be at home in their operations upon the 'I'? The genuine consciousness of the 'I' is, of course, one that places Being above centres and circumferences, analysis and synthesis, and every operation of logic absolutely.

It is indeed amazing to see such age-long persistence on the part of our great thinkers to affirm Unit-Being, Individuation, and personal-being, as *absolutely* apart-being from every other being,—all put into a Unit-Receptacle, the Universe, as marbles are put into a bag; such Universe itself having been built up by a Creator outside of it, where was no space, out of certain irreducible 'elements,' the material for which that Creator is supposed to have had in His possession *a priori*! Would not the analogy of the Leaf serve us much better, if we required it? For here we have the 'isolated unit-being' of our concepts, and the whole-being of our deeper consciousness, both frankly affirmed. Where the error creeps in is in assuming the isolation of the leaf to be *absolutely* affirmed. It is merely isolated-being, an individual, when we regard it conceptually as completely independent of the branch. When we regard it as being which involves, in its own, twig, branch, trunk, tree, earth, air, sky, space, we discern also the reality of its truth of Whole-Being as well as its truth of apparent part-being. And personality, either for man or God, is susceptible to the same considerations.

The disastrous confusion which this absolutisation of Unity of Being has wrought in conceptions of *personality* is perhaps principally due to Kant. His magnificent genius reared an authority for what he asserted, too respectable to be controverted.

And he declares again and again that his primal apperception of himself is one which yields only a representation of Unity. He is One. He is One all by himself. So terribly isolated is his Self that he never can come near enough to it to even think it, or know it. It is mere Unit-Being, an unknown *x*-thing. This was of course, the result of closing his conceptual mechanism of the space-spread, his space-form, to an infinitesimal Euclidean point-thing. It is the power by which we *create* our concept of the Unit. But Kant never was able to show how he, as One, was also whole-being with everything that was Many, nor how the concept of Unit-being escaped from the possibilities which condition all Units, of being halved, quartered, etc., and so made subject to all the processes of numeration. His limitations are staring, in his view that it is always a case of having a *possible* consciousness of ourselves *because* we have first a possible consciousness of synthetically *judging* ourselves as One, independent of any help from what we have experienced. It is a judgment from *before* experience, or a *priori*. He actually believed also that the uses of space and time were exhausted when they enabled us to effect a possibility of synthesising the self as Unit-Being!

95. Now, it is never enough that we should reach an assurance in consciousness of personal one-ness for ourselves, for such a concept never permits a departure from itself. It is always impossible to find the path out of such a closed conceptual judgment to a wider one which includes every personal unit-being in common whole-being. Fichte felt this limitation, and thereupon enlarged his 'Ego' to a concept of *universal activity* which was the unconditioned basis of all representation, although *not* personal. But this 'Ego' could never connote more than limited truth of its reality seeing that our ultimate consciousness of it was only motion, abstract motion, without any quantity of being underlying it. The consciousness which is given in the 'I' must not only yield unlimited reality for what-we-are; we must be assured *through the same consciousness* that such reality is unlimited and absolute for all being, otherwise our practical and rational life will drift apart from each other. For we all act on the consciousness of all things being as real in *their* being as *we* are ourselves. Through the 'I'

consciousness of reality we must find for all things an assurance of reality so indisputable that, were we to try, we should find it impossible, absolutely, to predicate of any other being *any* reality which was other than that reality which we realise in the 'I.' The consciousness summed up in 'I,' is not a matter that concerns merely a *one*-self particularly. It is the sole consciousness which we have for What-Is absolutely. We interpret through it *all* that we are conscious of for anything. And if we find the 'I' a limited reality, we must expect to find no other for any other being. It should also harmonise such reality *as much through sense as through understanding*. It ought to appeal to our consciousness of the reality of 'matter' as much as to the consciousness of reality of 'mind.' It should be as 'natural' as 'spiritual.' And it is the consciousness of the 'I' as Space-Being, unlimitedly true for all that Is, which *alone* meets these demands. That is to say, the 'I' consciousness, as a pure matter of common experience, proves itself to be space-whole in that it never connotes a consciousness in itself of movement of *synthesis* as necessary to a consciousness of *one*-ness of being, nor yet a consciousness of movement of *analysis* as necessary to a consciousness of *difference* from other beings. The 'I' consciousness is absolutely independent of such thought-motions to think itself to be itself or to think itself away from other selves. In other words, it is *never* found under the limitations of conceptuality. We think 'I' as we think Space-Being.

As a matter of common fact, no person is, has been, or ever shall be, conscious of having been synthetically united out of a 'manifold' as *one* being, and so united from *before* his experience. The Kantian 'self' of synthetical unity, *a priori*, is a logical ghost, a mere conceptity, created in the space-spread of the conceptual judgments.

96. Personality, in this way, is seen as a concept to stand upon false foundations. We are assumed to be Othered by the eternal nature of Being, separated-out, analysed, detached; and everlastingly to be so. If the conception of the Communion of the Saints, or the Communion of all with the ALL, is to be rationalised at all, on such a basis, it must be as mere Communication but not Communion. All such communications,

too, must be conceived as made across the hard-cut frontiers of our 'personalities.' All being, in short, is thereby put under the tyranny of analysis and synthesis, two motions of the logical demiurgus, and Existence is to be conceived as poised upon the precise points of these analytic and synthetic forks. When it is said, for example, "I think you," there is a synthetic judgment implied for 'you,' as unified from the 'others,' which again, analytically, are judged to be not 'you.' When again it is said, "I think," there is a new synthetic judgment implied in the unification of motions which analytically are judged to be different from the "I." When it is said, "I am," there is a synthetic judgment stated regarding an objective 'Self' which is yet analytically different from the subjective 'Self' who thinks *it*. And when the philosopher of Königsberg declared the subjective Self to be Noumenon and the objective Self to be Phenomenon, Analysis and Synthesis, like Castor and Pollux, were set in the high firmament of Philosophy, brother-gods in a deistic unity of the logical Gemini. But Hegel, in turn, was unsatisfied with this dual enthronement, and in his Apocalypse beheld Analysis and Synthesis to contend mightily, until each returned into the Other, and was not, and yet was; 'Is' othering 'Not'; and finally both issuing forth as new Being; *One* forever; 'Becoming'!

This Unit-Thing, this personality, may shine alone as a star, but it shines in a wondrous darkness of space-consciousness which is of more interest than itself. We could have no better proof of the inefficiency of such a conception of personality than this fact. For we are very conscious of the limits of such personality, and we are not conscious of the limitations of the space-being. Suppose this brilliant 'personal'-thing to be 'God,' in all its grandeur of sublime Unity. Could we accept it as 'God'? We could almost answer for the world that when 'God' is called this Unity, He will no longer be 'God.' For here is limit, and number, and quality, and relation, and Deity plunged into the abyss of the Flow; a mere travesty of Deity. And we may say both for ourselves and this 'God,' that, if a possible consciousness of What-we-are is to depend upon the possible consciousness of synthetically judging ourselves as *One*, *a priori*, neither 'personality' will long survive the conceptual begrip which must strangle each.

97. We are convinced that this was the hidden rock on which German Philosophy made shipwreck. It assumed and maintained that Absolute, or Whole-Being can be consummated in Unity, and stamped this impress upon all concepts of 'personality.' Both Kant and Hegel missed the fact, or misread it, in their consciousness of Being, viz., That there is no hint in it, absolutely, of any *possibility* of its being circumscribed as *One*. There is only and solely a consciousness of Whole-Being. No verge, edge, division, line, or determination, can be found between what-we-are and anything whatsoever, speaking differentially for purposes of exposition. Unity of Being gives always frontiers, seeing it is a concept of one-ness, but frontiers for what-we-are is the inconceivable. As we must tiresomely reiterate, the consciousness of what-we-are gives us simply the same result which we invariably find in our consciousness of space-being.

And this consciousness is as natural in our sense-data as it is in any of our experience. It is the true *natural* basis for our conceptions of Nature and the Natural. In it we are not othered away from the universe, from 'God,' from Space, or from Time. This consciousness of what-we-are springs from a consciousness that has never endured a hint of difference, determination, duality, or negation, in itself. In the presence of such a consciousness, we cannot find it possible to speak of 'the *identity* of personality,' the '*identity* of Being and Nothing,' or 'the synthetical *unity* of consciousness.' The finding of Hume was the last truth uttered on such Being. "Identity," he said, "is nothing really belonging to these different perceptions, and uniting them together, but is merely a quality, which we attribute to them, because of the union of the ideas in the imagination." No unity could be found there as fact of One. Hume saw clearly and truly the processes of 'ideas and impressions,' but he rightly did *not* see the One-ness. This vision of Unity of Being was the fatal mistake of German Philosophy.

98. As a consequence, philosophical and theological thinking has been retrogressive rather than progressive ever since. On the highest ground, with such conceptual apparatus, could it have been possible to understand on a rational basis, such

words as, "He that receiveth you receiveth me, and he that receiveth me, receiveth *not* me, but Him that sent me"? or that wonderful class of statements which perplex^{ed} many in reading the John Gospel, "Abide in me and I in you," "I and the Father are one," "I in them and Thou in me"; "That they may all be one," and many others, where One-ness seems to be of one personality, of two personalities, or of many personalities? Such statements clearly shatter all that One-ness for personality which has dominated both theology and philosophy so long. And while, of course, this view of personality still accepts One-ness so far, even when it is compounded of two, or many 'personalities,' it will be shown in later chapters that in the Master's consciousness of What-He-Was, even this One-ness of personality is completely transcended by that of Whole-Being. Indeed His use of the *conceptual* One-ness for What-He-Was seems to have been a temporary convenience for thought-purposes, so long as men persisted in holding One-ness of being for their own being. He used, that is, as was His wont, *their* concept-forms for *His* truth, in order that, as old wineskins, they might be burst by it. This filling up of old concepts with newer and far wider truth-meaning, is of course a commonplace in theological hermeneutics. What is wanted now is to carry it out to the fulness of the extent of the Master's use; and it is just this expansion of interpretation which the Christian Intellect has never yet quite undertaken.

99. Even the most superficial view of personality, as that concept is constantly used by the Master, reveals a tendency in His teaching to widen it upward and outward till like a dissolving cloud it breaks into wide-open space-being; whereas a similar glance at that concept, as taken over from German Philosophy, by the modern mind, shows just as decided a trend towards a severely contracted unit-being from which all inclusion of Other-Being is rejected.

Ex pede Herculem. Let the following few instances serve for illustration of the last statement.

Prof. James Ward says (*Hib. Jour.* No. 13, p. 87), "It is as self-conscious that I know myself as a feeling and acting subject to whom objects appear. It is only as I am here that I am aware of them as there. I am not self-conscious *in vacuo*,

but only as confronted by a not-self, and I am never self-conscious save as I am conscious of this duality."

In this statement of what-we-are almost every term used involves a consciousness of space-being which yet is never acknowledged to be other than mere vacancy or zero-being, of no value to thought. 'Self' and 'Not-self' are judged to be, but the space in which we are conscious they must be is judged as non-being. But this space-consciousness is absolutely necessary to the beings 'self' and 'not-self.' For 'feeling and acting' imply motion, and motion compels a consciousness of space. The same necessity is patent behind the expression "subject to whom objects appear," "I am here . . . aware of them there." Now assuming these 'beings' to be realities, the whole question of *what* they *are* remains unexplained and unexhausted of the data which consciousness supplies, till it is shown how we can have a consciousness of this and that, subject and object, here and there, independent of any consciousness of space. For the very certainty that such beings exist, with 'self' on one side and 'not-self' on the other, cannot be affirmed till we first postulate space. Perhaps it is because this space-being is inconceivable, and cannot be limited by a concept, that he accounts it non-being; mere vacancy; zero-being. But non-conceptuality does not guarantee non-Reality. If indeed the space-consciousness is so absolutely essential to the affirmation of the being of 'self' and 'not-self,' then the *being* of space is far more authentically real than either the 'self' or the 'not-self.' The 'self' and 'not-self,' indeed, are unreal by comparison; for being concepts, ideas, judgments, they are abstractions, and are under the limitations of motion, number, form, and change, which our consciousness of space never is. And thus we come round again to the fact that our consciousness of space, not being an abstraction, is our *sole* consciousness of reality, or Being.

"While self-consciousness is in one way the very simplest thing we know," says Prof. Ed. Caird, "the very type of simplicity and *transparent self-identity*, and we could scarcely find any better word to express clearness of evidence than to say, 'This is as certain and evident to me as that I am I,' yet in this apparently simple unity, the diversity of all the mighty world is mirrored. In the consciousness of self we have subject

and object as *essentially* diverse, and yet *essentially* identical, and every movement of the life of a self-conscious being is a movement out into what seems an irreconcilable difference, and back into unity again. The theoretical and practical life of this apparently simple *unit* is one in which it continually goes out of itself to that which is most opposed to it, yet in all its travels it never meets with any thing from which it cannot return to itself, it never wanders so far that it is not with a moment's self-reflection at home. And all that it finds in its wanderings it can make part of itself, and weave into the web of its own life" (*Evol. of Relig.* i. 174) (*italics ours*).

A masterful self-centred Self! It meets with everything save that space-being in which it wanders far and near. It is conscious of itself and of all that space-being conditions, but has no consciousness of kin-being with space-being. It has not the remotest connection with space-being. Now, if we were compelled to be very serious over such a consciousness of our unit-self, we should be astonished that, being so keenly conscious of this wandering self, and of its marvellous possible changes, we yet were absolutely devoid of any consciousness of space-being for this self. But we are convinced that this self is no more than a mathematically quantified unit-thing, fresh from the logical moulds, and that no mortal man has ever had such a consciousness of what-he-is. We are convinced that if a man is conscious of anything at all, he has no consciousness so immeasurably real as his consciousness of space. The reality of this unit-self is of the most doubtful kind. It is wholly mechanical and artificial, and its motions and relations qualify it as limited on every side, and as such it could not well be removed further from our consciousness of Space-Being, of whose reality the human mind is *not* capable of doubting. Our consciousness of space-being is *the* consciousness that gives any reality; and it has nothing to say regarding this 'self.'

100. An example from a thinker of an opposite school gives also the same testimony to what-we-are as unit-thing, strictly isolated, and one all by its self. Prof. Pringle Pattison, in his stimulating monograph *Hegelianism and Personality*, p. 228, says "But though *the self* is thus, in knowledge, a *principle of unification*, it is, in existence or metaphysically, a *principle of*

isolation." "There is no deliverance of consciousness which is more unequivocal than that which testifies to this independence and exclusiveness. I have a centre of my own—a will of my own—which no one shares with me or can share—a centre which I maintain even in my dealings with God Himself. For it is eminently false to say that I put off, or can put off, my personality here" (our italics).

The numeral qualification of what-we-are is refreshingly stated and leaves us in no doubt as to the able writer's view. Man is *One*, and only One. And being so, he must necessarily conceive all other beings through the same unit-concept. The consciousness of what-we-are governs every conception of anything. 'God' is, consequently, a numerical Unit also. "The religious consciousness lends no countenance whatever to the representation of the human soul as a mere mode or efflux of the divine. On the contrary, only in a person, in a relatively independent or self-centred being, is religious approach to God possible." It is calmly assumed that this Self and the God-self are *sundered* Beings. The full logical process which is based on this false assumption is seen in the inevitable conclusion which is found on p. 227. "For though selfhood, as was seen in the earlier lectures, involves a duality in unity, and is describable as subject-object, it is none the less true that *each Self is a unique existence*, which is perfectly *impervious*, if I may so speak, to other selves—impervious in a fashion of which the impenetrability of matter is a faint analogue. The self, accordingly, resists invasion: in its character of self it refuses to admit another self within itself, and thus be made, as it were, a mere retainer of something else. The unity of things (which is not denied) cannot be properly expressed by making it depend upon a unity of the Self in all thinkers: for the very characteristic of a self is this exclusiveness. So far from being a principle of union in the sense desired, *the self is in truth the very apex of separation and differentiation*" (italics ours).

Both the Hegelian and the Anti-Hegelian thus place Being within their concept of Unity; and consequently this Self-apart from God-apart; and both, as parted from all other beings, is the net result. But, we respectfully ask, how could any other product be evolved from minds whose fundamental conviction is that Being, or Reality, is "essentially diverse," and yet again,

"essentially identical"? The diversity and unity are admitted to be *necessities* in the very structure of Reality. The Self, in such a case, both for Hegelian and Anti-Hegelian, has no alternative but accept itself as conscious of 'parts' in itself, and as capable of making-up itself out of all it meets with, in its wanderings to and from itself. Is any man ever conscious of what-he-is being composite in this way, or being sundered apart from everything, God included, as described? Is our ultimate consciousness of what-we-are necessarily dual-and-one at the same time? Is *Difference* as ultimately predicable for Reality as *Unity*? Is it absolutely necessary that Reality should be qualified numerically, and Self thereby be Number One, while God is also another Number? Is What-we-are qualifiable by *any* concept? Can either Hegelian or Anti-Hegelian describe What-we-are save in terms of Space-Being?

Against such we humbly venture to maintain that we have no true consciousness of either this 'Self' or this 'God.' To put either the one or the other under numerical qualifications is to put each Unit-Being outside of our consciousness of Reality, concerning which we have *no* consciousness of Unity but only of Whole-Being. It is clear, however, that the space-consciousness, never having been admitted as giving a consciousness of Being at all, but only of Nothing, a negligible null of no account for any purpose, the concept which yields Something objectively to the judgment of what-we-are is the only other alternative, and this can only yield a numerical result. Hence the swarm of *x*-things, "Egos," "Notions," inclusive and exclusive 'entities' of varied nomenclature; not one of them of the slightest use in the explication of the philosophical problem. They are logical creatures of the pure Melchizedek race, without father or mother, unnatural, and only invented in stress of certain interests. Both such 'Selves' and such 'Gods' are under the "laws of thought," and consequently we are compelled to submit to see each being unit-shaped, discrete, 'principles of isolation,' determined, and limited. Yet, strange enough, we are unable to even conceive them as *separate* beings before we include our space-form within the judgment which proclaims them excluded from each other. Our deepest experience is actually not of these 'Selves' and

'Gods,' but of Space-Being which as Whole-Being includes *their* objectivity in its Being.

But apart from these defective conceptions of what-we-are, we admit gladly the interpretation of that consciousness which associates 'imperviousness,' 'impenetrability,' and 'uninvadableness,' with Being. *This is the true consciousness of Space-Being.* But these qualities are impossible in a consciousness of Beings which are liable to be either divided or united according as we think. These 'persons' fall asunder before we are near enough to invade them. The basis of Being which is so Whole that invasion is inconceivable for it, is not to be found in such convertible subject-objects, but solely in our consciousness of what-we-are, that is, in the consciousness of Space-Being. And we shall try to show in Chapter VII. that *every consciousness of resistance which we possess*, finds its home ultimately in that consciousness of Resultant Resistance which only the Space-Consciousness affords. And in the fact that such a consciousness of Absolute or Resultant Resistance is to be found in both what-we-are and in Space-Being, using dual terms conventionally, we shall claim to find another proof that what-we-are and what we call Space are not separated 'isolations,' but Whole-Being.

CHAPTER VI

DIFFERENTIATION AND WHOLE-BEING

101. In previous chapters, we have been led to contemplate our subject as it bears upon the *formation*, or modelling of thought-things, concepts, unit-beings, personalities, or, generally, Objects, out of the incohesive chaos of supposed disintegrated Being. In the present one we attempt to consider briefly the field of Being from the standpoint of this supposed disintegration, Division, Otherness, or, Relativity, as it is absolutised in human convictions, and note the consequent despair which prevails in the philosophical realm because the high ideal of all philosophy, viz., Being subsumed in a concept of Absolute Unity, is constantly forfeited. We view the gulf from the other side of the chasm.

It is evident, so far, that no matter how securely the supposed unity of Being may be be-gripped in logical instruments, such "unity beyond the difference" never for one moment eradicates the persistent difference which always treacherously nestles underneath the foundations of every possible 'unity.' The synthetical Hercules still wears the poisoned shirt of differentiation which by and by turns the personal-unity into many-wandering dust. There is never an unnegatable consciousness of Whole-Being in such a 'unity.' There is only an eternally vacillating "To be or not to be." And, as a consequence, "the peace that passeth all understanding," can obtain no lodgment in the troubled spheres of Reason.

The plane of philosophy thus falls far below the elevations of religion, and its affirmations of truth are timid and hesitating as compared with those of theology or science. And thereby the uses of the speculative powers for the highest purposes of the human race, sink under suspicion. And then,

as a natural result, the Church, the University, and the Parliament, disallow her place in sacred devotions, education, and the social and political development of the human race. That which the noblest and best *feel* ought to be a foremost force in furthering the loftiest ideals of man, is confessed by them to be a burden and a discouraging drag upon both the intellectual and spiritual energies of the world.

102. Perhaps, it is in Herbert Spencer's philosophical system that we find the best illustrations of that complete helplessness and hopelessness to which modern speculative thought has been reduced in the omission of the Space-Being consciousness from the data of its judgments. The intense delight which one experiences in watching this giant overthrow every logic-mailed adversary who comes in his way, is fully balanced by the melancholy which settles over one's thoughts as his every victory closes not in triumph but in despair. For he is not bent simply on slaying logic-mailed warriors. He is out to seek for *Something* which he confesses cannot be found, but for which, all the same, he must make incessant search. He suffers from the disease of differentiation and explores tombs. He is the 'self,' alas, which is doomed not only to wander in and out of itself, but never really to be at home with itself. He is sure he should be able to meet himself, but, somehow, this is the self which is forever lost. In other words, he is seeking for the unity of Mind and Matter. And after long, careful, and bitter quest, it is thus he mourns:—

"We think of Mind in terms of Matter: we think of Matter in terms of Mind. We find the value of x in terms of y : then we find the value of y in terms of x : and so on we may continue forever without coming nearer to a solution. The antithesis of subject and object, *never to be transcended while consciousness lasts*, renders impossible all knowledge of the Ultimate Reality in which subject and object are united. And this brings us to the true conclusion implied throughout the foregoing pages—the conclusion that it is one and the same Ultimate Reality which is manifested to us subjectively and objectively" (*Principles of Psychology*, i. 627) (*italics ours*).

The song of the terrible one is brought low. Yet mark the fine gleam of fixed light in the intense darkness. He has a

sure consciousness that there *is* an Ultimate Reality. It may be protean in its scaly shapes of *x* and *y*, mind and matter, subject and object; nevertheless, Something Is of which these seem to be the "constituent functions." Yet he declares this Reality to be Unknown! And this assertion is made in the very face of his statement that it Is! Where did this consciousness and knowledge of the *certainty* of an Ultimate Reality emerge from, save out of the consciousness of himself? Its very unknownness, that is, its impossibility of being subsumed 'under the categories of the understanding'; its defiance to be classed under *x* or *y*, matter or mind, object or subject, yet its unconquerable affirmation of Is, ought surely to have taught him that he had a consciousness of Being which positively refused to be put under the harrows of either Synthesis or Analysis, convertible at will from duality into unity, or from unity to duality. Is it not this consciousness of Being, Is, to which these must ever come for certification of their pretended separate existence? For the unity does not, at any time, assert the *independent* existence of the duality, nor does the duality certify the *independent* existence of the unity; they are here or there in a consciousness which is ever independent of *their* motions. This consciousness of Being cannot indeed be *known* in the sense that an 'object' is known, for it has no outlines of limitation for our understandings; but neither *x* nor *y*, neither mind nor matter, neither subject nor object could be known without it, in these intellectual forms. It is a consciousness in which these have outline and limitation, as worlds, suns, and stars seem to have their outline and limitation in Space-Being. This consciousness of Ultimate Reality is present in the philosopher because it is present in every man, and in the motions of the consciousness of all that has consciousness.

But if Hegel may be called Embodied Synthesis, so Herbert Spencer might well stand for Incarnate Analysis. Dogged is the Unity, and as dogged is the Duality. "No effort of imagination," he confidently asserts (*Prin. of Psych.* i., 626), "enables us to think of a shock, however minute, except as undergone by an entity. We are compelled therefore to postulate a substance of Mind that is affected, before we can think of its affections. But we can form no notion of a substance of mind absolutely divested of attributes connoted

by the word substance, and all such attributes are abstracted from our experience of material phenomena. *Expel from the conception of Mind every one of these attributes by which we distinguish an external something from an external nothing and the conception of Mind becomes nothing*" (italics ours).

Could the argument be bettered in any way, with the data he uses? It is not new, of course. As already quoted, Hegel said, "A Something is what it is in virtue of its quality, and losing its quality it ceases to be what it is." Yet, logically, Hegel ought to have said, "A Something is what it is in virtue of its quality, and, losing its quality, it is othered into its nothing." For every something, when considered conceptually, has as truly the quality of nothing in its Is-ness as it has the quality that makes it something. The something may go out of knowledge but never out of Being. But to be othered into nothing, was for Hegel, and for Herbert Spencer, to be othered into a contemptible abstraction, a nullity, for which philosophy had no use till it could again be moved out of abstract nothing into a motion of 'Becoming,' and qualified. In such a case, in abstracting the "attributes connoted by the word substance," call it either 'Mind' or 'Matter,' most certainly "the *conception* becomes nothing." "We can form no notion" of it. It passes beyond conceptual understanding. Yet it is still Being-consciousness. But this Nothing-consciousness is nothing more to Spencer. It is cast out from his data of judgments upon Mind and Matter. Yet he but confirms our tedious contention that this Nothing-consciousness, this consciousness of gap, void, space,—give it any null-name conceivable,—which conditions the very existence of our conceptions or notions of Mind and Matter, abides as the paramount and final consciousness. It is ever the consciousness we all have beyond all objectivity. It is the consciousness which steadfastly environs our consciousness of every Something, and without which no Something, either as One or as Many, could be conceived as such. And it is never *less* than the consciousness of ourselves,—*that*, viz., for which 'Mind' or 'Matter,' or both concussed into a so-called unity, are terms of impertinence. It is in short, the space-consciousness which sublates all 'minds' and 'matters,' every objective x and y , and all relativities absolutely, leaving only a consciousness of Whole-Being possible in it.

103. This so-called scientific method of seeking a permanent substance in its impermanent 'qualities' must be characterised as unsatisfactory. The very fact that these 'qualities' always give way before our quest for permanence, and clear the path for a final space-result to which they ever point as ultimate for each, shows that there is a consciousness which always remains unfulfilled till the fact of space is accepted as *the* reality which, from certain of its motions, we call 'something,' and by whose lack we realise 'nothing.' The same defective method would compel us to deduce that, when we take away the motions which we call generation, growth, assimilation, reproduction, and such like, the fact of *Life* should cease to be. Now, the point to notice is that there is a consciousness in us that does *not* accept any or all of these motions as *absolutely* accounting for Life. And the same consciousness refuses to accept the so-called 'qualities' of *anything* as absolutely exhausting all that that thing *is, in being*. These "qualities" which in their total we name Something, and in their zero-sum we stigmatise as Nothing, never justify us in affirming that the Being so presented under these conditions *is*, or is *not*; or rather, *is*, and then has 'ceased to be.' There is a distinct consciousness that, absolutely, no 'quality' can give the *origin* of any thing, and cannot be the basis of our judgment of its cessation of being.

But *where* do we put these qualities when we 'take them away'? Do we do anything else than simply turn our 'blind spot' to them, and shut them out of our conceptive judgment of the Something? And do we suppose that by shutting out every known quality of the 'something' that we make it cease to *be* in the same ratio that we make it impossible to be *known*? We may depend upon it that this process may lead us to an exhausted capacity for analysing the something, but all the more it accumulates, on the other side, a synthesis which reveals, if not the Something then the 'self' which is so exhausted. And when the same process has been done for the 'self' as for the Something, the consciousness of *equal* being for both is testified in the common consciousness of space which remains for either. And this space-consciousness, given for either, also testifies to Whole-Being in which every synthesis for each is sublated. In other words, there is a consciousness

of Being indestructibly present in us for what-we-are, as for every 'Something,' which is ever untouched by any synthetic or analytic process of our reasoning powers. And this is the consciousness of Permanent Being which is always the one *fact* which Science never uses, and never reaches, but only accounts a null of no value absolutely, and contemptuously pities as 'The Void.' Nevertheless, we shall affirm that the true basis for our consciousness of *Substantia* is Space, and not the imaginary 'substances' and 'somethings' which a spurious scientific method has invented out of the certainty of uncertain 'qualities' for both 'Mind' and 'Matter.'

104. How stale, flat, and unprofitable, this kind of speculative reasoning proves to be, may be gathered from the summation of its results for the human intellect given by Dr Bain. He confidently says: "The arguments for the two substances have, we believe, now entirely lost their validity: they are no longer compatible with ascertained science and clear thinking. The one substance, with two sets of properties, two sides, the physical and the mental,—a *double-faced unity*,—would appear to comply with all the exigencies of the case. We are to deal with this, as in the language of the Athanasian Creed, not confounding the persons nor dividing the substance. The mind is destined to be a double study—to conjoin the mental philosopher with the physical philosopher: and the momentary glimpse of Aristotle is at last converted into a clear and steady vision." (*Mind and Body*, p. 196.) The reverential residuum of their logically sculptured "Person" and "Substance," bequeathed to us by devoted Early Christians and honoured Earlier Pagans, is thus tied-up into an "Ultimate Reality" by Herbert Spencer, designated Unity with a double-face of subjectivity and objectivity by Bain, and thrown to our Space-Consciousness as complying "with all the exigencies of the case!" And we are left to muse upon the possible 'qualities' of that mysterious "one substance!"

The postulation of 'substance of mind,' implies a postulation of qualities by which this 'substance' is cognised, and these qualities being forever liable to be 'taken away,' this 'substance' is consequently menaced by non-entity, or 'ceasing

to be!' There does not seem to be much satisfaction in such reasoning. We all have a consciousness of what-we-are as unceasingly permanent, but if it is ever at the mercy of 'qualities' which may fly away at any moment, whence is the consciousness of *permanent* being derived? Does not this point to a defective knowledge of the 'qualities' included in what-we-are?

105. Hegel has, in his order of thought, placed Quality before Quantity. This is the natural way, and if Quantity can *only* be known by its qualities, it is the one way for correct understanding of Quantity. But the postulation of either quality or quantity, assumed as *necessary* divisions in our consciousness of Being, seems to us to work the same havoc in that consciousness as the postulation of the necessary 'Unity' and the 'Difference.' Hegel has divided the scheme of his Logic into Three Parts, viz., Being, Essence, Notion and Idea. Being again he divides into the three grades, Quality, Quantity, and Measure. These again are treated as if decidedly *apart* from each other. A 'transition,' for instance, has to be made from Quality to Quantity (*Logic, Wallace's*, § 98, 2).

106. Now it is evident that but for the power to *divide*, the human thought could not possibly grasp such an arrangement of Being. It is the unquestioned assumption that what-we-are is divided-being from Space-Being which is the prolific source of all the divisions, antagonisms, and relativities of philosophy, ancient or modern. We have then to ask, first, *how is division possible?* We speak of the qualities of something, and of the something itself as distinct from these qualities. And as this question of the possibility of division touches the more important one of our consciousness of Whole-Being, it is clear that before we can rest in the consciousness of Whole-Being as unnegatable, we must first show that, all *division* of Being, though common enough to conceptual Thought, is unthinkable for our ultimate *consciousness* of Being. (See § 64.)

Division is not thinkable except as conditioned by the prior consciousness of Space. Let the reader try to think of two things, two qualities, two quantities, or two anything, *without a consciousness of space between them*, and then say if they are

divided. Before division is possible as a motion of thought, or presented to thought, space must be a consciousness. But this consciousness of space is never accepted by Hegel as the principal datum in our judgment of division. He accepts that there is a *transition* from Quality to Quantity. But that the space-consciousness must necessarily be present *before* such division or transition can be effected for our understanding, he does not accept. *He does not bring the space-consciousness into the data of his judgment of these cognitions.* His aim is of course always to assert that *they are divided*, and that their *division* can be 'overcome' by a victorious Unity. "The fact is," he says, "quantity just means quality superseded and absorbed: and it is by the dialectic of quality here examined that this supersession is effected" (*Logic*, p. 184). It is by "dialectic" that unity, oneness, somewhat, is effected. And space as a consciousness is of no account! It is a nullity in the data of reasoning!

107. It is this unquestioned acceptance of the *necessary reality of discreteness for Being* that seems to us to vitiate the whole question which he discusses. But *Thought* for Hegel was assumed as the Absolute, and because that neither division nor continuation, discreteness nor continuousness could be eliminated from his "dialectic" of Being, he was perforce driven to admit the *necessary* presence of *both* "qualities" in our consciousness of Being. "Quantity," he maintains, "is Continuous as well as Discrete. Each of these two elements involves the other also, and hence there is no such thing as a merely Continuous or a merely Discrete quantity" (*Logic*, § 100).

As we have already said, this strikes at the very root of all possibility of our consciousness of Whole-Being as real, and simply gives us a tied-up unit of quantity and quality; a total which may at any moment be divided again into its 'elements.' We do not wonder that it should be so, when its sole guarantee of unity is the uncertain 'dialectic' of the logical process. Supposing this Quality were personal to ourselves, and our self this Quantity, *how* are we to be certain of the *two* 'elements' remaining one united self? Let us remember that Hegel is explaining how Being, from being One, becomes qualified as

Many, *differentiating* itself through quality and quantity. But this process is never rational until we can reverse it, and show how every quantity and quality *becomes* One. *And to be absolute as a process, it must apply to ourselves.* It therefore assumes that *we* are conscious that when we say 'I,' we are likewise conscious of Unit-Being which is made-up of qualities which have been absorbed by the I-Quantity, and which in turn he avers is both 'discrete and continuous.' Is anyone ever conscious of being so tied-up into a unity of this kind? Have we a consciousness of *Quantity* in our I-consciousness? What 'Quality' does it give except what Space gives? It may be safely said that no one, in the consciousness of what-he-is, ever has a consciousness of being "two elements" tied-up in such a unity.

108. In counting up 'qualities' of any existing thing, it is innocently assumed that we can 'take them away,' one by one, as if each were a distinct 'being' by itself. This illusion is due to our substituting the wide-open consciousness of space-being for the 'quality'-being which we think we have 'taken away.' We then as innocently judge that so far as such 'quality'-being is 'taken away' the existing 'quantity' does not exist. That is, so far, such quantity is null. In reality, we have only proved that we can *not* remove our consciousness of Space-Being, and that whatever we may 'take away,' we only thereby accentuate and reveal the space-being for which all such quantities and qualities exist.

Now, every '*thing*' that we can think or imagine can be conceived as a 'quality' of being. We ourselves can be conceived as 'qualities' of Supreme Being, and conceived as revealing such Supreme Being. And if 'qualities' can be 'absorbed' and 'superseded' by quantities, then we have to admit that each 'self,' as only a 'quality' of Supreme Being, may be absorbed and superseded into the Supreme Quantity. But such a conception of Supreme Quantity never shows how we are to conceive such "two elements" as existentially Whole-Being after the process of absorption. Under such conditions, even Unit-Being is scarcely conceivable, except it be counted as a mere tied-up Total-Being. Certainly, Space-Being is *never* counted into such a Unit-Being. We should always have

Supreme Being *and* Space-Being, and the latter as conditioning the former. Which is absurd.

It is clear that the assumption of 'quality' as detachable from an existing thing, is due to the invulnerable consciousness in all of us, that nothing is Fixed Being except Space-Being, and that everything we can conceive and name Quality, Quantity, Substance, Existence, Personality or Impersonality, has no permanence in itself, save as it reveals Space-Being by its disappearance. When we have taken them all away, we find that they are not distinct one from another, but Whole-Being in our consciousness of Space. Both discreteness and continuousness are themselves shown to be null-relations, and Space-Being the true Permanence.

The Space-Consciousness cannot indeed be *divided* by any possible process of 'dialectic.' It is therefore a consciousness in which all Qualities and Quantities and Relations are subsumed. They are conveniences of thought from which Space, as a consciousness, is temporarily shut out, and their 'differences' are but conceptual and logical and in no sense existential.

109. The impossibility of conceiving Space to be *divided* is, of course, the basis of the limitless wide-open conception of Whole-Being (§ 106). Without this fact, as absolute, we could have only conceptions of *two* things, and consequently, only limited conceptions of 'united' things and 'totalled' things. And it is here that we can test the question as to space being conceivable as discrete or divisible. *To conceive space as divisible, we must first assume that each man has a consciousness of himself as being divided from space.* But this is impossible, as no one ever has such a consciousness. We are never *related* to space. If we had such a consciousness, we would also have a consciousness of space-verge or space-surface as dividing space from us. But Space never gives us, even remotely, a consciousness of *surface*. Only 'objects' *i.e.* conceptual creations, give such points, lines, and surfaces. We only *suppose* that we are dividing space when we are merely carrying a *point* into many 'places,' and then naming it 'line' and 'surface,' while space, as a consciousness, is really shut out from such concept things, and the *point* assumed to be the *only* reality for the time being. In the

consciousness of ourselves, we are never 'point-beings.' In the consciousness of what-we-are, there is no line or surface, no division or separation from anything. We have no consciousness of any *part* in the 'I,' as being related to Space through division or difference. Space never *begins* for what-we-are, nor does what-we-are *begin* or *end* for Space. Space, as what-we-are, is the only possible consciousness.

110. It is the assumption that what-we-are is completely apart from space-being, or that Space is not being at all in the sense that what-we-are is being, that creates the illusion of Space and Time as being infinite in extent and infinitely divisible. Take the following illustration given by the Hon. B. Russell:—"If we travel along a straight line in either direction, it is difficult to believe that we shall finally reach a last point, beyond which there is nothing, not even empty space. Similarly, if in imagination we travel backwards or forwards in time, it is difficult to believe that we shall reach a first or last time, with not even empty time beyond it. Thus space and time appear to be infinite in extent.

"Again, if we take any two points on a line, it seems evident that there must be other points between them, however small the distance between them may be: every distance can be halved, and the halves can be halved again, and so on *ad infinitum*. In time, similarly, however little time may elapse between two moments, it seems evident that there will be other moments between them. Thus space and time appear to be infinitely divisible" (*Problems of Philosophy*, p. 227).

Here we have to imagine that space is being which we can travel over or along. We and space are *different* beings. Now, until this assumption can be established as fact, all such reasoning is fighting the wind. In imagination this "We" and this "Space" are different *objects*. And in the very fact that each is objectified, to start with, there is proof that neither being can be even imagined to be infinite. It is the impossible. The travelling might go on till doomsday, and like the progress of a cheese-mite round the cheese, there might be an endlessness in the journey but there could be no infinity. For infinity is not based on *motion* in our consciousness; nor is it dependent on our ability to place 'points' in space,—a feat which we shall

immediately try to prove to be impossible. But as Time is inconceivable, apart from motion, and no division can take place in it apart from 'points,' if what-we-are is whole-being with space, the supposed motions and points are only the products of our imagined isolation from space, and the action of our concept-making space-spread (§ 89). In any case, the argument is useless until what-we-are and space-being are proved to be *two* separate beings, and no consciousness of this fact is possible. Our consciousness to the contrary is overwhelming.

We cannot divide space from what-we-are. We repeat that the supposition that we *can* do so is the initial error in the assumed divisibility of space. But let us now for argument's sake, grant that we really *are* apart from space as what-we-are. Let us suppose that we are divided in being. We want then to realise *what* it is that divides us from space. Something must be *conceived* as dividing us. The consciousness of division is otherwise impossible. We assume that we have a distinct consciousness of what-we-are, and *also* of space as *not* what-we-are. Then we ask, What are we conscious of as the *third* thing that lies between these two beings, by which they are divided? Is there any thing conceivable? Suppose we call it anything, earth, air, atom, ether? But these are dependent upon their 'qualities' for their being, and when their qualities are 'taken away,' what is left to divide anything? "They cease to be," says Hegel. What else then can be put in their place as the absolutely dividing thing? Only Space. We *have* a consciousness of Space. But cannot this also be abolished? It cannot. Why? *It owns no 'qualities.'* This is the simple reason. Neither therefore ~~cannot~~ it possess 'Quantities,' for Quantity we are told is but qualities absorbed and superseded. But *without* a consciousness of *quantity* we cannot have a consciousness of division!

Now, the conception of space dividing us from space may easily become absurd. For this would mean that there were *two* spaces, each a distinct being from the other, the one dividing and the other divided from what-we-are. Each would be a unit-space. But again, no unit is even conceivable until we assume space to surround *it*. Number One could not be conceived unless as *in* a locus of space. We find it impossible

to form any conception of *One* till space is present to give it its limitations of *One*. Hence if we suppose space to divide us from space, we require *new* spaces for each of these two spaces, and so on *ad infinitum*. Such 'separate spaces' are mere conceptual creations; the chips of mere logic-chopping; and we never have a consciousness of such spaces, or of such spaces dividing us existentially from space, or of space as having any divisions at all. Our ultimate consciousness is always of *being* space. And consequently, we never can think differently of the space that is assumed to divide and the space from which we are divided. We are tempted to think that the absurdity attains to the character of humour when the Hon. B. Russell gravely discusses "public space" and "private space" (*Problems of Philosophy*, p. 46) with such an air of their actuality as to lead us to believe that such concept-creatures might experience taxation or imprisonment!

III. As a matter of fact, as said above in Chapter IV. neither in Kant nor in Hegel do we find any evidence of the consciousness of Whole-Being. Neither is it to be found in ancient thought. No modern ever mentions it. Such a postulate is unknown in their systems of 'categories' and 'dialectic.' The *word*, or its equivalents, is abundantly used, but the *meaning* is without exception, Unity, Universality, Singleness, One, Total, or All, every one of which connotes two or more things united, unified, totalised, or *collected*. *Discreteness* is in the heart of every such consciousness, and no dialectic can convert it into one of Wholeness, with no possible consciousness of discreteness bound up with it. And for the same reason, we cannot have "an *infinite* collection," as Cantor and his followers suppose. Such is only conceivable as a Total, which again is Unit-being, and therefore *conditioned* finitely in space-being. It is never Whole *without* parts; whole beyond all possibility of conceiving a part in it. And it is so because the self-postulating consciousness of Space is never taken into the data of the judgment of the true infinite Is. For example, Kant says, "Every limited part of space presented to intuition, is a whole, the parts of which are always spaces." But this "whole" is clearly 'unity' in content, and "whole" is inapplicable to such a consciousness. "The notion of the

whole is to contain parts," says Hegel. Both philosophers assume as indisputably axiomatic that Unit-Being is the per-ultimate consciousness of being, and that "whole" is synonymous with "Total." For if every "whole" must have parts, no unit-being can be conceived as *not* potentially partable. It is the same story of the molecule being partable into atoms, and the whole atom being again partable into ions, and the ion as once more partable into some dim 'electric charge' which has nothing to part! But this is not philosophy. It is a game of beggar-my-neighbour.

112. Whether we call this "whole" 'total' or 'all,' it makes little difference in actual consciousness of the content of such "whole." It is the common play upon the term 'Pan' ($\pi\acute{\alpha}\nu$) as 'all' or 'every,' 'universal' or 'particular.' No content of 'pan' ever gives a consciousness of Whole-Being. For 'pan' does not inclose space in the content of our consciousness of it. Every meaning of 'pan' is connotive of objectivity, whereas Whole-Being is neither 'subjective' nor 'objective.' Hegel's 'Notion,' *e.g.*, is simply totalised out of 'Being' and 'Nothing,' and carries its potential discreteness in its own nature. It has no content of Wholeness in our consciousness of it. If it were *absolutely* true, we should have no alternative but to predicate discreteness of the 'I' of our consciousness likewise, and regard *it* as a composite of unknown 'parts,' a 'total,' or 'all' of 'units,' which might again be partable to infinity. Moreover, we cannot have units, totals, or 'collections' without connotations of quantity, and quantity is not found in our consciousness of space-being. Therefore, any *Total* is consciously apart from space-being, and therefore never infinite.

The I-consciousness, the what-we-are, is not totalised or made-up out of anything, and gives no discreteness under any process of dialectic. The consciousness of it is one of Whole-Being, unpartable, and without possibility of being *conceived* as a mere number one, a Unity, a Total, being concretely based in our space-consciousness, the ultimate consciousness of Is. Even the term 'simple' as applied to what-we-are has the defect of implying that it is a Something qualified which cannot be further reduced to a lower qualifiable element.

113. It is of course easy for us now to discern where both philosophers were hampered by the very barriers which they themselves reared. These barriers were the 'categories of thought,' one or many, which they accepted as indisputable. In the ultimate consciousness of both thinkers, *Unity* was accepted as the last thing to be said upon Being. They differed only in the Origin of this category. Kant found the origin of unity in the unity of the self-consciousness. This 'thing-in-itself' determined all other conceptions of 'things.' It made it impossible for Kant to conceive that any 'thing,' even 'God,' or the 'universe,' could be *more* than a Unit-Being. Hegel took Kant's 'unit-thing-in-itself,' and also the every other 'unit-self-thing' conceivable within the bounds of Being; tied them up into a universal One, or Total-of-ALL, and called it "Notion," seeing it was Thought-of-all-Thought. Neither philosopher ever arose above the domain of Mathematics. With One they began, and with One they ended. The fatal assumption of both was *that 'Self' is a Unit* (§ 61). Their methods, however, were different in utilising this conception. Kant, as it were, systematised from the basis of his supposed single-self 'thing,' and from this origin developed his series of 'unit-things' to an infinite, or nth-being, which on the side of *phenomena* might be called 'Cosmos,' and on the side of *noumena* might be named 'God.' Hegel established first his nth-being and then saw all the "Becoming" 'things' evolve, or seriate out of it. Fundamentally, each philosopher had but Unit-Being as the rock of his system. And this category never rises clear of the limits of mathematics.

114. The term 'Being,' therefore, is of little use to us if we first limit it with the attributes of 'Discrete' and 'Continuity.' *Is* alone can be predicated of Being if it is to interpret the consciousness which is always ultimate in us. Space-being, as what-we-are, neither yields a consciousness of discreteness nor of continuousness. And having no limiting verges as unit-being, it is not conceivable as having a potentiality of continuation in it. Continuation cannot *continue* before space is assumed for continuation, and we cannot find in our consciousness of what-we-are, or of anything else, a limitation, or a verge-line which possibly might be continued. And until we have such

a consciousness of *limitation*, the conception of *continuation* is impossible (§ 75).

115. We are aware that in arguing in this way, we cut away the ground of all absolute reality from the sciences of Mathematics and Mechanics. As these move wholly within the sphere of the quantitative, the objective, and the discrete, the denial of the absolute reality of objectivity as of the *nature* of Being leaves them no *locus*. We first abolish the *necessity* of the unit, the 'self,' the 'ion,' the discrete, in our consciousness of Being, as well as the conception of its *necessary* continuation; and as a consequence the fundamental point or unit-objective which is necessary to Mathematics, is disallowed also as existent in absolute Reality. All sciences which deal with 'Quantity' must be included in the same consciousness of ultimate unreality. Their permanence is not absolutely assured, just because they are *determined* as founded on the *conception* of Quantity. For Quantity being determined to thought through Quality alone, and Quality being conceived as in peril of being 'taken away,' all Quantity must be held to be in peril of 'ceasing to be' also. The 'Quantity,' therefore, which is essentially basal for such sciences, gives no consciousness of reality, of permanence, or of absolute Being. The so-called satisfactory "certainty" which is assumed so often for the mathematical sciences, is one based solely on the questionable certainty of the Object, *considered* as Being.

That is to say, they have no deeper foundation in our consciousness than the point-and-Space-Spread, or Space-Form of our consciousness. And this consciousness of space-spread, objective as it is with its qualities of 'extensity' and 'massiveness,' has, undoubtedly, as Prof. Stout puts it, "relational character, as it is initially apprehended." As already said, it is only the "space" of Kant's consciousness, in which no 'objects' may be met with, but which itself is always an object, having 'form,' mobility, focality, contractility, 'stream'-like phenomena, and, as we think, colour. Kant was perfectly correct in attributing '*form*' to this 'space,' but the very fact that he could find it possible to so categorise it by *any* term save that of itself, proved that it was not the very ultimate consciousness we possess of Space.

It is the stupendous power of contractility which resides in it that gives us the 'point which has no magnitude' which Mathematicians revere as the Demiurgus which creates their universe of existence; just as it is its motional capacity, almost beyond realisation, of expansion which renders to the children of imagination their ideals and generalisations of sublimity, boundlessness, everlastingness, vastitudes of time and eternity. All nears and fars, depths and heights, broads and narrows, are dependent upon these contractile and expansive 'qualities' of this space-spread of our consciousness. We contract to the infinitesimal, and again expand to the universal, and with a facility of speed and ease analogous to lightning or the action of gravitation force. It also fills itself with light and dark at will. But it is always objective, for it is in perpetual motion, and consequently mediates through this fact, our deepest consciousness of ultimate Space beyond it.

Looking down a tunnel, for example, although no 'object' is to be met with in it, yet under the contractile power of this space-form, the darkness itself thickens into an 'object,' and our consciousness realises it *as* an object. The same thing occurs in brilliant light. A blazing noon reduces the distance, the near and far of our sky, as does midnight, and 'extensivity' means no more than a moving space-spread or sky-surface, upon which both thought and eye rest, confessing limitations. The infinitesimal 'point' which stands for a null-quantity or an 'ion,' in mathematics or physics, is the limit on the one side, and the Universe the limit on the other. For working purposes of thought, at least, these are the ordinary bounds, but, of course, when we 'take away' the qualities of these limits, we enter upon the true consciousness of space, and all thought then falls into the bosom of Whole-Being with that consciousness. What should principally be noted is that the limitations produced by the space-spread of our concepts are never limitations of what-we-are (§ 89).

116. There is no doubt in our mind that this space-spread of consciousness was mistaken by Berkeley for Space itself. He thereupon asserted that all space was relational, and nothing else. Hence he found space-distance to be relational, confusing distance-conception with space-Being. He believed that he

could conceptualise Space-Being. As a matter of fact we can always predicate near or far, broad or narrow, or objectivity of distance—the motion of lightning which leaves an outline upon the retina of the eye and in the thought, being an example;—but we can predicate nothing of our ultimate consciousness of space save *Is*. A space-spread-object, a distance-object, a ‘near’ or ‘far’ is objectified to eye and mind, and we are for the time, perfectly conscious of its relativity to the true Space from which it is assumed to be *divided*, but our consciousness of this space-spread-object and of that space which Kant characterised as “all-embracing,” and Newton as “the sensorium of God,” admit of no possible identification. The one is a logical or thought-object, qualified and quantified, as bounded by two points, which are assumed, while the other is existentially undetermined with the consciousness of ourselves. Abbott, we think, has put this point very clearly. “We cannot imagine,” he says (*Sight and Touch*, p. 176. 29), “either distance or magnitude except as *something seen*,” and again, “if distance be recollected as an *object of vision*, it must have been originally so” (our italics). The very fact that such distances can be treated as an arithmetical unit, and squared, cubed, and treated as all abstract concepts are treated, is proof that they have no truth in them of the wide-open consciousness of Space-Being.

Or in other words, Objects may have true ‘dimensions’ even when emptied of all content except this space-spread content, this distance-content. But the fact that such dimensions are *recalled* and remembered again in our consciousness as things *outlined* and *limited*, proves in itself their conceptual origin and the deeper presence of that consciousness of whole-space which is essential to these conditions (§ 90).

The root of all duality seems to lie originally in this *imaging*, or objectifying of ‘spaces,’ and then attributing to them an isolated independence of being, equal to that of space-wholeness. The latter is then assumed, like them, to be capable of being *conceived*. Space-wholeness is thus conceived to be *relative* to that which conceives it. And by reflection, this objectifies the ‘soul’ also. Space is then asserted to be *one* thing, and the ‘soul’ *another*. And under the powerful intellect of a Kant this ‘soul’ comes to be reckoned as an Ultimate-in-itself,

and space as an Ultimate Other-in-itself. Philosophy then accepts as indisputable these Twin-Ultimates as Self and Not-Self, or Man and Nature, the duality of which must not be even doubted, the logicians undertaking to prove that S can never be P, and that consequently, such duality and difference are absolute and eternal!

117. The discreteness therefore which the 'point' of mathematics and the 'ion' of physics determine for these special sciences can only be regarded as limitedly true,—true only as far as the 'point' and 'ion' are true. It is the assumption that the 'point' or unit-being *can* be found existentially in our ultimate consciousness of Whole-Being that has led to the mistake of conceiving a 'thing' to be *in* space or *out* of space. The gravity of the mistake, however, does not refer itself to any particular science. It is when we have this point, or unit of the space-spread of our conscious motions, hypostatised as 'personality' for man and God, that the error becomes serious. Our thought apes then to objectify and measure Whole-Being.

In the consciousness of the All, Is, Space, Whole-Being, such 'point' or 'unit' vanishes. It is neither *in* space nor *out* of it. It has ceased to be with the space-spread consciousness which has merged in the consciousness of ultimate Being. All its 'qualities,' that is, have been 'taken away.' For consider what it means to assume a 'point' *in* space. Let it be the most infinitesimal 'point' or 'unit.' Let it be a zero-point: a nothing-quantity: any null-object. We place it then *in* space. This implies that it never was *in* space before. *Where* could it be? But even if we allow that such a point veritably exists, have we not always to allow first that space pre-exists it? Can we think differently? But for argument's sake, suppose we *could* think differently, what would this allowance amount to? It would mean that we were thinking the point *and* space to be distinct from each other. Space would be one object and this 'point' another. This would imply that space had form, surface, extensity, and be itself surrounded by space! It would otherwise be inconceivable as having *form*. And this objectified space would require a new space to surround the space so objectified, and the point would also

require a separate space for itself, seeing that it was discrete from the space aforesaid! Which is absurd.

118. All our conceptions of point-things such as 'beginnings' and 'endings,' are consequently 'images' and simply products of our space-spread. It is the latent consciousness of being unable to plant a *real* point in Space-Being that gives everyone the conviction of the impossibility of conceiving an absolute *beginning* for Time, Creation, Man, Life, or anything. We never come to any *point* in Space-Being. And as we always have a true consciousness of its Being, or Reality, the absolute impossibility of finding a point, edge, verge, or surface in its Being, renders all start-places, beginnings, or endings vain and unreal. Being is always found Whole. And in this fact we have another proof that if our conception of the mathematical One, or Unit, had been *absolutely* true, to find a beginning for the Universe, for Time, for Universal History, for Man, for what-we-are, for anything, would have been the easiest thing in the world.

The entire contents of Universal History, and Time itself, as we hypostatise it, are therefore based upon imaginary or imaged point-beings, so be-gripped and formed objectively in our space-spread, and have no actual existence in the sense of the reality of what-we-are. For we have no consciousness at all of Time, or processes of time, *in our consciousness of what-we-are*. We cannot put a point, edge, verge, beginning, ending, process, or line, in the 'I.' It is alone in our consciousness of the space-spread that we can find such 'qualities and quantities.' Historians and mathematicians assume without the faintest fact to support them that, absolutely, we, in being, are isolated from Space-Being. A point-and-line-difference is thus created and made, and then we all imagine ourselves, and all we call historical, to really *begin* from some fixed point or place in space, and as we all can repeat or 'represent' this point-and-line-difference endlessly, one concept following another unceasingly, the conception of Duration becomes in turn hypostatished from such data, and then absolutised to be as real as what-we-are. It is the other way round. It is the consciousness of what-we-are which makes it possible to hypostatise such a concept. But in the concept of Duration we can discern the potential in every concept which leads

it, free of all its limitations in the space-spread, out into the wide-open limitless consciousness of Space-Being which is equal with our consciousness of what-we-are. For it is always possible for every limited concept to 'elanguesce' into wide-open Space-Being consciousness, just as it is possible for the consciousness of Space-Being, or what-we-are to be be-gripped by our space-spread motion of mind and narrowed conceptually down into all forms of objectivity. When this latter limitation is made, we then assume absolute detachment of being; look forth from our isolated being upon Other-Being; and think and speak on that basis of actual past-being and future-being as stretching *independently* of what-we-are behind and before our present point-being. We even institute comparisons with the beings we have been and the beings we are now, and image 'beings' which we may yet be. It is all the outcome of putting point-beings *into* Space-Being, and then hypostatising such images as if they were absolutely as real and actual as they are conceptual. And the same thing falls to be said of whatever we "postulate," or make by a "Let there be," or generalise as a "Law."

Therefore nothing save a *spectral* point or unit-thing, a focality of our space-spread, can be placed *in* space. Therefore nothing *limited* can be assumed to be so placed *in* space. Or, universally, every object which is held to be real and absolutely discrete, and determined *absolutely* apart from space, is unreal and illusory. But this means also that when we think space in any way whatever, we can only think Whole-Being which has in itself no hint of parts or discreteness. The actual 'point' of mathematics is a contracted image of the space-spread of our consciousness, and may seem to be at one time infinitesimally small and at another infinitely great. It may take a form of *bulk*, or again of mere massless *linearity*; it may indeed be any possible *form*; for this space-spread of our consciousness is the Ur-Form of all the forms of our conscious thought. And just because it is Form, with only a possible ultimate content of space, it is not the very *ultimate* Space-Consciousness in which there is no possible hint of either discreteness or continuation of Being. It was because Kant objectified Space *and* Time as discrete from the "I," which was again held to be itself discrete from either,

that all these 'objects' have been regarded mathematically as separate point-beings, to the ruin of all consciousness of Whole-Being, though all assume to be capable of a further point-unity 'beyond their difference' when put under the Hegelian 'dialectic.' It is for this reason that Whole-Being, as a true consciousness in all men, lies untouched in modern philosophy, and while it does, philosophy must remain barren. For it is the sole consciousness which man finds absolutely necessary to fulfil his ideals of *existential communion*, or of *all in all*. And when in this sphere of thought, modern mathematicians declare that Continuity has no essential reference to space (B. Russell's *Princ. of Maths.*, i. 259), we decidedly agree with them, for when space-being as a datum of judgment is never admitted into mathematical principles to begin with, it cannot have much to do with them in any part of their functions. Both concepts of the Point as discrete, and Continuation as *succession* of points, are created in judgments from which Space as absolute Fact is cast out. For both Point and Continuation are quantitative, and determined as quantities, and, according to Hegel, really qualities absorbed; and being quantities with constituent qualities essentially fluxional, it is impossible that any reference to space should be found in them, for we never find either quantity or quality in our space-consciousness. It is only indeed as we have said when quality *cannot* be found in our consciousness that we have our fullest *experience* of Space-Being.

The ultimate consciousness of Being is consequently at variance with that profession of quantitative being which Mathematics would fain assert to be absolute. And no amount of "number continuums," and "new infinities," will ever reduce the antagonism between them. We only obtain other and more complicated forms of the problems with which we are made familiar in the existence of irrationals, surds, infinite series, and that class of puzzles of which squaring the circle may be taken as typical.

119. But it is the mathematical method, we are afraid, which has governed all past determinations of the human 'soul.' Man postulated his 'soul' to be One. Nature, the Cosmos, or the Universe, was another One. This 'point' in space having

been axiomatically fixed, any regressive thought into 'personality' only brought forth a unit-point. Both the mathematical point-being and the theological 'soul-person,' were determined in the same way. The 'soul' existed exactly as the Euclidean 'point' did, having position but no magnitude. Thus the only logical conclusion was that maintained by Kant, viz., *that this 'soul'-unit had no place.* It was not to be found in space! It was a "thing-in-itself." And when this deduction had been made, the Other, or 'God,' followed the same logical course. Man, Nature, and God, were discrete, determined, Point-Beings, having nothing to do with our consciousness of Space! Continuity of Being was a dream. Each was *one*, and consequently it did not seem so surprising that 'God' Himself should be regarded as Three! For once put consciousness of Being under the mathematical moulds, and nothing can escape from discreteness. And we may now venture to say that until Being is held to be more than absolute Unity, no satisfactory consciousness of either 'God' or human "Personality" can be possible.

120. Mathematics no doubt has felt secure in such unit-making methods. She assumed that she was acting strictly in accordance with the "laws of thought." And we might bow to her authority, as backed by such laws, if we were perfectly certain that the "laws of thought" were themselves capable of dealing with the question of the 'soul.' But these 'laws' cannot help us in this solemn matter. They always *assume* the discrete to *begin* with, and consequently never rise above Objectivity, first and last. For example, the "law of identity," which is sometimes put in the form "Whatever is, is," provokes the constant question, "*What* has been identified"? Identity assumes a prior duality for its very existence. But it is easy to see that, in the term "Whatever," or any of its equivalents, the *conditional* and objective are first postulated, and then the *absolute* "is" is asserted of the "whatever-thing"! Discreteness is postulated in "whatever," and then *absolute* affirmation is asserted of that discreteness! But a thing, A, cannot be defined absolutely unless it is space-being. For the thing A, like any 'thing' whatsoever, must always refer itself to something beyond itself for Is-ness, or being, and therefore the Is-affirmation does not belong to it in any sense, but to that some-

thing beyond it. And alone of this something, which we call space, is it inconceivably impossible to give any other predicate than *Is*. We cannot say of it, "Whatever," for such a term at once separates it from ourselves, of which we have not the smallest consciousness. If we say "We are," we have said, "space is." A consciousness of Whole-Being alone is given. Difference is affirmed away. For Space does not begin where we end. Consequently it is always impossible to conceive it to be related.

The "law of contradiction" as well as the "law of excluded middle," is also supposed to have in it a necessary force under which our judgments are compelled to take up a determined position as to the being or non-being of a thing. But clearly such laws begin in objectivity and end there. The "*thing*" must first *be*. But what guarantees its being? And why is it menaced with non-being? In such a case, it is conditioned by some Reality of which it cannot be affirmed that *its* non-being is possible. There is a consciousness here beyond our consciousness of relative being and non-being, in which an affirmation of *Is* is alone possible. 'Either—Or,' is not a possible consciousness of *this* Reality. Such "laws of thought" do not therefore run in this consciousness. And this consciousness is alone that of Space-Being. This consciousness of space rises above these "laws of thought," and cannot be brought within them under any possibility. On the contrary, it is this consciousness which conditions and gives force to all these "laws," and enables us to conceive any thing as possible of 'being' or of 'non-being.'

The 'laws of thought' therefore, when they assume to absolutise *Being* on the one hand and *Non-Being* on the other, become pretentious and untrustworthy. Being and Non-Being are not permanent *divisions* in What-Is. They are mere thought-creations, concepts of our space-spread, and have no authentication in our consciousness of What-Is. Our consciousness, in its ultimate testimony, is not of divided being but of Whole-Being, with no vestige of a possible part, division, or rupture in it.

The thing A is thus never equal to itself A, except when A is assumed to be an absolutely isolated thing. But this is impossible. We have always a consciousness that disputes such

an assumption. For being the thing A, it is limited, determined, and One, and so related to the Other one. It is a mere mathematical 'point,' in short, and at bottom is no more than a contractility of the space-spread of our consciousness. And even if it be infinitesimally small or infinitely great, it is still *a* thing A, and so determined in its being by Whole-Being which gives neither a consciousness of the infinitesimal nor of the infinite, as *necessary* qualifications of Is-Being. Our ultimate consciousness of Being negates, or affirms away, the *division* put between Infinite and Finite, the A and Non-A, the equal and unequal, and takes away every compulsion in thought to think this *and* that, either—or, one *and* other, and leaves but a *whole* affirmation of Whole-Being as the postulate out of which every relative, or so-called relative, postulate is begotten. Every 'law of thought,' therefore, falls under this consciousness and is sustained by it in as far as it *is*.

121. But we might ask here by what 'law' is it that we are *forced* to take our consciousness of ourselves as *the ultimate 'law' of Thought?* What compels us to make consciousness our highest appeal in thinking any thing? We postulate, for example, being *and* non-being, cause *and* effect, one *and* many, self *and* non-self, noumenon *and* phenomenon, personality *and* impersonality, and many more dualities, and we are never satisfied that such correlatives are absolutely and necessarily true. For we never know or have consciousness where being and non-being divide, where cause is not effect, and effect is not cause, any more than we know where thought is not feeling, and feeling not willing. Can any man undertake to tell himself where exactly his 'Self' is partitioned off from everything else in the Universe? And when we are confronted by such facts, are we not led directly to a consciousness of Whole-Being in us, in which all these dualities are abolished as unrealities? We always feel that we must go *further* than these relatives for the true consciousness of what-we-are. They are false relative-absolutes. It is not *necessary* to account them as absolute in Being. We crave an appeal beyond these, but we never crave an appeal beyond this consciousness of Whole-Being which is always more than a mere identity or unity of being-things. *It is then that we exhaust the consciousness of what-we-are and find*

it whole-with-space; and it is *this* consciousness which also gives absolute repose to every 'law' or motion of thought.

And it is to be observed that if such dualities were eternally permanent in the very essence of What-Is, and each self were absolutely isolated from every other self, and all were but relative to all, then our ideas, concepts, notions, and such like, would necessarily *originate* in each self. They would also *stay* forever with us, if every self were absolutely isolated from every other. But we have no such consciousness of originating ideas, or cognitions generally, *ab initio*. And it is impossible to *retain* a cognition absolutely. If it does not escape by the word, it will leave us by the life, and percolate through the blood and growth. Cognitions may *arise* in us, but they do not *originate* with us absolutely. And if Life is behind Thought, then the laws of Life must govern the 'laws of Thought,' and our consciousness be one of ever-ascending order of Being; culminating in Whole-Being; level with the consciousness which we all have of ourselves and of Space as undivided Being.

122. And this view of consciousness, it is evident, *compels* an abolition of the necessary fixtures or laws of thought, with which we are so obsessed under the terms, among others, of Personal and Impersonal. Such divisions of Being must be regarded as untrue to our highest consciousness of Being. To be faithful to this highest consciousness, we must regard the modern and ancient postulations regarding personality as imperfect and wholly inadequate.

In modern philosophy, indeed, Impersonality is a more rationalised concept than Personality. We only *believe* personality, *but we are rationally sure of Impersonality as a Fact!* Since the days of Hume and Kant, the entire sphere of sensation and thought has been a sphere of impersonality. We all have said, "This sensation: this idea: this thought: this passion: this memory: this imagination; is *not* I. I think such thought; I feel such sensation; I recall this memory." The entire sphere of thinking, feeling, and conation, is impersonal, seeing that it is not to be identified with what thinks, feels, and wills. Kant placed the 'Person' far apart from this sphere of being, in a place-in-itself. It was beyond space

and time. It was not to be found within the world-realm at all. We could not *know* it. We could only, that is to say, know the impersonal, for neither God nor man could come into the horizons of our thoughts. Both personalities of God and Man were *x*-things, unknowns, and actually believed to dwell in a place where no space was! The cleavage of Being into personal and impersonal he believed to be essential and necessary by the very nature of Being, with the further separating fact added to such a fundamental one that, while the impersonal was undoubted, credible, and cognizable, the *person* who felt so certain and knew so clearly of this impersonal had no eyes for itself, and never could have more than a dark blind faith in its own existence. The great Universe held no Person in it, for this vision of personality declared that both for God and Man, personality must be wholly outside of it. And yet there are wise and good thinkers who still beseech us all to "return to Kant"!

123. Man is embodied life and death, and demands both life and death to 'reveal' him; and knowledge of him should reveal more than the impersonal corpse-side of him. And if the spheres of the physical, the sensational, and the mental are all dead and impersonal now, it should not be omitted by philosophy that, in such a case, these spheres must have once been both living and personal. How else are they *known* as dead and impersonal? Or was death, or the impersonal, the primal fount of Being, with life and personality coming in as after-thoughts? May not death and impersonality also wind it all up at last in that case? And in such questionings is it not always clear that the everlasting see-saw upon the One *and* Other, Personal *and* Impersonal, Life *and* Death, is a method of reasoning which calls for a deeper fathoming of consciousness to annihilate it root and branch as inefficient and unhelpful? We want a consciousness which shall negate *all* relativity, and assure us that Being is Whole and in no wise cleft in twain.

For as soon as we fix it in our convictions as axiomatic, that we, as assumed *persons*, must necessarily be absolutely apart from space, which is also assumed to be undoubtedly *impersonal*, it follows inevitably that we build upon cleavage-absolute as essentially a *necessary postulate* in conceiving Being, or What-Is.

But it is clear enough that, when once we do thus admit any cleavage in Being as essential and necessary, and even declare that it is impossible to think otherwise, interpreting Mind in terms of Matter and Matter in terms of Mind, Subject by Object, and Object by Subject, then philosophy sinks into a vassalage of cleavage-consciousness by which she is ruled with a rod of iron throughout all her domain of the cognitional, the sensational, and the volitional. Verily, she shall by no means come out thence, till she have paid the last farthing.

It is the calmly assumed conviction, entirely gratuitous, that our consciousness of space yields also a consciousness of *impersonality*, that lays the foundations of all the rents and seams so apparent in the robes of Theology, Philosophy, and Science. And from the purely Christian standpoint, the matter becomes far more serious, for such an assumption completely falsifies the consciousness which is associated with the doctrine of Jesus of Nazareth—a consciousness in which sea, wind, stone, tree, mountain, and the very corpse, palpitate with personality which is as much authenticated to them by Him as is that of man.

As a matter of experience, we have no more a consciousness of ourselves as object, thing, person, in the space-consciousness of ourselves, than we have of object, thing, impersonal, in the spatial consciousness of the All. The true Reality is not covered by these terms, but is Whole, and we, as only conscious of *being* space, find ourselves as true and real through the interpretation of that consciousness. In such a consciousness, and in no other, can we be guaranteed Absolute Reality, and ourselves to be as incapable of negation as of isolation.

And our conclusion here must be that every particular determination, whether it is named One or Other, Unity or Difference, Subject or Object, Mind or Matter, Personal or Impersonal, is untrue when so determined as *absolute* and *necessary* in such determination; and that it could in no wise be conceivable as such, except through a certain detachment of thought from the space-consciousness, after the manner of logic and mathematics, and then as hypostatized as real in this particular determination by an arbitrary judgment which contains no consciousness of space in its data. It is the entire omission of the space-consciousness in all our judgments of relativities that

renders possible every conception of negation and isolation. It is also this omission which seems to give invulnerable validity to the motions of mentality which we designate Synthesis and Analysis. They move in space-consciousness which they ignore, and vaunt themselves regal when they are actually menials. For neither process can give a consciousness of reality to their products. Neither the analytical Self and Not-Self nor the synthetic 'God' yields the slightest consciousness of that *reality* which is so rampant in our consciousness of space. They are seen but as limited objects, or object-subjects, moving about mechanically in a space-being which is immeasurably vaster than they are in our consciousness. Consequently, although their reality may be acceptable to the popular mind, and have many uses for thought and devotion, the fallacy of the fatal omission of the space-datum stands revealed sooner or later in the irritations of thinking men who can neither find in such a 'God' that Wholeness, nor in such a "Self" that immortality, which their deeper consciousness ever seeks. And the case of Humanity becomes pitiable in the extreme when it is proved that we have no warrant whatever that such 'subjects' and 'objects' shall not one day vanish from our knowledge and faith both, leaving not a rack behind. They are not rooted, that is, in our consciousness of Reality. Wherefore, it seems to be anchoring Existence in a bog to attempt to make even the "*unity* of the personality," and the "*identity* of the personality," into an absolutely *individual* unity, and an absolutely *individual* identity; or, universally, to attribute absoluteness in any sense to either subjectivity or objectivity. Whole-Being is the only consciousness that we dare to admit into that judgment which gives us ourselves as Realities, and gives it on the natural basis of space-being.

124. *Absolutising the Relative*: affirming the *necessary* consciousness of difference in our consciousness of Is; this is the fatal admission of modern and ancient philosophy. Hence the perpetuity of schism between Creed and Category, and between Category and the mystical "synthetical unity of the manifold in intuitions, as given *a priori*," and the hopeless war urged against the innumerable yet unconquerable Differences whose antagonism flauntingly refuses to be 'overcome,' seeing

that the very heart of the citadel of Consciousness has been first surrendered to them. Hence also the cold mathematical point-beings, logic-shaped, which we name Self, Not-Self, God; and the chilled emotions which we experience in contemplating them. A 'great gulf fixed' lies between each, which, though it is admittedly real in its uses of *division*, is regarded as utterly useless for an affirmation of *Whole-Being*. The divided 'things' are held to be real, but not this gulf which divides them! It is of no account! "That which drew from out the boundless deep" is alone of interest: the 'boundless deep' itself is a trifle!

125. Is it surprising then that neither Theology, Philosophy, nor Science, gives much happiness to Humanity? Is it possible that either should do so while maintaining and asserting so vigorously those assumptions and postulates which our deepest consciousness constantly contradicts? Are not we compelled to say that, in comparison with this profound consciousness of Whole-Being so persistently voiced through deeps of deeps, these statements of isolated 'Self,' 'Not-Self,' and 'God,' are fictions? All without and within (speaking in common dual terms for expository purposes) cries out against them. For Happiness of Being should dwell with Knowledge of Being, and every genuine consciousness of 'Self' and 'God' inspire us with rapture. But we employ our knowledge to cut us off from Reality, and debar ourselves from that Existential Communion in Whole-Being which is itself Absolute Beatitude. The trend of our deepest impulses is towards the Blissful. For it is toward the deeper revelation of what we name as Self, Nature, Cosmos, God. Our increasing knowledge of Being should increase our joy instead of widening our despair. And joy of the highest can only be realised in a consciousness that gives All to All to the fullest extent of Being. Is it not this consciousness that gives the poet his power over the mind when he shows us the isolated products of theology, philosophy, and science, whole-fused in the indivisible flame of his passion? Is not Plato the philosopher indivisible from the poet Plato when he speaks to us of the Over-Soul? Dante finds Hell, Purgatory, and Paradise, undivided in his deepest consciousness of Being. He is conscious of horizons in himself which easily circumscribe these fields of thought. And again these horizons melt away

in his consciousness of himself in the spatial vastitudes of What-Is. The true greatness of our Great Souls is in their mediation of Whole-Being to our contemplations. We do *not* rejoice in being isolated from anything. Shakespeare has no difficulty in finding "tongues in trees, books in the running brooks, sermons in stones, and good in everything." So Shelley can interpret the Undivided in "the desire of the moth for the star, the night for the morrow, the devotion to something afar from the sphere of our sorrow." It is the late Theodore Watts that says, "In the Great Drama, in Agamemnon, in Othello, in Hamlet, in Macbeth, there is an imagination at work whose laws are inexorable, are inevitable, as the laws by the operation of which the planets move round the sun." The miserable boundaries of the theological, the philosophical, and the scientific, are likewise washed out in such a passionate consciousness of Whole-Being as Wordsworth describes,

"Far and wide the clouds were touched,
And in their silent faces could he read
Unutterable love. Sound needed none,
Nor any voice of joy ; his spirit drank
The spectacle : sensation, soul, and form,
All melted into him ; they swallowed up
His animal being ; in them did he live,
And by them did he live ; they were his life.
In such access of mind, in such high hour
Of visitation from the living God,
Thought was not ; in enjoyment it expired.
No thanks he breathed, he proffered no request ;
Rapt into still communion that transcends
The imperfect offices of prayer and praise,
His mind was a thanksgiving to the power
That made him ; it was blessedness and love !"

(*Excursion*, bk. i.)

126. But every generalisation of thought, no matter how we may name it as 'Ology' or 'Ism,' when it comes to take the world in its arms, always lays it in the cradle of the space-consciousness for its final rest. *Geology*, for example, spreads out the 'particulars' of its earth-formations and rock-strata before our eyes, and being assured of their scientific fixity of tenure, we enter upon residence, as it were, only to find that we are lodged on the ribs of an aeroplane which lifts us far back

into boundless Time and the vergeless beginning of worlds. Thence imagination, having no choice, must needs sweep into fathomless deeps, of which Space is always the sole as well as the ultimate consciousness in us of Eternal Reality, when we have left Time itself and all its fretful worlds far behind us.

And what does *Astronomy* actually mean to the human spirit? Is it merely a display of stupendous superhuman jugglery with innumerable world-balls for the bewildering motions? What really is the fundamental fascination of Astronomy? Is it merely the definable pleasure we derive from contemplating immense bodies in incomprehensible movement, and controlled by inexhaustible forces? These vast 'matters' and 'energies' are without doubt, sources of astonishment enough. But how feeble would be their effect upon either thought or imagination *were it not for the consciousness of unspeakable Space* which alone confers upon them their being as well as spectacular greatness. It is really our space-consciousness that robes these objects of astronomical contemplation in awe and splendour.

So also we scan the great centuries of *History*, not to count merely these conceptual bars of our terrene cage as we grope backwards the abysm of time, but to catch still further glimpses of a far-flowing tide of ocean that rolls forever through and beyond these centennial arches of life, out unto infinite space, in which we ourselves, worlds, time, and all, repose as upon a Bosom.

We have mentioned the *Drama*. But what gives the Grand Drama its power over our hearts? Is it the few figures in the foreground and their spluttering passions evaporating in our ears? Is it not rather the mystery enveloping them, the deep marginless Mind which makes them transparencies of its own voiceless feelings, and gives to each brief 'personality' its shell-like resonance of a never-ending threnody? The deeps are ever calling to the deeps. For their communion is existential and whole; not for meeting and parting; and this is the consciousness of a Deep, enviroing all; itself the All; for which there is no form so true as the consciousness of what-we-are, nor any term save Space.

CHAPTER VII

SPACE AS WHOLE-ENERGY

127. We have tried in the foregoing chapters to sketch the main outlines of consciousness and the conditions of thought; and ventured to show why philosophical contemplation has so long striven to realise the dream of Absolute Unity of Being; why it has never been attained satisfactorily; why it is that Differentiation of Being is as rampant in speculative reasoning to-day as in the past; why it must remain so until the fundamental fact of consciousness is admitted into all concept-judgments; and why 'personality' as qualifying human determinations of 'God' and 'Man,' cannot now be accepted as a final interpretation of our consciousness of What-Is.

We now attempt to show that the great attributes of Being, whose combination and universalisation in personal-form constitute our concept of 'God,' never realise our basal consciousness of The Highest till we ground them, one and all, on the space-being of our consciousness. Space-Being as Whole-Force, therefore, or the attribute of Almightyness, which theologians construe for the concept of Deity; or Whole-Energy, as scientists would view it, perhaps, is the theme of this chapter, because, generally, this conception of Power, Might, or Eternal Force, seems always, in all ages and among all peoples, to have been first and fundamental in the contents of that conceptual *Form* which mankind has raised up for itself, and held in awe as The Most Holy.

The chapter which immediately follows will give a brief consideration of the principal attributes of Deity which appear to us to be subordinate to that of Almightyness, with no pretension, however, of exhausting the list, but rather of seeking to establish each chief deistical attribute as true for

itself only in our consciousness of Space-Being, and to show that all other attributes collocated in the notion of 'God' are impossible for their purpose except when interpreted through that consciousness.

We thus seek to interpret our deepest consciousness of most holy Being on the basis of the most fundamental consciousness which we have of *Nature*. But we must enter a caveat. Huxley once wrote,—“In itself it is of little moment whether we express the phaenomena of matter in terms of spirit, or the phaenomena of spirit, in terms of matter.” . . . “But with a view to the progress of science, the materialistic terminology is in every way to be preferred.” We are indeed seeking to interpret Being through ‘materialistic terminology,’ but only as sublating both terms of ‘matter’ and ‘spirit’ in a wider space-idiom which expresses the profoundest consciousness of man as Whole and not merely as One with his consciousness of the Universe.

128. Nature, or, when viewed as uniform, the *Universe*; or as universally systemised Order, the *Cosmos*; has been accepted to be Matter and Motion, when these terms are used in their most general aspect, and as the categories under which human thought struggles to express the highest scientific Totality. The term ‘motion’ may be considered as fairly clear, but ‘matter’ as used for this Totality, must not be assumed as connoting ‘substance,’ but only ‘Form of Energy.’ The term ‘substance’ may be said to have fallen into desuetude for the purposes of science. And this fact somewhat complicates the difficulty of forming a conception of Totality for the Universe. For as the human mind cannot conceive of motion as existent, independent of *something* that moves, and when the term ‘substance’ is scientifically impossible as a content for ‘matter,’ then the term ‘matter,’ under compulsion of our consciousness of Totality, must necessarily be reduced quantitatively to an ultimate degree of attenuation if we are to get ‘matter’ and ‘motion’ conceivable as One. For we do not require to say that the reduction of ‘objects’ and ‘particulars’ in the Universe to Unity is as strenuous a tendency in the scientific world as it is in that of philosophy or theology. L. Poincaré refers to “the desire of nearly all physicists to arrive at some sort of

unity in Nature," and says,—“In spite of the repeated failures which have followed the numerous attempts of past times, the idea has not been abandoned of one day conquering the supreme principle which must command the whole of physics.” (*New Physics*, pp. 63, 323.)

129. We note, then, once more, the synthetic tendency which seems to be ineradicable from the human mind. Both ancient and modern scientists have been obsessed with this desire to unitise the universe. And the same difficulty of absolutising the relative has presented itself to them in Motion and What-Moves as we have seen to hamper philosophers in Subject and Object, Quality and Quantity, and such like. And the same refusal of the space-consciousness, as giving not merely the unity sought for, but a consciousness of Whole-Being, has been universally practised by scientists. They have assiduously separated the self from their atoms and electrons, and their electrons from the ‘gap,’ or space, not discerning that the *personal* Curtius, as of old in the Roman Forum, must first leap into the gulf before the gulf can be made to close in whole-world-being. It is of little use to cry for unity. No unity is possible except through the ‘person,’ and when that is seen to be unthinkable separate from the gulf, the gulf closes not in mere unity, but in whole-being. And as we have tried to show, all search for an Ultimate in Being, leads straight to this Gulf-consciousness for the personality.

130. From the earliest times, speculation among savage peoples as to the difference between a living and a dead body, a waking or a sleeping, has always found a certain satisfaction in conceptions which approximated nearer and nearer to those of space. The living thing goes away at death and returns an apparition, or an airy, shadowy form in dreams, or as a visible though intangible ghost. These are conceived as vapour-forms, films of man-outline, shadow-shapes, objects as impalpable as space. The thinkers cannot think them comfortably save as space-things. Such terms as ‘forms of energy,’ ‘matter with no content of substance,’ would embody the conception of the departed personality for these savage peoples as well as these phrases suit the scientific conception of ‘matter’ at the present

day. The dream and the vision give the same consciousness of Matter and Motion, for the 'person,' as the analytic dream and vision of the scientist give for the Universe. But while both are compelled under the necessities of thought to think under the same forms, and to stand on the same brink of the same space-gulf, neither will accept the gulf as of *the same being* as himself, and thus the unity of living and dead, thing and thinker, remain inevitably impossible.

131. The same tendency is evident on the higher levels of cultured reflection, and the same refusal is also proved. Most of the early Greek philosophers who carried their speculations beyond the human being to the universal Cosmos, sought for the primal elements of all things through a process of reasoning which decreased in its content of the material, and approached more and more towards a simple statement of space-being. *Earth* was seen to give origin to all that lived on it, but earth seemed too coarse and inert to explain the mysterious vital powers of man and beast, and *Water* was adopted as the more superior element of common origins. But Water was found to be conquerable by *Fire*, which seemed to leap up independently of water and evaporate it. Fire seemed to be the more invincible element. Yet Fire itself was noted as vanishing in air, which appeared to devour it, and *Air* was likewise exalted to the ultimate place of origination of being, until even this spatiality failed to yield that satisfaction which the inquiring mind craved in a universal fountain-element of unit-being. A fifth Essence, the Quintessence, was then conceived as the ultimate source of all things in earth and heaven, and this was called 'Ether,' a term which still keeps its ground in treatises of modern speculative science.

132. And thus the trend is clear, in both savage and civilised speculations, regarding the things that are, as being one *irresistibly pressed towards a space-consciousness* which both refuse to admit into the data of their judgments of the origin of personal and impersonal being. Yet we do not think we state the matter too strongly when we say that *no power seems greater over the motions of human thought than this trend of gravitation towards the space-consciousness*. Of all the forces

of which we are conscious none is so universally insistent and compelling. When every 'law of thought' has exhausted its force over our consciousness, this space-gravitation abides their attack and overcomes them. Motions of earth, water, fire, air, life, thought, of which we are conscious, are all sublated and reduced in the consciousness of space. And if 'Ether' is not another term for space, then it cannot be conceived except as *Something* in space, with infinite potential of motion in it also. It is guessed by scientists to be *immovable*; and if so, then it cannot be *Something*, for only the space-consciousness yields such a conception. *Something* cannot be thought save as under limitations, and determinations, and therefore with a consciousness of space surrounding it and determining it. And in thinking Ether as *something*, and as the home of energy, we inevitably attribute motion to it in our consciousness of energy. The moment we attribute objectivity to anything, as we have seen, we place it directly among the All that Flows. But the very fact that Ether is conceived as one *thing*, and the thinking person an *Other*, is sufficient to reduce both to mere objects with no possible chance of their unity being effected.

133. Now, it is only in the consciousness of what-we-are, *i.e.* Space-Being, that we cannot find a consciousness of either *Rest* or *Motion*. Say 'I,' and you realise but a consciousness which transcends every such relativity. This statement becomes emphatically self-evident when we remember that a conception of rest or motion is only possible to the human mind when Being is previously assumed to be broken up *essentially* into unit-things. This is indeed the pre-supposition of all relativity. On such an assumption, we conceive one thing to be at rest relative to some other thing in motion, and *vice versa*. A consciousness of Whole-Being transcends all such relativity absolutely. And it is this consciousness which is paramount in our 'I'-consciousness. We have not the remotest consciousness of what-we-are as *resting* amid other things in motion, for we have no consciousness at all of what-we-are as a thing, or unit-being. Neither have we the faintest consciousness of what-we-are as being a *thing in motion* amidst othered *things* at rest. We no doubt form ordinary conceptions of our thought as moving, and our body as suffering, growing, dying, etc., relative

to what-we-are, supposed at rest; but this is possible again when we assume that what-we-are is a *thing* detached from thought and body. When we realise that both thought and body, Mind and Matter, are, at bottom, space-being, we cannot even conceive them to be othered from what-we-are, and in such a consciousness what-we-are is in relation to nothing absolutely. That is, we have but the consciousness of Whole-Being. In this wider experience, then, all relativity, as well as every conception of rest or motion is sublated and transcended.

It follows, therefore, that the conception of the 'I'-thing in motion being impossible for what-we-are, so likewise is the conception of *Change*. And it is on this ground that we realise our consciousness of Unchangeableness as a true consciousness (§§ 161, 162). It is the consciousness of what-we-are. It is also the consciousness which space-being yields. Space cannot be conceived to be either at *rest* or in *motion*. For the 'I'-, and for Space-Being alike (speaking in dual terms for expository purposes), the consciousness of Whole-Being is alone possible. And in this way we also realise that the powers by which we formulate every conception of force or energy are themselves de-forced and transcended by a conscious force of Whole-Energy.

Similarly, we have not the shred of a consciousness of 'matter,' or 'substance,' in the "I"-consciousness, any more than of its being a *thing*. And here again the same consciousness is given by space. As we must reiterate, we cannot think differently of ourselves and space. And therefore we never can attribute either quantity or quality, matter or motion, to what-we-are. That is to say, *there is a force in us which sublates all other 'forms' of force*. In other words, *every conception of force or energy* which we entertain is governed, subordinated, and transcended by the force or energy of space-being which is our experience of what-we-are.

134. Strictly, it cannot be said that we have a true consciousness of a Thing, or of a Thought, but only of *motions* which we agree to understand as a Thing or a Thought. In the same way, we have only a consciousness of motions which we understand to be "Life." We say that we are conscious of Thinking, and of Living, but these motions have no actual

determined and defined *basis* in our consciousness of them. Yet, as Prof. J. Ward points out, we obtain a certain identity of things dual in the fact of thought *and* life being sublated in the one concept of *experience* (*Nat. and Agnost.*, ii. 112). A certain resolution of objectivity in a synthesis of subjectivity is effected. But this unity is clearly not an absolute one; it is not an experience of Whole-Being, as he himself indicates, for he affirms that Experience is "in the concrete, a process, and not a product" (*ibid.*, ii. 130). And being a 'process,' we get no more than a motion-concept out of such data, even as Thinking and Living also give in our consciousness of them.

135. But surely we must pass beyond the relativity of motion-concepts for our ultimate consciousness of force, or energy. Our conception of Experience must first be placed beyond that of *process*, and regarded in its widest range as all-we-*are* inclusive of all-we-*think*. It is surely necessary to terminate our conception of Experience, not merely in a category of process, but in one which is permanently existential; as transcending relative connotations of motion and rest; and certified to our consciousness as such beyond all doubt. Thought-consciousness and Life-consciousness must be sublated in an Existential-consciousness; or, our consciousness of Motion, and Energy as implied in that motion, must transcend all conceptions of objective motion and objective energy if we would reach a true consciousness of Energy as resultant for the Being of our Experience.

For example, we have conceptions of energy as in *process* and energy as *resultant*, or static, but we have not in such conceptions an Energy which is independent of the conditions of such process and such staticity. They are still under Change, whether Energy is termed Will or Gravity, and we require a consciousness of Energy which sublates both motions of Thought and Life without impairing Energy as existential in Being. And in the deepest conscious "I," all process, or motion, of Thought or of Life, *as experience*, comes home to a resultant experience of Energy, wherein is no consciousness of motion nor of staticity for ourselves. Just as we retain a consciousness of Being for ourselves without the least shred of a consciousness of our being 'Matter' or 'Substance,' or even

some *Thing*, so we retain a consciousness of Energy as resultant in our Being without any consciousness of objective process active or passive. That is to say, we have a distinct consciousness of Energised Being as totalising our experience of what-we-are, without the slightest consciousness in us of experiencing either 'Matter' or 'Motion' as qualifying that consciousness of Being. But clearly this is the fundamental "I"-consciousness which is purely our consciousness of *No-thing* or Space-Being. For every vestige of either 'Matter' or 'Motion' as objective is absent from it. And it is our Experience. It is also impossible to think differently of this experience and our experience of Space. Or, generally, our consciousness of our *personal* experience becomes *whole* with our consciousness of '*impersonal*' space-being.

136. Physicists, we are told, find their ultimate universal fact of Being, to be, thus far in their researches, Motion-sans-Substance. They do not apparently find it possible to be conscious of Space as Being. It is left out of their data of consciousness. And this fact seems to us to be fatal to the Highest Science. For strictly, there is no further ultimate fact than Space. They only use the conceptual 'space,' which can be qualified, quantified, related, squared, cubed, etc., but they ignore the conceptless space. Hence they never realise our consciousness of Whole-Force, nor that of Whole-Being. Science is confined to cosmical conceptions only. But if scientists could find it possible to include Space in their facts as Being, they could not fail to reach that fact of Energy-sans-Matter for which such terms as 'Ether,' 'perfect fluid,' 'hydrokinetic' and such like are unsatisfactory substitutes. They cannot deny, at least, that there *is* a fact ever urgent in consciousness which constantly allures them further,—a consciousness which will likely do so for ever, until they have exhausted the *whole* content of their consciousness of What-is. They cannot deny either, that this fact is outside of all scientific *concepts* of What-is. They would otherwise be able to objectify and define it. And if Space be not this fact of What-is, why is it so tremendously affirmative of Being beyond every thing that we can conceive or be conscious of? Why cannot we think differently of even what-we-are and this fact?

The scientific and philosophic quest is identical in this

respect. Each, however, holds to quality, quantity, and relations of these, as Being, and Space-Being as Non-Being. This consciousness of Space-Being, so essential to all 'essentials,' comes to its own and its own receives it not. When the concept of Universal Energy is generalised by science, the space-fact, as we have said, is outside of it.

Yet, undoubtedly, the space-fact alone supplies it, and more. Say 'space,' and then try to deny that you have said, 'Is'! But '*Is*' is the force of forces. It underlies and conditions every consciousness of energy we possess. Without it neither conception nor consciousness of Energy would be possible. And it is the same for the conscious 'I.' If I *am* conscious, 'Is' is the consciousness under-lying that fact. The consciousness of the universe and of what-we-are rests in this identical consciousness of space-being: Is. And it is Energy Absolute, or Whole, because nothing negates it or others it; and it negates all else, in affirming What-Is. Moreover, nothing qualifies it. There is only a consciousness of Energy-Whole. We have no consciousness that such Energy may move here or there under a greater compelling energy. Is-energy is whole. Therefore, every consciousness of energy which is not that of Is-energy is one based only on our changing concepts of knowing and believing, all of which are subsidiary to the ultimate consciousness of Space-Being.

137. We require to familiarise ourselves with this position from different view-points. But as a general statement we venture to say that it is not *necessary* to be conscious of either 'matter' or 'motion' in order to have a consciousness of Force or Energy as Whole. For neither *matter* nor *motion* is a necessary constituent of this consciousness. On the contrary, our consciousness of each of these constituents as conditioned in the space-consciousness, is sublated in our consciousness of *whole-energy*. For it *is* whole. For example, although when we say "I," we are conscious of neither matter nor motion in this consciousness of what-we-are, and still retain a distinct and irreducible consciousness of energy, it is also a conscious energy to which we can affix no conscious *limits*. For although we may be conscious of limits to any energy to which our earthly conditions restrict our 'matter' and 'motions' of body

or brain, this does not touch our consciousness of *ultimate* energy in the least, for it is the energy which is always felt as independent of these limitations, and which men have in all ages associated with their consciousness of 'spirit' or 'soul.' Its *limitations* have been steadily, nay, fiercely denied in the asserted consciousness of 'immortality.' That is, our consciousness of this Energy is whole as to its impossibility of permanent *change* of Being. It is also whole as to its impossibility of *dissipation*. In other words, it is in the space or I-consciousness that we have the final affirmation of the conservation of energy as an Ultimate. In our every experiment of its examination, this affirmation is always maintained. The consciousness of its being whole is also confirmed in that it is incapable of *transformation*. Now, science never gets beyond the conception of 'energy in transformation,' and conservation of that energy in its transformations. Whole-energy is indeed an impossible consciousness with the present data assumed in scientific judgments. Limited 'objects' are assumed, from whose edges of being energy is declared to pass unchanged into other 'objects,' across *their* edges of limited being, and this process, it is assumed, may continue forever through an infinite number of limited 'objects.' But the consciousness of space, which even the scientific mind cannot ignore for the postulation of *locus* for all these 'objects' and 'changes,' is thrust forth from the data of all scientific judgments on energy, and consequently, whole-energy, as a fact of our consciousness of the universe and of ourselves, is an impossible term. Energy is only seen transformed from one limited *form* to another, uncreated and indestructible, yet the space in which it is conditioned for these changes is disregarded in the problem!

When we test, then, such a consciousness by the experiment and observation of our I-consciousness, we find there (1), a consciousness of energy, equal to Is, independent of any concept or consciousness of matter or motion, and (2), a consciousness of the impossibility of its transformation from what-we-are to anything beyond us, for the reason that we have not the slightest consciousness of any limit as to where what-we-are begins or ends in Being. Our consciousness of what-we-are as space-being refuses such limitations. Hence we have no consciousness of a transformation of that energy

which equates with what-we-are, but only one as of persisting energy, *whole* against every force which we associate with either life or death, time or eternity.

138. We can thus conceive Nature as whole-with-ourselves in a consciousness of Being which is independent of our conceptions of either quantity or quality, motion or matter. And this conception of Nature permits us also to entertain a rational basis for *the subordinate conceptions* that not only does 'All Flow' but that All flows through-and-throughout All. Communion and not merely Communication is the experience of all with all, on an existential basis of Whole-Being. For our consciousness of absolute Resultant- or Whole-Force equates with our consciousness of Whole-Being, and it is impossible to have a consciousness of What-we-are without simultaneously having a consciousness of energy equal to that given in our consciousness of Is.

139. Both our conceptions of 'Motion' and of 'What-moves' are thus swallowed up in a wider consciousness of experience of Whole-Being. This means also that an experience may not be necessarily confined to one person, but be common to all 'persons' and 'objects' embraced in this Whole-Being. The simplest example of this fact is perhaps the case of the child which, in its *origin*, has an unconscious experience which is whole with the conscious experience of the parent. This experience is based in an identical existence in which one blood and one life act as mediating processes in whole-being. Every leaf in the tree has also this experience common to all the leaves and the tree itself. But clearly this common experience may be traced to its widest extent, until all Nature may be conceived as having a common experience with all its subordinate 'particulars.' And when our conception rises to this height, then we have but to realise that all Nature, or All that is All, has a common experience as conditioned in Space, in order to have a conception of an Experience which is as whole as Being itself is whole. That is, the "process" which we conceive as motional-experience becomes sublated with our consciousness of existential Whole-Being whenever we introduce space into our judgment of either. The space-consciousness

yields a resultant consciousness not only of what-we-are but of what the All is in the experience of itself; and our experience of ourselves is common to Whole-Being as the Is-, or Space-Being.

140. This view of Whole-Experience as culminating in our consciousness of Space-Being is, in a sense, admitted by scientists. But they limit its extent under the terms of *Heredity* and *Environment*. They postulate, as *real*, an isolated nucleus of being, *and* an environment to that nucleus which is also isolated from the nucleus, although asserted to be absolutely essential to it. And both concepts are limited once more by Time, and in neither fact is the consciousness of space-being admitted.

But if we trace back Heredity to its remotest origin, that origin cannot be defined till it enters our consciousness of space-being; and *Environment* of Being is only a contracted concept of that Being which never authenticates such a contraction. Taking Heredity in the widest possible aspect as an influence exerted upon a being *before* it becomes being, in the sense of personality or individuality; then nothing can be affirmed as the *ultimate* influence upon Being of any name save space-being, and in the same way, the ultimate environment so essential to the existence of any being, is space-being. Both limitations of backward moving time and surrounding space-environment are only identified together in our consciousness of Whole-Experience of Whole-space-being. And if Herbert Spencer's statement holds true that "whatever amount of power an organism expends in any shape is the correlate and equivalent of a power that was taken into it *from without*" (*Princ. of Biol.*, p. 57), then no being can possibly be isolated existentially from any other, and all Being is a common field for every force, and this conception of being cannot be rationalised save as *ultimately* Space-whole-being. Nothing in nature or human nature can be rationally conceived, that is, to be absolutely *new* being, whose essential elements never were extant before, and this is just another way of saying that no one has the faintest consciousness of ever having begun quite new, or of having had absolute origin independent of all other being. *Heredity* goes back ultimately into Space-being

as certainly as does *Environment*, and we have not the least authority to limit these influences except as forces which are identically Whole in our consciousness of Space-Being, or What-we-are. Our ultimate inheritance, as our ultimate environment, is subsumed in our consciousness as Space-being.

141. It is in this space-category that the through-and-throughoutness of Being, or the All as flowing through All, is rationalised. There is a path through All which all things *know*, because space is a *a fundamental experience* for all. Indeed this through-and-throughoutness is impressing its acceptance upon all thinking people in our day, and, as a consequence, the barriers between 'mind' and 'matter,' 'personality' and 'impersonality,' as absolutised dualities, are being gradually broken down. For it has become familiar knowledge that innumerable expressions of nature-force pass through-and-throughout the human system, and their sphere is confessedly not confined absolutely to our bodies. The passage of solar radio-activities, electric currents, movements of atoms, molecules and ions, are assumed by all intelligent people to find free course through-and-throughout the human system, entering and passing out of it in such a way, and with such boundless freedom, as to indicate a common basis in Nature and in man for the path of these forces. If there had been any considerable doubt about this absolute freedom which all things assume for themselves, the discovery of radium would have gone far to dispel it. The analysis of the spectrum of light has revealed a common physical basis for sun, moon, earth, stars, and nebulae. Biology has broken down the fixed barriers that used to keep one species apart from the other, and has proved that the protoplasmic cell of the plant, the fish, the bird, the animal, and the man is the same; and as all 'mind' and all 'matter,' as well as all 'life' and all 'thought' are unthinkable except as movements, and are all resolvable ultimately into the Whole of space-energy, or energy of which space alone can be conceived as the ultimate affirmation, it is easy to see how reasonable Wundt's statement becomes when he says, "From the standpoint of observation, we must regard it as a highly probable hypothesis that the beginnings of the mental life date from as far back as the beginnings of life at

large. The question of the origin of mental development thus resolves itself into the question of the origin of life" (*Princs. of Physiological Psychol.*, p. 31). "From the simplest to the most complex cases," says Herbert Spencer, "physical principle and psychical manifestation agree."

142. Every force in the universe, indeed, seems to find its way homewards through man, and through all of man, as it does through all else, even as the wireless message finds no more obstruction in the person than in the pole. Man cannot be shown to be in any part of him cut off or isolated from the rest of the Universe of Nature, except as we arbitrarily create divisions in being for thought-purposes. Life and death do not appear to offer *new* conditions of movements of force, but are themselves to be regarded as simple movements of force or energy. At least many movements of energy pass through the living and the dead at the same depth of consciousness in each. The living and the dead have a common experience in this respect, and such experience must be held again as common to the All of Nature. Experience, that is, is not fragmentary but whole. It may be said, of course, that these currential influences are strictly confined to the air and ether spheres, and that Matter is alone affected by them, but not Mind. But this is an assumption that is becoming less and less tenable as knowledge advances. The meagrest experience of every one is that, when we are cold, a source of warmth will not only comfort the body but cheer the mind. The heat motions do not, as some seem to imply, lodge themselves among nerve tissue, and brain, and *stay* there, debarred from all contact with 'mind' or 'soul.' These motions may not always be motions that give the sensation of *heat*, and we may not be able to define them at every part of their course as *heat*-motions, but our common experience is that they pass through the man, all of the man, stirring his feelings, brightening his eyes, putting cheer into his voice, and gladness into his heart, and accelerating his mental motions in such a way as to justify us in affirming that their circuit is not limited to 'matter' but includes 'mind' as well. Moreover, when we observe the same forms of energy to reflect and react upon others in the sense that is called 'social,' we are inclined to believe that these

motions of what we call heat have a clear path through both personal and impersonal parts of man's being. And as they come to him out of the universe, so they pass through-and-throughout him into the vast reservoir of the Universe once more. The motions as vibrations seem to be the same throughout, though changed in our consciousness of sensation and thought, will and action, which they incite in their course. But no motion indeed has ever been proved to come to an absolute *end*. It is transformed, transfused, translated, and what not, but it is inconceivable as annihilated. Only in the space-consciousness, in which no consciousness of quantity or quality can be discovered, can we realise this annihilation. And we have just tried to show that when we receive Space into our data of judgment, we obtain the true conscious *resultant* of both Matter and Motion in one consciousness of Whole-Being.

143. The irrationality of conceiving ourselves to be absolutely cut asunder as separate Selves from every other Self and Thing, apart from Nature, and apart from even God, is more and more apparent as an order of Being which is out of harmony with all our ordinary conceptions of existence. For example, the force or Energy which we name Gravitation exerts a power over every molecule, atom, and infinitesimal ion or electron of our being. Can any one even imagine the dividing line that resists the invasion of the self by this force which transfuses all Nature? At what part of the self-we-are does this force stay its action and recoil back from its impervious frontiers? We cannot tell where body and soul begin and end, where pain and pleasure are divided, where knowledge and ignorance are separated, where life and death meet and part in our constitution, and can we venture to say that we are conscious that this force or energy does not pervade the whole Self, 'mind' and 'matter' of it, and yet pervades all other regions enveloped by the space-consciousness? "We have every reason for believing," says Dr Bain, "that there is, in company with all our mental processes, an unbroken material succession. From the ingress of a sensation, to the outgoing responses in action, the mental succession is not for an instant dissevered from a physical succession." . . . "The only tenable supposition is,

that mental and physical proceed together, as undivided twins" (*Mind and Body*, p. 131). And referring to the structure of the brain, Prof. D. Ferrier says, "Aphasia being essentially due to the destruction, temporary or permanent, of the centres of excitation and organic registration of acts of articulation, is a significant proof of the fact that there is no break between the physiological and psychological functions of the brain, and that the objective and subjective are not separated from each other by an unbridgeable gulf" (*Functions of the Brain*, p. 280, Ed. 1876).

144. Again, it is common knowledge that life itself is indivisibly associated with elements which are all counted non-vital. From certain combinations of oxygen, nitrogen, hydrogen, and carbon, which are perfectly 'lifeless,' we obtain, according to Huxley, carbonic acid, water, and ammonia. "The existence of the matter of life depends on the pre-existence of" these compounds. But when these are brought together under conditions, "they give rise to the still more complex body, protoplasm, and this protoplasm exhibits the phenomena of life" (*Lay Sermons*, p. 135).

Here is involution upon involution of 'lifeless' matter, yet from which life arises, and without which life could not arise in the protoplasmic cell, in order to become plant, fish, bird, animal, and man, and we are called upon to assume that while all these elements and forms are operated upon through, and by, the universal forces of the Cosmos, and are necessary to the life which arises from them as a living 'self,' the self so evolved from these cosmical elements, and without which it could not be a self at all, at once thrusts itself clear of them, as well as apart from the entire universe, and stands forth an absolutely independent, uninvadable, impervious, isolated Self! This would indeed invest the Self with a power of wrenching itself apart from the Cosmos far greater than those cosmical powers to which the very existence of the Self is due.

And if we are to accept that what-we-are resists all these influences which move in all other parts of the Cosmos freely, and thrusts them from itself as the rock thrusts back the wave, how then are we to account for the consciousness of giving and receiving sympathy, love, enmity, and all the varieties of

passion generally? Do all these motions go on outside of the bounded impenetrabilities of what-we-are? Does it not become more and more improbable that absolute isolation should have been decreed as the solitary lot of ourselves in a Cosmos where all else mingles in common existence with all else?

145. For the same hint is given in the remarkable fact that we always find *response* in universal nature for our thought-motions and emotions. A ray of sunshine breaks forth out of a gloomy day and falls upon an eye as dark with sorrow. A perceptible influence is transmitted to nerves and brain, emotion is quickened, and light radiates what-we-are as distinctly as it has radiated eye, nerve, and brain. It may not be named as *light* in the brain, but it is just as impossible to call it *light* in space. The actual fact remains that this motion which is named light in the eye produces as true light in the 'mind' as it does in the eye. The influence of this vibrating energy does not stay in our 'matter,' and neither does it remain in our 'mind.'

No influence, energy, force, or motion of any kind seems to be impeded in its free passage from space to space (speaking dually), from space to person, or from person once more to space. But this is simply to say that space is through-and-throughout the person as well as the im-person, and that while All flows, All flows through All. Strictly, if *all* flows, it *must* flow through all. And manifestly, without the space-consciousness this conception is impossible. Thought so gravitates to this space-consciousness, as we have hinted, that it is impossible to conclude otherwise than that all motion is conditioned by space and is therefore limited, although space itself gives no consciousness to us of limitation. All flows in space-being as all of which we are conscious flows in what-we-are.

146. This view of Being as *whole* need not be too much dwelt upon, perhaps, as the difficulty before every one is not so much to create a belief in it as to rationalise the fact of the belief which already exists. Most people are aware that our ablest intellects are all moving to-day in this direction, and that broad glades are being made through untrodden land by psychical

research, and that branch of study known since Fechner's day as Psychical Physiology. The mental phenomenon of the association of ideas led to the belief that no idea ever exists independently by itself, but occupies a *common basis* of existence with other ideas, and as the content of every idea has always a material basis of fact, and would have no existence in our minds apart from this basis, it has been believed that *fact* and *idea* had a common basis of existence. Certainly, nothing has been found in consciousness to make these convictions impossible. It is all the other way. The trend of consciousness is towards confirmation of these convictions. Our very consciousness of living has for its content the fact of our own lives, where neither concept of idea nor of life can exist the one apart from the other. Our lives are again based in precedent life, and all life is seen to be conditioned and environed by non-vital elements, and these once more in 'matter' which scientists reduce easily to motions, and these in turn, to mere forms of energy, 'electric charges' in a diaphanous Ether-Something, out of which all 'matter' is eliminated absolutely. That is, the march of *facts* and *ideas* constantly converges towards a Unity or Total, where fact and idea are concussed into Being. And unless we also take, at this point, the consciousness of space into our judgment of Being, Being remains, as with Hegel and Kant, a mere Unit or Total, and never by any possibility can give us a consciousness of Being as Whole with no conceivable part in it. It is in the space-consciousness alone that material fact and immaterial idea are sublated, confessing that they never were, and never could be, separated entities but only Whole-Being.

147. In discussing Being as a Whole, therefore, we must be understood to be discussing it as it can be thought, and as it is possible to find it reflected in our consciousness. The Scientist is not able to think it except as "Form of Energy," "Electric Charge," "Ether." Philosophers cannot think it except as *Thought*. But both Scientist and Philosopher never eliminate from their terms the consciousness of Motion. Try to think of scientific Energy or Thought, and then say if you have no consciousness of Motion in either. It cannot be done. It can only be found when we say 'I,' for this does not flow. But

if Motion cannot be eliminated from the conception of the Universe, then neither can we eliminate Motion from our consciousness of it as *something* moved. We always go round in a circle of thought and consciousness. And clearly, this Something is the centre of such a consciousness, and we who think *it* are the Go-rounds. The fact of Ether never gives us even a perfect synthesis for either the what-we-are or for the Universe which we try to think on such a basis. Being never becomes even a Total, far less Whole. It is vain to satisfy ourselves that this result is a true Unity. It is simply two things tied together with a name, as mass and motion are tied together by the name Energy. But the conception of *existential* one-ness is never found in such a consciousness. It is really existentially dual in the facts of being mass *and* motion.

148. The desire for the unity of the Universe, as we have hinted, is as strong among scientists as it is among philosophers. And in all their theories of 'Ions' and 'Ether' we must not regard them as seeking to coerce their facts to their notions of unity. Quite the opposite. Every fact of science is slowly *pressing* scientists towards a realisation of that unity which seems to lie as an anticipation in their minds. The 'perfect fluid' which Lord Kelvin desiderated, is an instance that scientists are on the outlook for something that will serve as a Newton's apple to lead them to the larger truth which urges birth from their instincts of faith. This in itself is perhaps the most profound scientific fact of to-day. For it proves that there is a consciousness of the existence of a basis for a far wider form of Science than is commonly known by that term. So far, indeed, have scientists already gone in this direction that such as Sir Oliver Lodge can say, "The region of true religion and the region of a completer Science are one" (*Hib. Journ.*, No. 2, p. 227). But here Sir Oliver indulges in a guess, for if there is oneness of regions of religion and science, it must be a oneness based in a scientific fact, and if this fact were known to him, we are sure he would be the first to declare it. And yet, *our consciousness never ceases to point to that fact*, a fact, however, which lifts our consciousness above mere unity.

The scientific mind, we seem to think, is simply, in our own times, passing through the same experience which the philo-

sophical and theological minds respectively experienced in bygone days, and each has been forced independently towards the same exiguous goal along the same dematerialising way. Theology in the far past, eliminated all matter out of her categories in order to reach the ultimate unity in the more rarified term, *Spirit*: a term that represents the most matterless concept of energy possible, while Philosophy, as we have seen, in order to realise the ultimate of ultimates, also emptied every category of substance out of Being till 'mere Being,' Is, Nothing, alone remained, which yet was of null-value to her. Being as a category was subjected to still further exhaustion till Hegel could assure all men that it was a mere abstraction, and was not even Nothing! The same desperate ultimation of the infinitely exiguous is clearly apparent in the efforts of our foremost scientists to think matter which is immaterial, and to found Nature upon a non-substrate substance! What is plain to us, in even the sketchiest survey of these three great movements of the Human Mind, is the fact that *everything* seems to be 'in the way' of their realising the grand ultimation of their consciousness until the consciousness of Space is realised by each. Space is the force of forces, the energy of energies, which with hands of nothingness draws all thought and consciousness to itself. It is impossible for the human intellect to conceive a concept of almightiness more ultimate than is affirmed by this space-consciousness. Theology, philosophy, and science are clearly being irresistibly swept under it.

There can be no doubt that the logical result of all this elimination of 'substance' and 'matter'; this attenuation of thought to the utmost exiguity of its concept; this concentration upon and co-ordination of Nothing, is simply the realisation of something for which it is not possible to invent a term that will give it a place in our minds save that of space. We are forced to affirm, by the nature of the facts before us, that it is the space-consciousness, and the space-consciousness alone, which, in all three departments of thought, is pressing ever for ultimate recognition as common datum of Reality for these so-called separate sciences.

149. Science, however, has preferred to seek an ultimate Cause (or rather, unity, for 'cause,' like 'substance,' has also

been frowned upon by scientists) in the *Unknown*, in the theological 'God,' and in the philosophical Hegelian 'Notion.' Space, as we must repeat, has been a non-entity in the problem, a mere 'pure and transparent' consciousness, as Prof. E. Caird would have said, or, in other words, a negligible quantity! Science indifferently styles it "the Void," and there the matter ends. Now, can science afford to ignore any *fact* in Nature? For space seems to be considered a fact by scientists. Sir Oliver Lodge, for example, when arguing for "foundations" in science and religion, and twitting, in his free manner, the religious men for their fears and timidity when science pulls the "artificial props and pillars" from beneath the structures they have reared, consoles them again by pointing out that suspension in air is not to be despised as a "foundation," instancing the fact that the earth itself "floats securely in the emptiness of space" (*Man and the Universe*, p. 54).

Space evidently exists to Sir Oliver Lodge, but does not possess the value of Being. This seems to be the meaning of "empty." Space is, and yet is valueless, for it is "empty"!

But why should a scientist stigmatise space as "empty" when, by all tests of thought and consciousness which we possess, it is staringly full to a sense of wholeness which nothing else transcends? And why should the insinuation of weakness be also made by science in regard to space when, again, by every known test, it is strong beyond all realisation as a "foundation" for everything? Earth is strong, air is strong, ether is assumed to be strong, but what then is the function of space when these 'particulars,' and millions and myriads of others, are all "founded" on it? Be it known that we feel timid enough in venturing into this scientific arena, but it humbly appears to our unscientific mind, beyond the least shadow of a doubt, that Space is the POWER that ultimately sustains this incomprehensibly awful Universe. And if this is not sheer nonsense, but *fact*, then one should expect that scientists, of all men, ought to be the first to trace all their 'matters' and 'motions' to that Source, and find in it not only an earth-power, an ether-power, a gravitation-power, but indivisible, Whole-power; the Grand Potential Resultant. For if this stupendous Universe; this Nature-Thing, to name which all terms fail us; if this ALL-BEING can float so serenely and so

securely in the bosom of this power, then this is the only true Power, and we shall seek in vain for any other. It is certainly beyond all dispute that when we seek for some basis or foundation for the weight of this vast Universe, considered merely as Mass, we are always utterly compelled to base it on Space. It is impossible to think otherwise and remain in harmony with our ultimate consciousness of What-Is.

And it *is* a question of what we are able to think in harmony with such consciousness. But as Pascal more than hinted long ago, *no consciousness of power equals that consciousness of power which we have for ourselves*. Inversely, it may assume a consciousness of weakness, or *lack* of power, but this is truly the obverse consciousness of the same fact. And it is a scientific fact that every power in the universe is measured for each person by this consciousness of self-power. The greatness of the gravitation power, for example, is measured 'materially' by each of us, by our consciousness of *lack* of such 'material' power in our person as compared with it on a physical basis. But when we say "I," we have the same consciousness as when we say "space," for in this conscious 'I,' we have no consciousness of either 'matters' or 'motions,' and yet, as Pascal averred, *we have a consciousness of greater power than is given by the material Universe*. That is, we still have the equal consciousness of the power which sustains the Universe—the space-consciousness. It is therefore in our consciousness of what-we-are that we obtain our deepest realisation of Force or Energy.

150. It humbly appears to one who is deeply grateful to such as Sir Oliver Lodge for any scientific knowledge he possesses, that Science must sooner or later be compelled to accept space as What-Is into the data of its problems, and accept it as the absolute datum. Why indeed should there be such unconscious scepticism all round with reference to the space-consciousness? Is it not more and more evident that we must still seek beyond 'atoms' and 'ions'—these scientific fairy folk—for the *ultimate* scientific fact? Masses, large or small; Forces, local or universal, are plainly inadequate to the problem which they are called upon to explain. Dumbly, they ever point away from themselves. And always one fact remains, viz., this consciousness of space beyond them, and of

space as our *ultimate* consciousness of What-Is absolutely. Let us subdue, if we please, every concept or percept of substance or matter, and divide and attenuate atoms and electrons beyond all subdivisions, the fact is unconquerable that we cannot eliminate the consciousness of space from the ultimate consciousness of either the universe or ourselves. Neither does it help us to reduce the universe and ourselves to a single term of Energy, for if this is to mean anything at all to our minds it must also pre-suppose space for its action and existence.

151. Force, doubtless, or as it is preferred, Energy, is acknowledged by all thinking people to be one of the best known characteristics of universal being. Every force or energy is also conceived as either resisting or resisted by another force or energy. Scientists assume that we can *know* force or energy only by the fact of resistance. And this assumption seems to be proved through the entire sphere of objectivity at least.

But what does it mean to *resist* anything? Speaking generally, it means to overcome a force by another force. Universally, it is observed that one force meets another, or what is understood to be another, force, and if greater, it overcomes its fellow-force, and reduces it.

But just as in tracing back Life, Thought, Substance, Matter, and Consciousness itself, to an Ultimate, we never reach an absolute *conception* for either, so likewise in tracing Energy up to its ultimate, we never reach, apart from the space-consciousness, an *absolute* conception of force or energy. The greatest conceivable force, that of gravitation, is always conceivable as capable of reduction by a still greater force. For we always have a consciousness of *that* in which it is conditioned. And so on, to endless cogitation.

What, then, we have to look for, in endeavouring to think Whole-Energy, in harmony with our ultimate consciousness of it, is a *force*, or *energy unconditioned*, a force of which universal consciousness and experience would be able to assure us could not possibly be conceived as reducible by any other force or energy; a force, indeed, beside which it would be impossible for the human mind to imagine an Other. That

is to say, we must look for absolutely Resultant Force or Energy: not merely Unit-Power, but Whole-Energy. This consciousness, in short, must not give us a mere combination of all possible energies tied-up into a grand Totality, but Energy so consciously Whole as to exclude all conception of division from it absolutely.

However, it is clear that in discovering this force, it could not possibly be *known* to us *as* force, for thereby it would be proved objective and a related thing to what it forced. Whole-Force can only be known as *Is*; as *Be-ing*; and, as we tried to show, this is the expression which space always yields to our consciousness of it. *And whereas we have in our consciousness of space a consciousness of resistance to thought in its efforts to annihilate it, Thought itself is shown to be conditioned motion in us, and subsidiary to the consciousness which we have of what-we-are.* And again, because we are conscious of Thought as conditioned motion in us, there is revealed a consciousness of What-we-are as sublating all motions whatsoever, yet as not destroying but as establishing an ultimate consciousness of Energy in what-we-are. And the same thing falling to be affirmed of What-we-are as 'substance' or 'matter,' it follows that while all conceptions of ourselves as 'substance' are completely sublated in the consciousness of ourselves, the consciousness of *Substantia*, *Is*, is *not* destroyed but established the more for what-we-are. And Mass and Motion being the two constituents in our conception of Force or Energy, and these being sublated in the consciousness of ourselves, this same consciousness of what-we-are yields only a consciousness of Whole-Energy, *Be-ing-Power*.

It is now evident that whether or not we allow Space to exist as a scientific fact, we cannot annihilate the consciousness of it from what-we-are. This consciousness completely commands all others, and all others are subordinate to it. It has this sovereign Force in it. But every conception of Energy or Force which science can produce betrays a dependence far below this sovereignty. For example, can any scientist conceive anything, or anything in motion, as existing spaceless? Is it imaginable by any power we possess? But what conclusion does this fact compel, if it be not that Space, or our consciousness of Space, conditions all other con-

sciousness of anything existing, or of anything existing in motion?

152. No more can Space be conceived as *subject* to any Force or Energy known to science. Suppose we test this statement by confronting the two together, viz., our consciousness of space and our consciousness of the greatest Energy known to Science. Can we conceive space as being subject to even the sublime Energy or Force of Gravitation? Does the Force of Gravitation say to Space, "Thus far, but no further"? Are we conscious of this as fact? Is not our consciousness all to the contrary? Is it not our consciousness that Space says this limiting word to all the forces and energies of science, even to the highest Energy of Gravitation? What we are conscious of, therefore, as Space, must be conceived as *that Force, or Energy, which no Force can resist or overcome*. It is consequently the Resultant Force or Energy of all conceivable forces universally: Absolute Power: Whole-Energy. It is at least impossible to affirm any conclusion upon Energy or Force to be otherwise.

If we are granted so much, we may now consider some points that seem to fall under this general statement. *Every force* known to the human mind points to space as to its superior, and its superior by the difference of 'finite' and 'infinite.' For every force, even gravitation force, being, in our consciousness of it, cognisable as *a* force, it is also in our consciousness cognisable as finite. For every force is cognisable only through and by the categories of thought which are themselves finite. That is to say, the force that is known as *a* force is only so known by means of categories which do not and cannot connote a consciousness of the Absolute or Whole. But science depends on such categories as Matter, Body, Substance, Mass, Motion, Acceleration, etc., for her conceptions of forces and energies. If these are wiped out of existence, science cannot have a consciousness of Energy or Force. If these are wiped out of existence, science declares that all that is left is space; '*empty space*'! And science never dreams of associating Energy or Force with such a conception. Neither would Philosophy. Neither would Theology. *But the fact remains that when all these categories are wiped out*

of being, this space-being abides and cannot be wiped out. It remains with us for this space-being. It *resists* all our efforts to wipe it out of being. It *resists* also all our efforts to put *limits* to its being. We cannot *finitise* it under any circumstances of thought and consciousness. All other categories are swallowed up in it, finity along with the rest. It is, therefore, once more, Whole-Force. And it is just because that it is Whole-Force that it cannot be idea-ed, or cognised as *a* Force, for to do so would be to find it finite, conceptual, and not Whole. It is therefore true, infinite Force, and the difference between all other forces known to science and this Space-Force, is the difference of 'finite' and 'infinite' in our consciousness of them.

153. We have just said that this Space-Force *resists*, but of course the language is due to the necessities of exposition. Whole-Force is not conceivable as resisting, seeing it is the *sole* Force, *Is*. And we may now notice that what-we-are yields always this identical consciousness. As what-we-are, we are not conscious of resisting, or called upon to resist. We *are*. And in harmony with our consciousness of space, the consciousness of what-we-are never gives us the smallest content of *a* force, or *an* energy. Nothing is given us in our I-consciousness save one of *Is*; Being. We are never conscious, for example, that our forces of will, thought, attention, recollection, *are* the I, or what-we-are. We always distinguish. We say 'my will,' 'my thought,' 'my memory.' We cannot say, 'Attention is I,' 'Will is I,' 'Thought is I.' For a consciousness of finity and limitation is always given in such forces of will, thought, attention. The 'I' can wipe them out, as it pleases, and put them under subjection. We are conscious that *they* are finite forces moving in what-we-are, but we are also conscious that *they* cannot wipe *us* out of being. There is that in us which *Is*, so profound in its strength as to make it impossible for us to have a consciousness of resisting at all the greatest forces of which we are conscious, although we actually do resist them.

154. That is to say, there is in all of us a consciousness of Being which no *motion* or *process* affects in the slightest, just

as we all have a consciousness of what-we-are which is never affected by our willing, feeling, conation, or any possible motion or process of mind. It is this consciousness in which all motion is conditioned, transcended, and sublated. And this fact of consciousness seems to explain why we have no consciousness of the 'I'-Being, or what-we-are, as being under any power, force, or energy in any respect. Our bodies are under force, our minds steadily trend to the space-consciousness if we think at all; but no motion is discoverable in our I-consciousness. And if what-we-are had *not* been space-being, it seems that we must have had a consciousness in our 'I'-being of energy trending towards Being also, of which we could have thought differently than of what-we-are. It is because what-we-are is whole with space-being that we have the same consciousness in what-we-are of immateriality and immovableness as we have for space-being. We are not conscious that what-we-are is under gravitation energy, or under any energy absolutely, and this is the identical consciousness which we have of space-being. But yet our consciousness of *affirmative being* is as deep for the one as for the other. That is, we are conscious enough of Is-Energy in space-being, for nothing gives such an irresistible consciousness that it Is, and we have the same for what-we-are (speaking in dual terms for convenience); and as we are not conscious at all that either is under any power, force, or energy, absolutely, it follows that this consciousness of Space-Being and I-Being is one not only of whole-being but of whole-energy; Resultant-Force absolute.

Hence it is that the more closely we realise a full and true consciousness of the "I," the more impossible is it to realise a consciousness of force or energy in what-we-are, as science understands *a* force. We obtain simply a consciousness of whole-force; of absolutely resultant energy; but unknowable as such under the scientific categories of energy. What we do find is that all *conceptions* of force or energy, as science understands these terms, are more and more eliminated, and that what remains is simply consciousness of Being; Is; without any other content; and, clearly, this is consciousness only and solely of pure Space-Being. We then cannot conceive the "I," or what-we-are, to be any thing *other* than the thing

we conceive space to be. Wholeness of Space-Being is the sole consciousness given us.

155. But we have to complain once more that it is always this consciousness which is put into the 'blind spot' of our vision, and if we are religious we name it 'Spirit,' if philosophical, 'Absolute Notion,' and if scientific, 'The Void.' The real meaning asserted by such terms is also never so much one of *Power* as of loss of consciousness of Substance, Matter, and Energy. '*Emptiness*' is the predominant consciousness in them. We find that we cannot think what-we-are as solid, fluid, or gaseous, or even as ether. But there is never a doubt about the *power* of Is, Being, that is given us in it. From the scientific point of view it is only conceivable as 'empty,' and 'scientifically,' no doubt, it is 'empty.' But it is evident that from the point of view of the higher coming Science, we must regard what-we-are as 'empty' in the same sense as we consider Space as 'empty.' And, undoubtedly, the *power* of what-we-are and of Space is so great in this 'emptiness,' as to be unthinkably different in our consciousness of either. Such a power, force, or energy, call it what we may, is never *measurable* by the common tests of scientific forces or powers. Yet all our conceptions of power or force are completely dwarfed in its presence, and we can only assert for it, in what-we-are, as we have affirmed for our consciousness of space, viz., that all other forces are superseded by it with that difference which is usually put between 'finite' and 'infinite.' It is conceived as 'Empty' necessarily, because no *concept* can grasp it by quality, quantity, or relation. It is solely perceptual with Is-being.

156. Has anyone, for example, ever doubted the stupendous force that is revealed in that phase of the Is-power which we designate as Will in what-we-are? Has not all civilisation risen by the force of this will, and is it not yet sustained and progressively accelerated forward by the same force? Is it not the most powerful of all our civilising forces? Has the Universe ever given to it its verges of incapacity? Is it not yet an increasing force? Man is "a being unable to be coerced by the whole force of the universe, against his will,"

to quote Sir Oliver Lodge once more. And Prof. Percy Gardner avers that "in the last result the forces of which the human universe is made up are the wills of human beings and the Divine Will which stands over against them and yet works within them" (*Hib. Jour.*, 35. 491). But this same human 'will' is but a finite expression of that whole force or energy that lies behind it in the "I," so whole in itself as to give no consciousness of force or energy as science counts force. So that, if we choose to say that 'mind' is greater than 'matter,' we must also conceive will in mind to be greater than any force in the cosmos, and greater because, in our consciousness of it, it is nearer to pure identity with space-being, or what-we-are.

We are all no doubt conscious that it is what-we-are that forces, energises, or wills, and we trace without hesitation all our physical, intellectual, moral, and spiritual energies home to this whole "I"; but when all energy within us is summed up in Will, and Will becomes for the "I" what Gravitation is to the Universe, the greatest energy *conceivable*, and when again we seek to find a force which being greater overcomes it and so reveals Will *as* force, then there is nothing given us save the consciousness of what-we-are, in which we find no consciousness of force at all, but only a consciousness of Is, Being, Space. The "I," or what-we-are, becomes the whole-energy, or Resultant-Force of all our internal energies, of which Will is realised as the strongest representative. And it is proved to be an absolute resultant in that, as space-consciousness, no *limit* can be assigned to its force or energy. Or, putting it the other way, this Energy which conditions Will and every named energy within us, this "I," is not itself found to be conditioned, and so it enters our consciousness with Space as Whole being : Is.

157. The ordinary presupposition that "all hangs together," that each and all are somehow not only related but existentially and eternally related, is one that breaks in upon all thinking minds. Every discovery in nature reinforces it. The grandeur of the gravitation theory consists in its certifying this presupposition *almost* absolutely. And the very fact that its affirmation is *not* absolute, proves *that our consciousness of Whole-Being is not created by any knowledge which man derives from any discovery*

in nature, but is inherently in him before its partial corroboration by the Cosmos. It is still further proved by the fact that he is yet in search of some theory of Being to satisfy the presupposition of Whole-Being which the gravitation theory cannot meet. *His convictions of Being are wider than the Cosmos has yet realised for him in his experience of its discovered facts of existence.* And these convictions will be found to be at the back of every discovery which has been effected in Nature, even as they are the basis of every advance in philosophy and theology. There is a force in our consciousness which frets against every fact of knowledge which asserts *less* than Whole-Being. And it is in *this* force that we obtain every consciousness of force we possess.

158. And in this connection it is worthy of notice that as the greatest known force approaches nearer and nearer to Whole-Force, it is less and less discernible *as* force. Light, for example, is discernible as travelling at a certain rate usually estimated at 186,000 miles per sec., whereas the force of Gravitation can only be *surmised* with effort as acting instantaneously throughout the Universe, some supposing that it does travel at a rate 100,000,000 times faster than light, while others maintain that "no experiment has succeeded in demonstrating that its propagation is not instantaneous" (Poincaré). The doubtful state of our knowledge of it does not permit us to assert that it is Whole-Force absolutely. Indeed, just because we assert it to be *a* force we cannot say it is Whole-Force; but it is evident that the slightest step further beyond the conception of such a force in motion, compels us to stand simply upon *our consciousness of Space*, the one consciousness in which we have no consciousness of motion or force, as science speaks, yet the one consciousness also which is possible to us as conditioning gravitation-force in motion. And assuming that we do take this step, then we should no more have a consciousness of the force of Gravitation, but only of *Is-Being*, the basal consciousness we have for every force, as well as for its Resultant. In such a case, our consciousness of space as Whole-Force would be the same as for what-we-are : *Is*.

159. Locke's assertion that space has no resistance, is thus

not sustained. There is nothing that can be conceived which carries in the conception of it such an absolute consciousness of whole-energy or resistance as does the consciousness of space. But necessarily, by our capacity to *conceive*, our common working conceptions of resistance imply no forces save *spent* forces, or forces that have been overcome by greater forces. But for the fact that we are conscious of their having been resisted, we should never be able to conceive them *as* forces at all. The Unknowable-Force, Whole-Force, is force or energy which is impossible of being revealed to us through resistance. It is Force which conditions all forces known to science, either as for the Universe or for what-we-are, and, therefore, is our most utter consciousness of Force Almighty. It is impossible for us to have a consciousness of Force-Almighty transcending this Space-Force. And we must note that it is undoubtedly here, in this great consciousness, that, in this Space-Fact, Science gives to Theology the primal attribute of her conception of Deity, as that conception has been developed in history.

160. It must be obvious now that this consciousness of whole-energy modifies every conception associated in science with forces or energies. For example, seeing that it is impossible to conceive this whole-force as a force, and that it yields but a true consciousness, for ourselves and the universe, of space; Is; it thereby annuls all categories of motional energy in our consciousness of Being, and gives only a consciousness of *Absolute Inertia*.

A conception of inertia is given us in every conscious conception of Body, Substance, Matter, but it is not given absolutely. It is only relative to *what* forces, that is, the moving force for which the inert thing waits. But as Whole-Force is a consciousness solely based in our consciousness of space, and wholly independent of such categories as Mass, Motion, Substance, Work, Matter, Body, etc., under which science conceives force or energy, the scientific conception of inertia falls to be modified also. Our consciousness of Whole-Energy is our consciousness of Is. Taken to the highest extent of our consciousness, this Is yields but a consciousness of *Whole-Inertia*. Inevitably. Let us set before us any 'thing.' Then, let us deprive it of its scientific Body, mass, force, etc., it

remains inert under its deprivations, always relatively inert to the force which deprives it of its quantities and qualities, until, the consciousness being also with us that nothing can be absolutely annihilated, it enters our consciousness as Space; Is; where we have neither consciousness of force nor of non-force, but simply one of Whole-Being. The 'thing' is then as completely under our consciousness of whole-inertia as it is under that of whole-energy. The consciousness of the thing as Space sublates its relative categories of energy and inertia in one consciousness of Being. That is to say, when we assert of a thing that it is *absolutely* inert, we also imply that it is absolutely blank of power to be itself. It must wait upon an Other. *But our consciousness of Space is that it has no possible Other.* Therefore it is impossible to assume that it waits for any other. Therefore nothing can possibly change it, or move it. Therefore it permits a consciousness of being Whole-inert-being, having no possible relation to an Other-Being to force it.

161. This result, however, is most valuable because it leads us to the consciousness which we all have of Whole-Permanence. Kant notes that in all ages every kind of living man "assumed the permanence of a substratum amidst all the changes of phenomena." This must be regarded as a most important confession. And it leads us to ask why such a consciousness should force itself upon everyone in every age, and in every experience. For if "*All Flows*"; if no one has as yet discovered anything permanent, absolutely, how does this consciousness of *absolute permanence* persist amid every consciousness we have of unceasing change? We do not find this 'permanent substratum' in the ultimate 'ions' of science; we do not find it in the 'God' of theology, for no conception has changed oftener in human experience; and it is not to be found in the 'Notion' of philosophy, seeing that we are never assured that this compounded thing may not forsake its Totality and fall once more into its constituent factors. Besides, no conception of 'substance,' 'ion,' 'prothyl' (Haeckel), 'ether,' atom, etc., ever yields this consciousness of permanence absolute. Every conception of substance implies conscious change and motion, or the possibility of these. There is, at most, a relative

permanence given in the fact of relative inertia. But until we include the consciousness of Space in our data of judgment, we cannot have a consciousness of Permanence Absolute, with no possibility of change to be found in it. But our consciousness of space gives us this consciousness of Whole-Permanence to the uttermost. We have a true consciousness that Space cannot, and does not, wait upon an Other. We also have a true consciousness that it cannot be changed by any force greater than itself. We likewise have an unalterable consciousness that Space-Is, and that this Is-Being persists immovably under every consciousness of *all* that Flows, and such a consciousness of Almightyness and Unchangeableness, or of Whole-Energy and Whole-Inertia, necessarily forces us to a consciousness of Whole-Permanence. And it is given easily without the necessity of assuming "the permanence of a substratum" conceivable as some 'Substance.' For we *always* have this consciousness of whole-permanence for What-*we*-are; wholeness which yet has no hint in it of parts as its constituent factors.

Space alone, then, as a consciousness, must be regarded as that which yields this consciousness of Whole-Permanence to every man, fool or philosopher, because he also has the consciousness of himself *as* Space. And we have tried to point out that this it is which also gives us that consciousness of the imperviousness and impenetrableness of the 'I' which negates every assertion of parts or possibility of parts in our personality (see § 100). And this consciousness of Whole-Resistance, or of Being which has no greater kind of Being behind it, is again accompanied by the consciousness of its *Boundlessness*. Nothing can be conceived as passing *outside* of space. Our consciousness of space *resists* every attempt on our part to place anything where space is not. For as soon as we say 'where' we say 'space.'

162. Every conception of *change*, therefore, is conditioned in the far deeper consciousness of space-permanence, and is sublated by that consciousness. And it is under this consciousness of Whole-Permanence that all motions and changes by which we note Time are created. Without this consciousness of Whole-Permanence, motion or change would find no ultimate reference except to some *other* motion or change, and such

references would never pass beyond the conceptions of some 'substratum' which was moved or changed by some force beyond itself. In the consciousness of ourselves, *this* consciousness of change is given in our motions of thought. Without thought it would be impossible to cognise motion or change in ourselves. But thought always yields a consciousness of sequence and time, relative to a far deeper consciousness of what-we-are, in which we cannot find either Time or Change. Therefore we cannot, as Kant attempted, place our consciousness of Time on the same level of our consciousness of Space, as if they were twin-consciousnesses arising out of some 'substratum' which was different from either.

163. Moreover, we see now how impossible it is to fix down *Something* and *Nothing* as the necessary and permanent 'factors' in our thought of Being. The usual content of Something is, ultimately, Quality and Quantity, and the usual content of 'Nothing' is the complete absence of Quality and Quantity. In the case of the latter, Hegel maintained that Being ceased! This again is the 'Nothing' out of which it was supposed Creation was created and made "in the beginning." On the contrary, both 'Something' and 'Nothing,' as these have been conceived *in content of meaning*, are both negated in the consciousness of Space-Being. When all consciousness of 'Qualities' and 'Quantities' has ceased, the Is-consciousness still abides, independent of *their* presence or absence. *Something* gives a consciousness that it is, but *Nothing* also gives this same consciousness that *it* is, and while each may have a different content for thought, each has the same value in *be-ing*.

164. It is clear then that the space-consciousness, as one of Whole-Permanence and Unchangeableness (the supposed meaning of *Yahwé*, *Enc. Bib.*, p. 3322), is the root consciousness for the theological "Same to-day, yesterday, and forever," for the philosophical "Negative which negates all negation in an absolute affirmative," and for the assumed "Uniformity of Nature," upon which all science is postulated. This last, the Uniformity of Nature, were indeed an impossible consciousness unless we had a fixed consciousness of the uniformity of Nature along with ourselves; and such a consciousness, at bottom,

means a uniform consciousness of space-being for both. It is also clear that in this identical consciousness of space-being all *their* differences are sublated in Whole-Consciousness of Being which, notwithstanding their varying conceptions of it, has no hint in it of necessary and permanent parts and divisions.

165. Our realisation or experience of Force or Energy, as we have hinted in § 160, must now surpass the *conception* of force or energy with which Science makes us familiar. Strictly, the conception of Energy which we obtain from Science is one of *dying* force; energy open to be overcome; energy fading from its height of power; and its point of view is never one that shows us Energy increasing from less to more but as from more to less. By the very assumption that Force equals Mass multiplied by its acceleration, such Force is held in the grip of finite conditions, and cannot rise to a conception of itself as independent of either conceptions of corporeity or its movements. Such a Force or Energy is cut off from any common basis which the "Unity of the Universe" might demand for energy of 'Matter' *and* energy of 'Mind.' The law of Gravitation, for example, which binds the worlds together is not supposed to have the slightest connection with the laws of thought or Moral Law. These are all indeed 'forms of Energy,' and acknowledged to be such by the coercive forces which they wield experientially over the world of men, but no common basis is conceivable for them except in such vague and indefinite ideas as 'uniformity of nature,' 'God,' 'Notion,' 'Fate,' 'Necessity,' 'Destiny,' 'Chance,' and such like, every one of which finds not the least recognition, in our consciousness, of being as real as we are ourselves. We have a consciousness of Energy in our I-consciousness compared with which the Energy or Force which Science equates with Mass, multiplied by its acceleration, is a mere bagatelle, even when that Mass is the total Universe, and its Motion is immeasurable, and unimaginable. It is this consciousness in us that calmly says, "Heaven and Earth shall pass away, but my words shall not pass away." And what both philosophers and theologians have to assert and affirm with all their strength, and not merely to assume timidly, is that the Energy or Force of the scientists is not Force at all, but Force or Energy passing

into weakness, as streams that die in the ocean, or as meteors dissipating themselves in combustion. The consciousness of Energy which has an infinite crescendo towards Whole-Energy, and not that consciousness of Energy which gives only an infinite diminuendo of weakness to our conceptions, is the true interpreter of our I-consciousness, and consequently also the real interpreter of what Energy should mean ultimately both for the Universe and ourselves.

And this consciousness is one fully sustained by our common experience. Matters, Masses, Motions, great or small, are all Flowing, Fleeting away, coming from 'somewhere' and going to 'somewhere,' and confessing as they come and go that eternal abiding is not in themselves. Self-determined, self-regulated, self-subsistent, not one of them has the least intention of professing. Nay, we know them to be *so* weak by the consciousness of power which we are conscious we possess, and which not one of their forces can measure or overcome. It is the ever-widening experience of man that the feeblest of his forces is on a level with their highest scientific force, and that in him resides such Force as subdues all of their powers and energies to his commonest services. But while we speak in this way, as of divisions of forces, there is really no consciousness in man that difference or division exists between the forces which science interprets and that which with crescendo-force stands up in him unsubduably to say "I." On the contrary, every power in Nature is with increasing distinctness seeking to declare itself as identical in nature and process with that Energy which is revealed in man by his I-consciousness. The centuries are steadily lessening the width of gulf which man's ignorance of his own 'personality' has cleft between them. And more and more as universal force is brought under the light of whole-force, as man is conscious of it in his consciousness of himself, will the fact be made apparent that our fundamental consciousness of Energy, Force, Power, Might, is not based in the 'Matters' and 'Motions' of Science at all, but in that consciousness of Whole-Being which is as interpretable by the term 'Space' as it is by that of "I."

Shall we be tolerated then by the tired reader, when we once again require to say that it is the space-consciousness alone, of all we are conscious, that *resists* Thought? Did not

Kant tell us of this immense fact, yet only to push it aside, and discuss Existence independently of it? Space abides the struggle of the Thought-forces, he was sure, although *they* may retaliate by contemptuously stigmatising *it* as "Empty"!

166. Are we not called upon to be bolder in these days and to maintain that nothing gives us a realisation of strength equal to space? Even the strongest thing seems willow-weak by comparison. It is indeed to compare 'finite' with 'infinite' Force. For in space, the stupendous thing we contemplate as the total Universe rests itself and is upheld, as the sleeping child rests in and is upheld by the arms of the Mother. In what, save Space, can it conceivably rest? Have we any alternative conception? Here are myriad 'Matters' and 'Motions,' not one of which we are able to conceive as independent of the Space in which each moves, nor capable of existence at all save as Space conditions each, and yet we boldly stigmatise Space as 'empty,' and refuse it a place in our data of judging Existence, either considered as a 'particular' or as a 'Total.' How blasphemous we must seem, then, when in the profound consciousness of this space-being, we attempt to show that out of it comes our true conception of what Personality itself means, either when we name it 'Man' or 'God,' and that our conception of Almighty Power is solely given us by the consciousness we have of it. When we contemplate, as we are able, in our ignorance and unworthiness, mountain and earth and sea; the great earth itself as a tiny spot in a stupendous system of mighty worlds; and these all as bound by one vast Force of gravitation to other stupendous systems of worlds; and then try to compass in imagination the vastitude of the immeasurable and incomprehensible ALL in whose sphere Whole-Power moves and works, then it is that the infinite series of forces known of Science, each carrying its delegated burden of existence, is seen to converge and co-ordinate upon the Whole Majestic Power we feebly name Space—the grand resultant Force of every force known to or conceivable by us.

167. Nothing truly that the human being can contemplate, save space, gives such an appalling and awful sense of eternal

strength. One can imagine surely that Kant's wonderment over the starry worlds without him and the Moral Law within, might have received a considerable increase of emotion if he had included space in the scope of his vision of the Universe (last section of *Kritik der praktischen Vernunft*). For Space, in our consciousness, is the unique or sublime consciousness. And its sublimity is only partially felt when, each for himself, we bring into touch with it any the highest conception of anything we account high or great. For all that is; the infinitesimally little as the infinitely great; moving through birth and death, time and eternity, as we usually conceive these; *is*, to us, in its being and place, because the space-consciousness gives to it and to each that thinks it, a common consciousness of Being. The grandeur of the term 'GOD' is itself only possible of adequate apprehension when we interpret it through the space-consciousness. And we shall see that our Lord gave to this God-term its highest content and interpretation through this consciousness alone. Is it not ordinary experimental knowledge that we can always cover the conception 'GOD' with that of Space, but can in no-wise cover the term 'SPACE' with that of 'God'? *The conception of 'God,' as we can think it, must ever depend for its fulness on the consciousness which we all have of space.* For we conceive Him as a 'Person,' and a Person must be limited by space. And it is similar with all our conceptions. If we objectify them, if we name them Universe, Nature, Person, Law, Man, God, Heaven, Earth, etc., we condition, circumscribe, limit, and space-surround them, and leave ourselves simply the Space-Presence as the sublation in our consciousness of the Whole, of which these are but imperfect representations.

168. If the reader has followed us thus far, it should not be difficult now to estimate the argument that *no force can direct itself*. No force of which science is cognizant gives any answer to the question why it should take one direction in preference to any other. It is not self-determined. The motions of the Universe are observed to be constant and universal, and the 'universality of the laws of the universe,' by which these motions are defined, have been accepted by science as indisputable. "Force produces motion," has also

been so accepted. But what is not accepted is that the motion is determined by the force. For it cannot be shown that any force directs itself. "The simple truth is," says Croll, in his 'What determines Molecular Force,' "in attempting to account for the determination of motion by referring it to a force, we are attempting an absolute impossibility."

Now, we have seen that our consciousness of even the force of gravitation is a consciousness of *a* force which claims no Wholeness of Being for itself, and is a consciousness in which this great force is seen as sublated by a consciousness of Force which does claim to be Whole-Force, and that this consciousness of Whole-Force is our immediate consciousness of Space, the immediate consciousness of ourselves. Therefore, by the absolute force of this consciousness, we are shut up to the attribution of sole *direction* of all forces of the Universe to this Whole-Power, just as we are shut up to the attribution of sole direction of our bodily, mental, and moral forces to the I-Force of which we have only a space-consciousness.

169. When, therefore, scientists seek through each force—physical, chemical, molecular, atomic, electronic, or however it may be termed—for the *directing* force of that force, or for the influencing power which can be construed as its *directive* power, they are doing something very similar to that which is done by the investigators of Mind when they try to find in sensation, thought, or will, the 'Self' which determines these. Neither scientist nor psychologist, in such procedure, ever rises above the 'Flow' of the All, or the consciousness of *Motion*. Now, we must first reach a consciousness which has no hint of either Motion or Matter in it, that is, the space-consciousness, before we can sublate all motions as conditioned in it, and therefore all forces which such motions connote. No motion and no force, not even the highest scientific force of gravitation, ever gives us a consciousness of self-determined being. The thing we *conceive* to exist, always reveals *more* than we can conceive to be itself; and always as determined by an Other; and, in the final consciousness of Being, this Other is Space. Now, this consciousness alone gives wholeness to our consciousness of Being, and as Being which is self-determined. Therefore

whatever we *conceive* to exist must be conceived as determined by this space-consciousness, that is, as what we conceive it to be of 'motion' and 'force.' For everything traces its being to this Being, and to be nothing apart from this Being. Therefore, the conclusion is obvious. If any thing *is*, its being is *given-being*; '*sent*' being; and given-being is determined-being, and all determined-being is undoubtedly directed-being. Therefore, every *conception* of a thing as subsumed in Whole-Being connotes necessarily whole-direction by the same.

Intention, purpose, will, motions, forces, powers, influences, of every conceivable name, must therefore be regarded as the fragmentary *conceptions of our thought* from whose data of judgments of such things, the conscious datum of space-being which gives Whole-Being, has been forcibly thrust out. Just as we are not able to realise that thought, feeling, or will, can be directed save as by I-, or space-being, so likewise we are unable to conceive that any 'motion' or 'force' in heaven or in earth, can receive *direction* save as from Whole-Being; Is: Space-Being.

170. In this connection we may now briefly consider Force under the predicate of Law, with special reference to Moral Law.

Physical law, mental law, moral law, all laws or motions of being, must now be regarded as under the sublation of Space or Whole-Law. And this is the conception of Law which at the same time we cannot conceive to be possible of resistance or of contradiction, or of being disobeyed. As a matter of fact, nothing in the Universe can ever find *a way* by which space *can* be disobeyed. *Space cannot be sinned against.* That is to say, Ought-to-be cannot rise higher as commanding something beneath itself. Ought-to-Be and Being are a Whole consciousness. Or, stating it differently, the 'law' we are conscious of, as having been sinned against, continually refers itself for its power to some higher power. Its rewards or punishments are not in its own hands, but are given by a higher power according to the report which such 'law' makes regarding those who obey or disobey. Clearly, then, such 'law' is limited, *and it is due to the fact of its limitation that it is possible to obey or disobey it.* Whole-Law by the fact of its not being limited, rises above the sphere where obedience and disobedience are

possible, and where Is and Ought-to-be are but Whole-consciousness of space-being. And every known 'law,' as a *conscious form of Force*, thus becomes sublated in our consciousness of Whole-Force. Or, all consciousness of *direction*, which necessarily means limited 'law'-direction, or direction by limited 'law' or force, becomes sublated in our consciousness of Whole-Direction, Whole-Law, Whole-Force, or Whole-Being. Therefore, as we shall try to show more fully below, when we truly stand in the space-consciousness we have not the slightest consciousness of being either 'good' or 'bad,' 'righteous' or 'sinful.' Our consciousness of what we ought-to-be is sublated in our consciousness of Be-ing, *i.e.* the fulness of the consciousness Is, beyond which no consciousness of being is possible. The I-Am consciousness is then whole, unlimited, knows no 'law,' and cannot be characterised further by any additional predicates.

And clearly, it is on the basis of this consciousness that the *true* absolute forgiveness of sins is possible. In this consciousness of what-we-are, our sins are not merely 'passed over,' 'covered' up, hidden, obliterated, 'paid for.' For such conceptions imply transactions between Two. Two Beings make '*arrangements*,' as it were. But the space-consciousness of what-we-are makes such conceptions impossible. Being in it is whole. And the I-consciousness, being space-consciousness, rises into whole-being where all differences are sublated for even our thought, and sin becomes an impossible conception. It cannot exist in this consciousness. Hence the truth, "Except ye believe that I-Am, ye shall die in your sins." In some way, by one path or other, if we cannot reach a consciousness where sin-difference is sublated, and where the very conception of sin, wrong, imperfection, or sense of law-broken, is *impossible* to us, we must inevitably suffer the conception of death under the consciousness of a menacing Ought-to-be. The Master rose into the I-consciousness, and there found no consciousness of 'sin,' nor any 'law'-limitations, all of which were transcended in His consciousness of Whole-God-Being. And this is the force of forces underlying all His teaching, as we shall try to show below, concerning Whole-Being, or, 'God,' as Unresisting-Being, Being who has not, and never has had, anything against any one. 'He' and 'We' are 'He' and 'We' no more. There

is only Whole-Being. All conceptual 'direction' also disappears in its limitations of being, and has no longer a place in our consciousness.

But our conception of a Law involves our freedom to obey it, and also the possession of power, or energy, to fulfil its commands. We have seen that our idea of energy arises from a consciousness of resistance, and the idea of resistance to arise from a consciousness of being free to put forth energy. If we did not act we would never know resistance, and if we had no consciousness of freedom, we would never act at all. But this only carries the problem further back to the question,—How comes our idea of freedom? And we reply that Space-Being, while it clearly yields our consciousness of Whole-Energy even as our I-consciousness yields our consciousness of conative force, yields likewise our consciousness of Whole-Freedom. On no other basis is it possible to interpret that *absolute* freedom of which we are all conscious. If we suppose, for example, that man is not conscious of Whole-Being, but only of divided being, then he never can be free from the possibilities of the other. He may have freedom *under conditions*, but not the absolute freedom of which he is conscious. And to have such a consciousness, it must be assumed that he is conscious of not being othered absolutely. But in his consciousness of space-being he is assured of whole-being and consequently also of absolute, or whole-freedom.

Choice, as an experience, does not therefore arise into experience with our consciousness of what-we-are, but only with the imperfect consciousness of what-we-are as othered-being; one; and personal. We have no choice, *e.g.*, as to whether or not we shall develop from the protoplasmic cell, whether or not we shall take that form at all, or whether or not we shall be beings. *We have not the refusal of being.* Choice does not exist, because neither at that stage nor at present, have we the remotest consciousness of being one- or unit-being, and othered by Being not us. We are not therefore under force to be, although 'force' arises conceptually out of our being. Our consciousness is purely 'I': Is; with no consciousness of 'force' except of Energy Whole.

171. No consciousness of obstruction, or impeding force, is

to be found in this consciousness. The space-consciousness alone gives the highest consciousness of *Freedom*. Whole-being is not Othered, that is, by any driving *Necessity*. And this is the consciousness of Freedom which man has always possessed. It is the basal consciousness which begets all other forms of freedom familiar to us as social, civic, religious, or otherwise. Man himself is free from the otherness of any being in that he is conscious of Whole- or Space-being. He is *Being-Free*, and has not merely freedom *conferred* upon him under "laws."

Why then, it may be asked, arises the consciousness of limitation? Because, we answer, the Space-consciousness gives as full freedom for a consciousness of Limit as of the Unlimit. Space-Being *is* the limit. We are conscious of space as limit. We have no consciousness of desiring or needing freedom *beyond* space. There is nothing in the conscious being of man that desires more for itself, in the absolute fulness of his desires, than what his space-being receives in *being* space. In his space-being his freedom is whole, and his consciousness of his limit is reached in the consciousness that it is whole. Our limit lies in the absolute fulness of our being; but, as space-being, this consciousness subsumes both relatives, limit and unlimit, in one of wholeness.

It is in this view that we are able to understand how everything in the realm of Nature only realises its true nature in the consciousness of being space. *For space is basal for every conception of "Nature."* It is also in this view that we understand how everything in the universe is under the consciousness of a possible freedom of transformation into all else that is possible. All freely goes through all; all possible changes are possible for all. The space-consciousness, being basal for all being, renders this consciousness necessary. Being is Whole. But we must abide *in* space. We have no consciousness of being, except space-being. We must abide *as* space. Hence it is that we cannot conceive a force, a will, or a motion, even when we put these into the high concept-form of 'God,' as being independent of space. Every consciousness, as every conception, is conditioned in our consciousness of space-being. And it is for this reason that we always have a consciousness of *boundless*, absolute freedom, at the same time that we have a consciousness of absolute *limitation of liberty*. It must also be apparent that

the much-debated antithesis between Freedom and Necessity exists only far below and outside of our space-consciousness. When indeed the space-consciousness is accepted into the problem, *every* antithesis vanishes, and reason comes to her own.

CHAPTER VIII

SPACE AND THE ATTRIBUTES OF DEITY. IS. ALMIGHTY.
OMNISCIENCE. OMNIPRESENCE. INFINITE. UNITY.
VALUE. GOOD. SUBSTANCE. CAUSE. BEAUTY, OR
GLORY.

172. The root-consciousness out of which the Thought of Man has evolved and developed his great conceptions of Deity, past and present, is unquestionably the Is-Consciousness. Necessarily so, for no conception of 'God,' as Being, ever transcends our consciousness of Is-Being in value. To *Be*, is the ultimate statement which can possibly be made of even 'God.' And it is this consciousness which we also possess for what-we-are. Therefore, it follows that not even our consciousness of 'God' transcends the value of Being of which we are conscious. Fundamentally, we cannot think differently of 'God'-Being and of what-we-are. That is to say, our consciousness of God-Being and of what-we-are is, so far, an identical consciousness of *same-being*. It is for this reason that God-being and what-we-are can then be conceived as one-being, or God-Man-being. But when we realise that this identical consciousness of same-being is identically one of space-being, then the same consciousness realises God-Being, Man-Being, and All-Being, as not only same-being, and Unit-being, but Whole-Being. Is-Being is thus realised also as Whole-Value.

Similarly, all conceptual 'attributes' of Being which have been ascribed to God-Being spring from the Is-Consciousness; the consciousness of what-we-are. No doubt, it seems at first almost blasphemous to say that the 'attribute' of Almightyness strictly belongs to what-we-are. But we are never conscious, and the world in its long history never has been conscious, of a greater *power* than is given in the consciousness of the

Space-I consciousness. There is no power in Nature, as we have tried to show in the previous chapter, which transcends the *power* of which we are conscious in being space-being. And as this power is Whole-Power, it is impossible for the human mind to conceive a greater. Therefore, for all our conceptions (and we must remember that even 'God' is but a conception in all Religions), this consciousness of Space-Being is fundamental for the 'attribute' of Almightyness.

The reason, perhaps, why we despair of claiming this and similar deistic 'attributes' for ourselves, is found in making our narrow conceptions of all we have *realised* of Being to be the complete measurement of our consciousness of what-we-are. We must put this method completely aside. For our consciousness of what-we-are has never yet been wholly realised through any conception of our knowledge. For example, no conception of the tree-being ever transcends our consciousness of the seed-being from which it is realised. The being of the tree simply unfolds to sense and understanding *somewhat* of seed-being, but nothing the tree ever realises can transcend the Is-Being given in our consciousness of what-it-is as space-being. So also the original Nebula of the Solar System knew itself to *be*, and infinitely more to be, than any of its evolved and developed parts of Sun and Planets have ever realised of Being through our conceptions of them. On the contrary, we are only slowly realising through our blurred and imperfect conceptions somewhat of the Being which our consciousness assures us lay in the original Nebula. So also when Jesus said "It is finished," He expressed a conscious *knowledge* of His being and work which never can be surpassed by the actual historical development of Christianity through all time as a realised product.

In like manner it appears to be the acme of absurdity to say that in our consciousness of what-we-are as space-being, we already *know* more infinitely than we can ever possibly know through the instruments of conceptuality. It is true, however, that in our consciousness of Is-Being as Whole-Being we have knowledge which never can be surpassed or transcended by any knowledge which we may yet realise by our 'categories of the understanding.' *Omniscience*, therefore, as an 'attribute' of Being, cannot now be viewed as merely an attribute of a

Unit-Being whose limitless conceptual knowledge might be compared with the fractional knowledge of other unit-beings. To be conscious of what-we-are as space-being must be regarded as knowledge which sublates and transcends all conceptuality absolutely. No realisation of what-we-are, of what 'God' is, or of what the Universe is, can possibly *add* to the knowledge-worth which is given in that consciousness. In reality, we are always conscious that each conception of our knowledge of these 'beings' is constantly rebuked and corrected by this consciousness of Space-Being.

And in the same plane of reasoning, it must be evident that this consciousness of what-we-are, as space-being, compels us also to give a far wider and far fuller meaning to the term *Omnipresence* than as connoting merely an intimate contactual presence of an All-Thing or Person, with every other thing or person, which is, or is yet to *be*, held as existentially isolated from Itself. There cannot now, with such a consciousness, be any conception of Otherness in such presential Being. Our true consciousness is of Whole-Being. *Here, There, and Where*, are terms inapplicable. They become subsumed in our consciousness of Whole-Being-Space. These terms are only conceivable as true when we first affirm our *conceptions* of being to be as absolute as our *consciousness* of Being, that is, of Space-Being.

But lest, in so reasoning, we should offend traditionary religious susceptibilities, and lest it should be said that we are abolishing 'God,' we must remind the reader that we are only dealing here with the imperfect *conceptions* of 'God,' and trying to correct by higher truth the 'attributes' upon which such imperfect conceptions have been built. For if by the term 'God' we mean Highest Being, then no *conception* can be adequate to express it, and a final interpretation of it can only be made through our ultimate consciousness of Is-Being; that is, through our consciousness of what-we-are, as Space-Being-Whole. And we do not think that we assume any method contrary to this highest consciousness. For it is the reader's own experience that he never has a consciousness of any bounds to Is-Being, *i.e.*, to his I-consciousness. His I-consciousness ever stands above all he knows, or is capable of knowing, as its test of reality, and final guarantor of truth. He is never

conscious of any bounds to his knowledge, therefore, of what-he-is; Is-Being; which is connotative of All-knowledge. It is a consciousness indeed which, as a matter of experience, expresses itself in a boundless desire to realise more and more knowledge of What-Is. *We have not the remotest consciousness that our capacity for knowledge may come to an end.* But this is really a consciousness that all knowledge lies within our grasp, though we may not, unto the ages of the ages, ever realise it absolutely in our conceptual limitations of knowledge. It is the boundless Space-Being which we are that so speaks.

We are therefore only trying to remove 'God' from the limits of logical conceptions, concepts, and conceptities—all of them children of our space-spread (§ 89)—to a truer consciousness of Being worthier of our reverence, and more in harmony with the consciousness we have of what-we-are. And we shall hope to show that this was the grand work of the Great Master Himself. Otherwise men could never have been able to realise that a man like themselves was 'equal with God,' and '*was* God,' and who, having nothing, could yet affirm, "All things have been delivered unto me of my Father." Surely the potentiality of omniscience is plainly assumed in such expressions, "There is nothing covered up, that shall not be revealed; and hid, that shall not be known"; "I know whence I came and whither I go"; "He shall guide you into all the truth." With but the 'attributes' of a man he also claims the 'attributes' of God; and there is a basal consciousness of Being in Him which enables Him to do so in the purest forms of rationality. Omniscience never transcends Is-Being as we are conscious of it. "I am" is self-predicative, the superlative characteristic of the Jesus-Consciousness, and is therefore omniscient of what-Is. The 'I am' consciousness is the guarantee that omniscience is real, rational, and experiential.

Moreover, the claim He makes for Himself He also makes for all men. "I in them and Thou in me, that they all may be one as we are." "I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father." He placed 'human' knowledge on the level of 'divine' knowledge, and assumed a common basis in His people, Himself, and the Father, for knowledge in its highest expression, viz., the knowledge of personality. No

doubt, this common basis cannot be affirmed to be other than Life, the Father-term being the highest idiom for such personalities, but we have shown (§ 92) that Life, and its correlative Death, are impossible in the more comprehensive consciousness of space-being, and it is in this ultimate consciousness that we discern that all such attributes or conceptions of Human *and* Divine, Finite *and* Infinite, One *and* Many, etc., etc., are transcended. We do not, however, ask the reader to accept as yet this reading of the consciousness of Jesus until we have further tried to sustain our position with regard to the conception of 'God' as supported by our consciousness of Being on the basis of the Space-Consciousness.

Infinity.

173. Perhaps nothing illustrates so clearly the impossibility of accepting the fixed conception of the *necessary discreteness of Being*, in its multiplicity of dualities, as the discussions on Finite and Infinite. For unless we assume that the term 'Infinite' means Whole-Being, it must mean finite-being, seeing it is placed in limited relativity to the Finite. Finite *and* Infinite really mean two limited presentations to our thoughts, and *if there is such difference in Being, absolutely and necessarily so*, then the connotations of the term Infinite are of limitations and of nothing else. Under the cover of different terms we really obtain but finite meaning for both. The Infinite is *not* the Finite, it is asserted, and in that case it cannot include the All.

It is less than the All by what is Finite. Can man then assume himself to be finite? How does he arrive at the conception? His limits seem to betray him. His limitations of position, time, attainments, power, etc., appear to be indisputable. His experience with mind-results are also full of limits. His senses, likewise, sight, hearing, etc., all seem to press home this consciousness of limitation. But there is one fact which he usually forgets in accepting his limitations, and that is the fact that *these* are not himself. They belong to him, he calls them his conditions, but strictly, he never finds the consciousness of himself in any of them.

He appears simply to use his senses for his own good, and

to direct his thoughts for purposes of his advantage, but nothing which he attains by the help of either of these 'powers' can he define as what-he-is. Nevertheless, the scope of his *thought* seems stupendous when compared with all that his *senses* boast, but, on the other hand, how vast is his consciousness of *Is-Being* as What-he-Is, when compared with his *thought*! And it is here that he finds no *end* or limit to himself. He cannot shut what-he-is inside any such concept, conception, or conceptity. Here there is no edge or verge in his consciousness of what-he-is, unto which he comes and looks beyond. *Wherever* he looks he sees what-Is in the identical consciousness of himself, and in this consciousness of Is, he finds no limit. That is, he cannot find himself finite, even if he try his best.

Is man then Infinite? If this means that he is to be regarded as absolutely and necessarily sundered apart from the Finite, we are only conscious that we have shifted the absurdity from one hand to the other. For no consciousness we possess ever assures us that we are sundered from what is called the 'Finite.' For what we call 'Finite' Is, and *we* are no more. There is in us an ineradicable and irrepressible consciousness of Is-ness for all we call 'finite' as much as there is for what we term 'infinite.' Such duality therefore must be subsumed in a deeper postulate in which no determination can find a place for itself. We must be able to state Being without the This *or* That, Either—or, finite *or* infinite. We must get the *natural* basis in our consciousness which yields reality of Being for both the 'finite' and the 'infinite,' and so reach common Being,—Being which is Whole with no clefts in it, and giving no consciousness in us of its possible cleavage. And our consciousness of being space-being fulfils this demand. All relativity ceases in it. Man is then conscious of being neither 'finite' nor 'infinite,' nor pressed within the limitations of these relativities, but Whole with Being absolutely. And this alone satisfies his consciousness of what-he-Is.

Such terms as 'Finite' and 'Infinite' should be looked upon perhaps as mere variants of the Eastern "That art Thou," and the Western "Being and Nothing." However the *Unity* of them may be asserted in some imaginary "presupposition beyond them," the 'difference,' which is arbitrarily assumed between them to start with, is never wiped out afterwards in

any sense. And the reason is that *no nexus of reality is given in which they are made one*, far less whole with all that is. Neither the 'That' nor the 'Thou'; neither the 'Finite' nor the 'Infinite'; neither the 'Being' nor the 'Nothing' will admit themselves to be space-being. Each maintains itself a lone apart-being from space-being and from all being, and no unity can be predicated, completely sustained by our consciousness for such being, so as to realise a reality equal to what-we-are. And without this consciousness the unity is incredible.

It is interesting to remark how confident the modern mind is with regard to the absoluteness of the *relation* between Finite and Infinite. Theologians almost assume a monopoly of the Infinite in the "eternity" of the Creeds. Philosophers so far agree with them in this in "thinking that *the idea of the infinite is the source out of which all religion springs*, and that the clear consciousness of it is the last result of the development of religion." The "idea of God or of the infinite," is termed "the primary presupposition of all our knowledge." The *idea* of the Infinite is made to equate with GOD! Prof. E. Caird so speaks in affirming his agreement with Herbert Spencer, and says, "Further, I accept Mr Spencer's view in so far as he regards the *final difference of the finite, beyond which lies only the infinite*, as being the difference of subject and object, of inner and outer experience. These are, as it were, the pillars of Hercules, between which the current of our life flows, *and beyond them lies only the ocean*" (*Evol. of Religion*, i. 124). Italics ours.

Ah, it is that 'Ocean' beyond 'subject' and 'object,' 'inner' and 'outer,' where the 'pillars of Hercules' no more dispense gratuitous and 'final differences,' which is the grand secret of the consciousness of *Infinity*. When Philosophy leaves these 'differences' far behind her, and launches into that "OCEAN," and the space-consciousness which it figures, she will then realise that *Being is Whole*, and not a swarm of Units, absolutised in their permanent 'relativity.'

174. Strange, also, is the irksomeness of this "final difference" between finite and infinite to the Mathematicians, who in the persons of Cantor, Dedekind, Royce, Russell, and many others,

are moving every force in their power to bring to birth a true "new Infinite" about which no doubt were possible. Our own mathematical capacity is of the poorest, but our sympathies with all such efforts are deep, all the more that the 'new infinite' seems as pathetically hopeless as the old.

What mathematicians aim to do is evidently to meet the requirements of our consciousness of Whole-Being, but what they actually produce is an 'infinite' as pitifully bound-up in the limitations of relativity as the old 'infinite.' For neither the consciousness of themselves nor their consciousness of Space is subsumed in their infinite novelty. Royce, for example, paraphrasing Dedekind's definition of what is meant by the infinity of a system or of an object, says—"An object or a system is infinite if it can be rightly regarded as capable of being precisely represented, in complexity of structure, or in number of constituents, by one of its own parts" (*Hib. Journal*, No. i. p. 33).

The consciousness in which this 'system' or 'object' is created does not include within its data the consciousness of space. The entire 'system' is postulated to be an existence in abstraction. The 'system,' the person thinking of it, and the consciousness of space, are all differentiated and separate. The 'system' might therefore have everything within itself or its capacities, but if it had not the being of the thinker within its being, it might be 'infinite' enough, but it would not be Whole-Being. And unless it included Space-Being within its being, its pretension to be Whole-Being would be disallowed. *It is really the confusion between the two conceptions of Infinite-Being and Whole-Being, and the acceptance of the one for the other, that causes the difficulty with the question of Finite and Infinite.* For this Infinite-Being is never considered *absolutely relativeless* as is Whole-Being-Space.

This is clear when the conception of the 'new infinite' comes to be applied to the consciousness of ourselves. This Prof. Royce attempts as follows:—"Now what would be the conscious state of a being who had attained complete self-consciousness, who reflectively knew precisely what he meant, and did, and was? To such a being we easily ascribe godlike characters. God Himself we often conceive as such a completed Self. If other selves than God are capable of such complete self-consciousness, they are in so far formally similar in nature

to the divine. But what our observation of the self-representative system has shown us is, that in their form, however trivial their content, these systems possess a structure correspondent to the one that we must ascribe to any ideally complete Self, in so far as it is conceived as self-conscious. A completely self-conscious being would contain within himself, as a part of his whole consciousness, not, of course, a mere picture, but a complete rational representation of his own nature, and of the whole of this nature. In consequence, as we have now seen, he would be, *ipso facto*, an infinite being. *To define the ideally or formally complete Self, is thus to define the infinite.* Conversely, *to define the infinite is to define an object* that inevitably has the formal structure which we must attribute to an ideal Self. The two conceptions are convertible" (p. 34). Italics ours.

The fallacy underlying this conception of Infinity is the *assumed* absolute wholeness of *Unit-Being*. For this God-Self; this "ideally or formally complete self," who defines the Infinite, is never more than assumed *Unit-Being*. We are always conscious of *Space-Being* as *not* included in this *Unit-Thing*. It is not whole-being therefore. Yet Royce bravely asserts that "to define the infinite is to define an object!" Can philosophy be wise when she builds her house on such dis-integrations? It is vain surely to hope for help from the concepts of mathematics. No defined concept or conception ever measures Infinity. And, as we see, the mathematicians assume a 'Class' of numbers, and find that one number or part in that class can perfectly and precisely represent that Class, both in the complexity of its structure and in the number of its constituents, and then they assert that the Class in doing so is infinite! Similarly, the philosopher assumes a 'Self' which, in a complete self-consciousness, collects into a 'class' of itself all that it can reflectively know of what it means, and does, and is. In such a case, it is supposed a *part* can be found in that complete Self which will rationally represent the *whole* nature of the Self, and thus affirm infinity of the Self. The *Unit-Self* is assumed to exhaust our consciousness of *Whole-Being*!

But this never includes *all* Classes nor *all* Selves. However such a Class, or Object or System may be able to represent itself 'to all eternity,' the representation never takes itself out

of itself. Such a conception of infinity is hopeless until we can have an assured consciousness that no other possible Class can exist save this One; and even then, we have no true conception of Infinity, seeing that *we* who think that class, say a Self, and its complete self-representations are never conscious of *being* that Self. We are always outside the Chosen Class, Object, or System, or Self, or One, and no conception of Infinity results as a consequence equal to our consciousness of Whole-Being.

But let us suppose that this Self which is a Class by itself, is 'GOD,' and includes all things, and has a part in Himself which can perfectly and rationally represent Himself, but that this Self is not Space, and does not give Space-Being to our consciousness of it. Is this Self *Whole* or only a *Total*? We have a true consciousness in such a case, of God *and* Space, and the one conscious Being is different from the other Being. Both, clearly, may be Totals, and yet not absolute Whole-Being. But if that is so, then *both* such God and such Space are limited and Finite-Beings. That is to say, each remains within its own Class of Unit-Being, although each within itself may be rationally and completely represented by one of its parts endlessly. It never in its infinity becomes *whole*-with the *other* infinite Class.

Therefore without space, as a consciousness, included in the data of what each self-class is, no conception of true Infinity, *i.e.*, whole-Being, is possible. And this is so for the simple reason that without the space-consciousness for all, as for every self-class, every self can have but a consciousness of existential isolation from the other, and therefore an obsession of finite-being which no series of self-representations can overcome. The very consciousness of *re-presentation* forbids any affirmation of infinity for its process. For, in our consciousness, it is *Motion*, and *Form*, and no consciousness of either Motion or Form gives anything but Limitation and Finitude. At bottom, it is a method of infinitising which does not advance beyond the old methods. A series of units running on to Endlessness may give a true consciousness of vastitude indescribable, but Endlessness even of reproduction is not Infinity, for it may be merely Line-endlessness and Mass-endlessness, and as such never more than a *collection*. And a Class, though a Total, is,

after all, but *Unit-Being*, and not *Whole-Being*, as we have said, for we and Space are still outside of its Being by the testimony of our consciousness. Or, generally, if it is objective it is finite, and its "infinite" 'representations' can be nothing else. And every class, self, or other quantitative assumption is objective.

175. We maintain then that it is impossible to convey to any consciousness a true realisation of a genuine *existential* and experiential infinite, unless our consciousness of Space be taken as the basis of it. And this cannot be done unless also the selves-we-are are taken as conscious of *being* space. Homocousness, or homo-ensity of Space and the selves-we-are, constitutes the sole basis for an expression of that Infinite which lies in the consciousness of every one as Whole-Reality. For the true infinite of our consciousness is, fundamentally, the what-we-are asserting its wholeness or common being with Space. We do not create *de novo* a consciousness of Infinity, either by running away and away to endlessness with a numerical series, or by swelling it massively by squaring and cubing, or classing and collecting after the manner of the infinitising materialist, or by evolving perfect representations of an 'object' out of one of its parts. We only *increasingly* realise true infinity to our thought as we *increasingly* realise ourselves beyond that thought. And the more we do so, we are irresistibly driven, in our ultimate thought and consciousness of what-we-are, to realise more and more that space-being which, as what-we-are, gives us a consciousness of Whole-Being, and not merely an inadequate 'Infinity' of relationship, always dependent on artificially assumed 'point-being,' 'objects,' classes, systems, or selves, with which we, ourselves, are never conscious of being in any existential connection at any time.

Hegel rightly perceived that no consciousness of the Infinite is possible on the basis of conceptions of Form, Motion, and Process. These, though put to endless lengths, and apparently boundless bulks, never in the least account for our consciousness of Whole-Being, which is really our consciousness of what is misnamed 'Infinity.' For, as a fact of consciousness, quite indisputable, neither a conception of Motion nor of Rest yields us more than a consciousness of relationship and finitude. The

one is always potential of the other. Motion relates to Rest, which our consciousness tells us is potential in all motions absolutely, just as, likewise, rest relates to motion.

176. But Hegel while scorning the false 'infinity,' of Immen-
sity, erred as far on the other extreme of Intensity. Instead of
following the theological instincts to found 'infinity' on the
immensity of eternity, and on the mathematical non-stop series,
total or fractional, he abandoned everything for his own focalised
Thought, and poised himself upon his motionless Point-Being.
In doing so, he did not escape from finitude. He only viewed
it differently by passing from the one end of the telescope to the
other.

We give his statement of it. He is condemning the Critical
Philosophy for adopting the abstract categories of thought, and
then ranking them as predicates of truth. He says—"But in
using the term thought we must not forget the difference
between finite or discursive thinking and the thinking which is
infinite and rational. The categories, as they meet us *prima*
facie, and in isolation, are finite forms. But truth is always
infinite, and cannot be expressed or presented to consciousness
in finite terms. The phrase *infinite thought* may excite surprise,
if we adhere to the modern conception that thought is always
limited. But it is, speaking rightly, the very essence of thought
to be infinite. ("Nun aber ist in der That das Denken seinem
Wesen nach in sich unendlich.") The nominal explanation of
calling a thing finite is that it has an end, that it exists up to a
certain point only, where it comes into contact with, and is
limited by, its other. The finite therefore subsists in reference
to its other, which is its negation and presents itself as its limit.
Now thought is always in its own sphere, its relations are with
itself, and it is its own object. In having a thought for object, I
am at home with myself. The thinking power, the 'I,' is there-
fore infinite, because, when it thinks, it is in relation to an
object which is itself. Generally speaking, an object means a
something else, a negative confronting me. But in the case
where thought thinks itself, it has an object which is at the same
time no object; in other words, its objectivity is suppressed and
transformed into an idea. Thought, as thought, therefore in its
unmixed nature involves no limits, it is finite only when it

keeps to limited categories, which it believes to be ultimate. Infinite or speculative thought, on the contrary, while it no less defines, does in the very act of limiting and defining make that defect vanish. And so infinity is not, as most frequently happens, to be conceived as abstract away and away for ever and ever, but in the simple manner previously indicated" (*Logic*, 2nd ed., Wallace, p. 62).

We may take this explanation as a very fair specimen of Hegel's view of Infinity. And just as we have seen that the mathematician neither gets a consciousness of *himself* nor of *space* inside the process of his infinite *continuum*, so similarly, Hegel, it is clear, never gets a consciousness of Space inside of, or sublated in, his 'infinite' self. The *motions*, or the thoughts, of the self change, but *the self itself never changes from his finite to his infinite*, although it passes from subject to object, and again from object to subject. The whirl round after itself, a totalised subject-object: a point-self; a number-one-being; never in the slightest gives us the consciousness of infinity, but only of finity in a *new* aspect of the same process. The process, in our consciousness of it, lies completely *apart* from Space-Being. It is therefore a finite process, as distinctly as the 'arithmetical continuum' of the modern mathematician. While Hegel's 'self' is "at home with itself," it is in a 'home' which by some strange jugglery is not in space at all!

Hegel reasons, as he says, in "the simple manner." He first assumes that thought "in its unmixed nature involves no limits." That is to say, Thought is *assumed* as Infinite. "Truth is always infinite," he says boldly, without giving any concrete basis for such a consciousness in himself. Therefore when the self *can* think itself, it is within an infinite: it is at home in the infinite! But this surely is to defy criticism. For the thought of any self is not, and never can be, "unmixed" in its "nature." The psychologist may speak logically of *pure* thought, but experientially no thought can exist apart from feeling, or feeling apart from willing. Experience is not a thing of couplings and contacts but of life and marrow. Its growth is whole. One might imagine Absolute Thought to be 'pure,' but if a self cannot subsume space within itself, how can it give us a consciousness of its infinity?

Moreover, all thought is motion. Thought is inconceivable

otherwise. But motion itself is inconceivable without space. Therefore, it brings us no nearer to a conception of an Infinite by postulating Thought as infinite to start with. Both Thought and Self are always seen as 'objects' moving about in an immensity of space which blankly refuses to be sublated by either the processes of such a Thought or of such a Self. Both 'objects' are, indeed, 'pure' creatures of the logical process. And the process of the mathematician and of the Hegelian philosophy appears to us to be different only in that, in the former, we conceive a 'Self' engaged in a straight-line race towards a goal he never reaches, whereas the latter races around his Self as centre-pivot with no hope of completing his circle, seeing that he never discovers its centre. What is perfectly plain is that neither ever rises above the conditions of finity given necessarily in the assumption, mathematically, of a *finite given quantity*, and, philosophically, or logically, of a *finite given Self*. Contrary to Hegel's assertion that "Thought has no limits" as Thought, thought cannot be conceived as anything else than limited until it is brought under the only category that can yield a consciousness of infinity, not only for its own motions but also for the being who thinks thought. And as Space alone yields this category by which we conceive either 'man,' nature, or 'God' as infinite, and as Hegel never brings his Thought within a category that yields a consciousness of *real* infinity for anything, choosing to construct everything in his imagination, we must humbly confess our inability to accept his philosophy of the Infinite on the basis he has chosen for his reasoning. Were we reduced to the necessity of interpreting "God" through the media of the "infinity" of philosophy and mathematics, no 'God' would be possible to us.

We rather dare to say that a candid and impartial consideration of this question of finite *and* infinite would show that the difficulty of welding them into Wholeness, in our thought of them, springs from the very limitations in thought which Hegel denies. It runs through the entire vast field of modern reasoning. As we have tried to explain, the 'unit' of arithmetic, the Euclidean 'point' of geometry, the 'subject' of philosophy, the 'ion' of science, the 'life' of biology, the 'soul' of religion and the 'God' of theology, are all the fictitious creatures of Thought which contracts itself *out* of Space, as to

data, and seeks for its ultimates *apart* from the space-consciousness. *Each is posited as if absolutely unconditioned by space.* Consequently, each has no place within our experience. Whoever met, out of fairy land, an arithmetical 'unit,' a mathematical 'point,' a scientific 'ion,' the thing called 'life,' the 'soul,' or the 'God' of our theologies, or the 'object' and 'subject' of philosophy? They are conceptual limitations, without exception, of these *motions* of what-we-are which we name Thought, and which are actually so limited that they have been conceived as absolutely independent of that Space without which they could not be! It is surely time to know that until we can conceive what-we-are to be infinite neither can we conceive Thought to be so. For Thought is Being's motion, in what-we-are, and in all that Is; and the ultimate consciousness of both merge absolutely in a simple Space-Consciousness. If we must conceive Being at all, it must be conceived whole as Space. And in this conception, wide-open as our consciousness of Being, all the host of point-to-point 'continuums,' 'ions,' 'selves,' 'subjects,' 'objects,' and arithmetical 'units,' give up their fanciful isolations, and merge in Being's motions, infinite always in Space-Infinity: or more truly, Whole-Being.

Unity.

177. What we have said in the foregoing chapters regarding Unit-Being and Unity of Being, may be taken as furnishing sufficient reason why we judge such an attribute as impossible to Whole-God-Being. But as an instance of how philosophy creates such conceptions as existential isolations, we may take another example from Hegel. He has detailed an account of the creation of the 'One.' He tells us that out of Being and Nothing, which are the *same*, something Becomes, and from the movements of this Becoming there dawns a new thing which he calls Being-for-self. This Being-for-self "as reference to itself, is immediacy, and as reference of the negative to itself is a self-subsistent, the ONE. This unit being without distinction in itself, thus excludes the other from itself" (*Logic*, Wallace, p. 179).

The severe artificiality of this account of the One is apparent on the surface of it. For however we may permit our

thoughts to focus upon a 'being-for-self,' which is to be regarded as "self-subsistent," it may be safely said that no person ever is conscious of such a being. No imagination, force of fancy, or any power of the human mind can formulate in the understanding a "being" apart from the consciousness of space. To counter this statement it might be said that Hegel includes space *in* his Being-Nothing, which are the All to him. But, unfortunately, he scorns the *reality* of this Being-Nothing and stamps it as abstract, and as an actual contemptible scaffolding for his *real* building, if it be even so much as that. Besides, it does not appear necessary to formulate a "being-for-self" at all, when the conception is just as clearly given in the "being-nothing" at the start. Our consciousness of space being unaccounted for in this abstract "being-nothing," we perforce have it all through *pari passu* with our conception of his "being-nothing," and cannot rid ourselves of it. And despite our every effort to regard "being-nothing" as *all*, we cannot subsume space, the Real, *under* the "being-nothing" which is Abstract, and so we are compelled to dualise the "being-nothing" on the one hand, and Space on the other! We have, in short, this "being-nothing" intellectualised as an *isolated* conception with which space has nothing to do, and *thereby* it is objective, and One! In the same way, when we speak of the Universe as *all*, we objectify the Universe, and regard *it* as One! In short, when space is not included in our judgment of what-is, our consciousness of what-is *must* be a consciousness of unit-being. When it is included, our consciousness of what-is must be of whole-Being, with unit-being sublated.

For the same reason which we have given, this "being-nothing" cannot be held as "self-subsistent," as Hegel declares, for it is *conditioned* in its very visualisation, as *an* existent, in that space in which it must exist. And if it is so conditioned, how can it be said to "subsist" *of itself*? Our consciousness refuses to separate it for a moment from space, even though it be but an abstraction of the mind. *Every* element which composes the notion of Being in our consciousness is based in the space-consciousness, first and foremost. It is impossible therefore for this "One" to be "immediate." It is mediated through the space-consciousness, though it is understood as having nothing to do with space! Lastly, the idea is inconceivable that

such a "being" should be able to "exclude the other from itself." For the 'other' must always be, in the last analysis, Space, and to exclude this 'other' from itself is identical with an exclusion of self from self!

Is it necessary to call attention to the unsound system of reasoning which tends to *Finality* and what is called *Unification*? This is the process which is ever before us in such systems that give us the 'point,' the 'ion,' and the 'life' for the Sciences; the 'subject-object,' and 'being-nothing' for Philosophy; and the 'soul' and 'God-Person' for Theology. Each is construed and run into a cone-vertex of thought, or traced more and more contractedly into an infinitesimal pivot-point which shuts out all vision, and puts the human mind into a *cul de sac*. There are advantages, no doubt, in such a course, but for absolute God-Truth it is ruinous. They are all mere conceptions, created by our judgment, and no further real or true than judgment can make them. Not one of them but is already perishing under change.

A system of thought based on the consciousness of space has a great advantage in that it neither leads to *finality* nor to *unification* (terms which imply 'end-ness' and "one-ness"), but to Wholeness. The 'Absolute Notion' of Hegel, for example, is a receding perspective of endless contractility. The mind constricts its vision to a cone-vertex or to a pivot-point on which the All of existence is believed to rest like a ball on a table. With the consciousness of space as our basis all this is reversed. Mind-vision, like eye-vision, looks as from the standpoint of the cone-vertex towards the cone-base, in infinitely expanding 'extensity' which widens with space-being to its utmost until our own space-being becomes coincident with All-Being. Such a system does not therefore tend to isolate one department of thought from all others; Theology from Science; Science from Philosophy; or Philosophy from both; but has a constant and natural affinity with all knowledge, and with every element which in future may be included in its sphere. The tendency is not towards an Absolute 'One,' or *Thing*, but towards an Absolute Whole which cannot be determined save as we determine space-absolute, *i.e.* without any consciousness of parts.

Value, or Worth.

178. The consciousness of Space, therefore, alone can give a consciousness of 'Infinity' in complete agreement with all our experience. For our experience is that a consciousness of Infinity or whole-Being is a *necessity* to us. It is not merely a curiosity for the Boundless and the Eternal. *Our experience of the VALUE or worth of what-we-are compels us towards a consciousness of Infinity.* For it is a consciously whole Value which what-we-are puts upon itself, and in this experience it proves its identity with Space-Value.

But no conception of unit-being ever yields a consciousness of absolute value, and it is this fact which degrades the conception of 'God' when viewed as one-Being and not Whole.

For if what-we-are had an absolute verge, or dividing line, which isolated it in being from all other beings in the universe, and even from that universe itself, that dividing-line or verge would be found expressing itself in a consciousness of limited value or worth for what-we-are. Consciousness of limited being could not create a consciousness of unlimited worth. Consciousness of *relative* being could not give us a consciousness of *absolute* value. For the values of the *other* relatives have to be included in an absolute value. No single Self, therefore, could possibly assume an absolute value for itself: *i.e.* a Whole-Value without any part-consciousness.

But this is just what what-we-are does, and our experience always confirms it as most natural to do so. *The Value of which what-we-are is conscious for itself has no limit in our consciousness of what-we-are, and that value also exactly balances all and every value that can be put upon the "Not-Self," or the Absolute Being.* Our judgment of the value of what-we-are is based on an existential judgment of What-Is.

For example, the world as compared with what-we-are, is valued at very little. Nay, many worlds are as nothing. A universe of worlds would be set aside by what-we-are if they were offered in exchange. And so, universally, the Total of the content of the Universe, or of Nature, would be felt, in the consciousness of what-we-are, to be unequal in Value to that value of which we are all conscious.

For this Self-valuation is an infinite or whole-value, and

balances with *that* value which the All gives to our consciousness of it. Or, to put it the other way, the consciousness in what-we-are of being-value is identical with the consciousness in what-we-are of the value of the All. This is the answer which fundamentally every 'Self' gives to the question, "What shall a man give in exchange for his life, or 'soul'?" Whole-Being is thus whole-value, subsuming all conceptions of value.

But clearly, the value attachable to our consciousness of the Whole or the All is the value which is identical with that which is attachable only to Space. For Space is our fullest content of the consciousness of the All. Now, if we remember that our ultimate consciousness of what-we-are, which we identify with 'living soul,' is one of space, and that our consciousness of the All, Space, the Everywhere-Being, is the same consciousness which is formulated in our conception of 'God,' it should not be difficult to see that the absolute value which the 'Self' puts upon itself is due to the fact that it is really consciously whole in *being* with Absolute Being, and cannot have any other than an absolute value for itself. That is to say, *the Value of what-we-are is identical with the value of Space*. The consciousness of the Infinite or whole *Reality* yields the only consciousness also of the Infinite or whole *Value*. Or, Fact and Value, on the basis of the space-consciousness, are identical. It is only as "relatives" or "dualities" that difference of values can be predicated of either.

Let us also at this point remember that the value of which the 'Self'-we-are is conscious includes '*personal*' Value, and one in which all other values of life, perfection, etc., are included. And as no conceivable value eclipses the 'Self'-Value, which is always equal to, and identical with the All-Value, it follows that the value which we must give to the All, must be one inclusive of the 'personality' of the Self. Both (if we must so characterise them for purposes of reasoning) can only possess *personal*-value, or that value which we predicate for the space-self we are. Also, if we substitute *Being* for *All*, it will be impossible to contemplate Being otherwise than as absolutely full instead of absolutely empty. The Self is unable to find a higher value than in *Be*-ing. "Our ultimate standard of worth is an ideal of personal worth" (T. H. Green's *Proleg. to Ethics*, p. 193),

and this shows us the *absolute* weight of worth which is permanently resident in the term *Is*: what-we-are.

The Good.

179. Therefore, *the infinite value set upon the 'self' by itself coincides also with our consciousness of the Infinitely Good.* And only out of this consciousness of 'self'-value can this consciousness of infinite or whole-Good arise. The ultimate judgment upon the 'Self' as Good or *worth*, is identical with the ultimate judgment of the Absolute Good. That is to say, it is impossible for us to have a more ultimate judgment of the Absolutely Good than we possess for ourselves, and, as we build our *conception* of an Absolutely Good 'God' out of this consciousness, it is evident that we do so because the *being* we are is identical as space-being with whole-Being. Otherwise it would be impossible for us to have such a conception. For we cannot form any judgment of any being independently of the only being which we are and experience.

Kant fixed the conception of value or worth in his doctrine of 'Good-will.' And in doing so, he narrowed Value to the limits of *process* of Being. Now, not even from the 'good-will' of God could we obtain a true consciousness of whole-Value. *For we cannot conceive 'Will' without also conceiving change.* To say 'good' of will is to presuppose 'bad' as possible in such will. Its value is thus merely relative, and inapplicable to Deity. For we should always demand, if 'God' had such a Will, what then determines *His* will to be 'good' and not 'bad'? And, how does Evil Will arise?

It is clearly our consciousness of Being, and not of any characteristic of Being, which satisfies our consciousness of Absolute or Whole Good. No consciousness of process, will, change, motion, or force, etc., ever carries in it the consciousness of self-subsistent whole-Good. In order to obtain this consciousness, we must fall back upon our consciousness of what-we-are as Space-being, and, in our consciousness of Space-being, 'good' and 'evil' are transcended as relatives. In our consciousness of Space no affirmation of either 'good' or 'evil' obtrudes. We have solely the affirmation of Absolute Beatitude in the affirmation of *Is*: *Being*.

The consciousness of space-being and our consciousness of its whole-worth, or infinite value, is therefore the foundation of every Ethic. Every standard of Perfection of Being, or Conduct, must conform ultimately to this consciousness of Space-Goodness. For no judgment of man concerning perfection can transcend it. Every worth or Good in Nature, as well as every Good in man or in 'God,' as we are able to think these concepts, is relative and secondary to this absolute Good of Space. And as we know Good *and* Evil as relatives, it follows that the consciousness of this Absolute Value, or Good, is *more* than what we can *conceive* as Good. It is the absolute basis upon which, and with reference to which, our finite and relative conceptions of Good *and* Evil are formed. An absolute Good cannot be compared, for example, with an absolute Evil, in this sense, for this would mean that we might have two absolutes. Therefore, *the Good of Being is beyond characterisation as either Good or Evil, even as Space is.* It is only conceivable as Absolute Beatitude. No fault can be found in the Universe because no fault can be found in its Ultimate Being, *i.e.* Space. All 'relationship' lies far below this level of Being, and consequently, all conceptions also of Good *and* Evil, Sin *and* Righteousness. This is the consciousness of Being in which such ethical concepts are sublated and disappear.

It is also this consciousness of Being that determines what the absolute Ought in Life and Character really means. There lies in the being of everything, an absolute standard of Value for itself, which consciously or unconsciously fixes the varying ideals of character and conduct as through the evolution of the ages that standard dawns upon the discerning minds of all. And that standard necessarily lies in the Absolute Being, the Space-Being, or IS. To a man, certainly, there can never be a higher conception of Goodness than is given in Being itself, as we have just shown in the Value he gives it. *To Be, sums up and swallows up our every conception of Good.* Conversely every conception other than this one must be, by comparison, more or less definable ethically as 'Evil.' *There is truly no good but whole-Good.*

The supreme value therefore being one identical with supreme-being, or our supreme consciousness of being, the self-we-are, or Space-Being, it follows that our consciousness of

the greatest 'Evil' will always refer itself to this standard of Good. The abstraction, or withdrawal of Being, or what amounts in our consciousness to an abstraction of Being, that is DEATH, will consequently always seem to us as the greatest Evil. Hell, Devil, Satan, Wrath of God, are all terms which fundamentally denote deprivation of Being. For life denoting existence is construed as deprivation of being when it passes through the experience of death. But as there is always in man a consciousness of space-existence, or existence-absolute, he is never permitted to conceive the death of the body here as final, and so he projects his consciousness of evil in this world into the world 'beyond.' "*Death eternal*" therefore is his supreme conception of Evil. At bottom, it is a consciousness negatively expressed of how supremely *valuable* Being is, and how awful anything approaching to deprivation of it would mean. And from this conception it is a natural deduction that as long as men do not conceive their being to be identical with Space-Being, this fear must abide as a power over them. When we realise that the consciousness of our being space, carries in it the ultimate consciousness of deathlessness, as well as of absolute perfection, seeing that *only in the space-consciousness is the sinless, deathless consciousness possible*, all fear of absolute annihilation, and of eternal continuance of evil, will vanish. For we can conceive change, decay, death, as overwhelming all things, but we cannot conceive this of Space. Space does not die, nor can be conceived as possible of death, dissolution, or change. So likewise Space is the absolutely *Sinless* realm. And it is this consciousness of absolute purity of Space that always determines, at bottom, our consciousness of the absolute rectitude of what we call Nature. For Space is the ultimate of Nature-Being. When space-being is not included in our judgments of Nature, nature falls under the same baneful relativities of 'good' and 'evil' as man himself, and it becomes then impossible to predicate absolute rectitude of anything.

Theology having been, hitherto, based upon the objectified 'God,' and not upon the consciousness of 'God' given us through Space-Being, every consciousness in man regarding his relation to his God has, as a consequence, been overshadowed and finitised. God is conceived as One, and man as quite an Other one. God is localised as a resident in some far-off realm, as a

King or Judge, or Law-giver; and deemed to be in perpetual strife re-adjusting all that His creatures are or have been perpetually putting wrong. Relationship also is never perfect between them, because the Being of Him and them is never conceived as identical. Show men that, according to the deepest testimony of their consciousness of themselves, they have common Being with all that Is, and the conception of an absolute relationship, perfect and indisruptible, arising out of that testimony, must follow. This result, however, can only be attained by an interpretation of both the Beings of 'God' and Man through the Space-consciousness. The objectified 'God' of Theology will then pass from our consciousness, and the true 'God' will then be seen to be *the nearest* of all to us, to be far from the function of judgment, for Space does not judge, and to be *all* that Space Is, Almighty, Infinite, Real, True, and Good absolutely. And we hope to be able to show below that the unique consciousness of Jesus moves upon this basis, and alone explains his unique conception of Personality, 'human' and 'divine,' and every predicate which He employs with regard to both.

Substance.

180. In such a view, it will be also perfectly rational now to bring into our categories those of 'Substance' and 'Cause' which have been slowly eliminated lately from thinking minds. To us this fact is only another proof of the tremendous force that resides in the Space-Consciousness when in order to realise itself in the human thought, it must necessarily thrust out of the human intellect every category which seems to oppose it. This is freely acknowledged by thinkers who are compelled by their fundamental postulates to renounce 'Substance' and 'Cause' from their data. "So strong is the sense of the reality of consciousness, and so persistent the influence of the ghost-theory in determining the way in which its reality shall be conceived, that in every age some of the greatest philosophers have striven to establish or re-establish the position that consciousness, thought, or the Ego is a substance" (*Metaphysics of Nature*, Prof. Carveth-Read, p. 219).

That is to say, What-we-are seems the most substance-full

consciousness we possess, and if substance is to be found anywhere it ought to be What-we-are. But we cannot have a consciousness of any quality or quantity in What-we-are in order to *conceive* it as Substance, and hence the difficulty of affixing the category of substance to What-we-are. "When we speak of *substance*," says Prof. W. Wallace (*Kant*, p. 175), "*we mean only what persists or abides in time, and we contrast the permanent with the changes of its phases.*" But the substance is not a separate thing over and above its modes or manifestations. It is simply that change or alteration cannot be understood except in reference to something permanent. It is easy then to say that substance is a fiction of thought: Kant's reply to that charge is, that to treat successive sensations as having one source common to them (what we must constantly do in our experience), implies, as a ground of its possibility, an identity or persistency in the consciousness which serves as the common vehicle of the successive feelings. *Unless thought supplied this persistent, permanent background*, it would be impossible for us to realise the relations in time known as succession and simultaneity" (italics ours).

Here 'sensations' are traced to a 'common source,' and this implies an 'identity or persistency in the consciousness,' and our Thought is the creator of this 'identity'! We have no doubt about the 'persistency' in our consciousness, but we have never a consciousness of our Thought as *creating* or supplying anything. Thought, as motion, is itself supplied and created. Our consciousness of this 'persistency' lies far deeper than Thought, and is only found in our consciousness of Space-Being.

181. As we have seen (§ 106), Quality is supposed to reveal Quantity, and Quantity is believed to rest upon the deeper category of Substance, taking *Substance* to have the content which Spinoza *assumed* for it. Now, no *quality*, "mode, or manifestation," ever gives a consciousness of substance for *itself*, and consequently it never leads us to an actual substance. What we usually do is *to assume* that such and such a quality, mode, or manifestation, is *associated* with such and such a substance, and that this substance really exists. It is pure supposition. The quality, etc., never connects itself with the real Substance. As

soon as we test the quality, and compel it to yield up the Substance which it pretends to reveal, it immediately disappears. No 'object' is left; and then it is said, "It has ceased to be." In reality, we have then got to the true basis of the 'Object's' Is-ness. Something still Is, although the quality, mode, or manifestation has failed to remain with it. And to *know* this Something, it was expedient that the quality should 'go away.' If we were just to the facts of this consciousness, we should realise that the quality, etc., in going away, was, *ipso facto*, revealing its real Substance, viz., Space-Being. There is indeed an absolute necessity that all qualities and quantities should go away, or vanish, if Reality, Substance, is to stand forth clear in our consciousness of it. That which we-are is never so consciously all that we mean by *Reality, Substance, or Being*, as when it is impossible for us to put a finger or a thought upon one of its 'qualities.' And it is just here where we find the reason for our consciousness of the indestructibleness of Substance, even when all its qualities are 'taken away.' What-it-is, is really Space-Substance; what-we-are. And as a consequence we can no more conceive our own annihilation than of anything that exists. We are compelled to consider space-being as *ultimate*, or rather, *whole*-substance, of which all other objective 'substances' are indicatives.

When, therefore, it is said, "there is no existence without qualities, and, equally, there are no qualities without a substance to which they are referred" (Prof. Pringle-Pattison's *Scottish Philosophy*, p. 171), it is not always evident that the logical 'existence' referred to here *must* be Space-Being. For it is admitted that an existing substance may part with all its qualities, and in that case, Space-Being is its true Being. For this deforces all negation. And, universally, as *all* substances may part with their qualities, *i.e.* as 'heaven and earth may pass away,' it follows that Space-Being, which would alone remain, is the sole possible consciousness we can have of what is Real, and that alone which is Real below all which we conceive as Quality and Quantity. It also means that ^{all} the ~~vast sum~~ of Qualities and Quantities, totalised in the terms 'heaven and earth,' are the true 'Qualities' of Space-Being. Consequently, the consciousness we all have of the reality of any 'substance,' is due to the

fact that such 'substance' is fundamentally Space-Being, the only source of our consciousness of Reality.

If then we take Substance as a term which denotes *That* which alone affirms itself to Be, and out of which all that *Is* arises, its clearer meaning will be best stated as Space-Being.

The following extract from Lotze's *Metaphysic*, p. 76 (Bosanquet's Trans.), will also show that even in the conception of *Substance* the human mind has been unable to think differently of it and space. He says, "According to a very common usage the name 'Substance' was employed to indicate a rigid real nucleus, which was taken, as a self-evident truth, to possess the stability of Reality—a stability which could not be admitted as belonging to the things that change and differ from each other without special justification being demanded of its possibility. From such nuclei the Reality was supposed to spread itself over the different properties by which one thing distinguishes itself from another. It was thus by its means, as if it was a coagulative agent, which served to set what was in itself the unstable fluid of the qualitative content, that this content was supposed to acquire the form and steadfastness that belong to the Thing. . . . It was by means of a substance empty in itself that Reality, with its fixedness in the course of changes, was supposed to be lent to the determinate content."

Here, the expression "substance empty in itself," is simply the vain endeavour of the human imagination to conceive *something* as *nothing*, and is only another proof for our contention that *every consciousness of what is Ultimate is a space-consciousness, and that necessarily this space-consciousness is the Ultimate of all ultimatum, and is therefore the Absolute consciousness.*

There is indeed a consciousness in all men of something for which the term *Substance*, as meaning a content of everlasting stability and permanence, is but a weak interpreter. And while we freely render a deep homage of respect to such scientific Ultimates of Being as Ether, Vortex Rings (if they still survive), Absolute Fluid, Vital Impulse, and such like, we must decidedly refuse to believe that any conception of *Substance* will ever be more fully or more perfectly affirmed to human reason and faith than by that which is stated in our consciousness of What-we-are,—a consciousness which, we must

always repeat, is simply one of Space-Being. And in this consciousness, it is evident (what Spinoza failed to reach, and for which he was decried as Atheist) that the term *Substance* and the term *Personality*, have, so far, an identical content in the same consciousness. That they are *not* absolutely identical, and that our consciousness of space-being transcends both personality and impersonality, is of course bound up in our argument.

There is no question whatever that until we base all reasoning upon our space-consciousness, the category of *Substance* will be a scientifically impossible one. Berkeley insisted that we cannot rationally speak of the *substance of Matter*, but Kant also showed that it was just as irrational to speak of the *substance of mind*, and it is only when we stand upon the Space-basis which sublates the categories of both 'Matter' and 'Mind,' that we can discern how true is this world-old consciousness of substance and how much both philosophy and science omit when they discard it.

It is true that the 'self'-we-are absolutely refuses to be put under the category of 'substance,' as it is usually intellectualised. And the reason is that whenever we permit that category to enter or dominate our judgment of what-we-are, we are at once confronted with a consciousness of surface, solidity, materiality, and so of limitation. But this is contrary to our deepest consciousness of what-we-are, and unreality is stamped upon such a 'substance.' It conveys the meaning of our being an "unsubstantial pageant," and under the menace of change and evanescence like all other concepts of thought. It conveys no *permanence* of our being. This conception of self is imperilled by a negation which it cannot withstand, and there can be no true conception of what our being substance means until it is based upon that consciousness which no negation can assault, viz., the consciousness of space. As soon as we realise our space-being, and that affirmation in the space-consciousness which negates all negation absolutely, its affirmation against all negation of our being becomes conscious to us, and we then discern where we obtain that strong and persistent determination to affirm reality of ourselves under the most adamant category which seems available to us. For *Substantia*, or Being, seems a conception so impregnable and invulnerable

to all invading influences of change as to tempt the 'self' to found itself upon it as on eternal rock. But what really is the rock-consciousness is that one of space which gives to this *Substantia* its only assurance of absolute reality, and so determines it by itself. The consciousness of space becomes then the *absolute* one of substance, and in that consciousness of space we have at the same time a true consciousness of *space and substance as an identical consciousness*. No conception of *solidity* can approach in strength the consciousness we have of the substantiality of space. The 'self,' in short, realises itself as eternal permanence. And even our consciousness of "God" in the self ascends no higher. Space thus becomes both a true consciousness of Substance and a genuine wide-open conception of knowledge. The lowest concept of substantiality is sublated under the highest one of Space.

Cause.

182. In the case of Cause, when a thing is, and it can be shown that *all* else that exists holds the condition of its being, or existence, because of the existence of that thing, then that thing must be the only thinkable cause of the existence of that all. Now, Space Is; it is the only 'thing' we can conceive as existence-absolute, and all else is conditioned by it, and is *a priori* conditioned. Therefore space is the only thinkable cause of all that exists.

For it is impossible to conceive a cause, either personal or impersonal, to exist previous to, or independent of, space. No conception of any being as causing anything can be postulated in our consciousness until we have first postulated space-being as the necessary condition, or "presupposition," of that being's existence. Besides, *Cause* as a concept, connotes Power and Motion, but these are impossible concepts in consciousness until Space be first posited as *their* condition of being and acting. Therefore no cause is thinkable till a consciousness of space is pre-supposed for its being and action. 'Things' *do* exist. We are conscious that they have not caused themselves. *They are not self-determined*. They must have been determined by an Other. *And Space is the one and only Reality which is conceivably Un-Caused*. Therefore

it is impossible to think of any genuine Cause unless we think it to be Space. Space thus fulfils our consciousness of Cause Absolute, or Whole-Cause, pure from any conceivable relatedness to a separate *Effect*.

Hume's difficulty in finding a true nexus for Cause *and* Effect receives its solution in this connection. In thinking any thing, every concept seems to stand out in our minds as if *distinct and single in itself* from all other things or concepts. For example, we think the concepts Man, World, God, Tree, House, Matter, and readily assume the illusion that in *reality*, as well as in *thinking*, each is verily distinct and separate, absolutely, from the other. This illusion runs through the long list of dual and so-called relative concepts, such as Absolute and Relative, Cause and Effect, One and Many. *The illusion is of course due to our thinking space as absolutely apart from every concept when we think it.* We do not include space in our *data* of consciousness when we include in it these concepts. We turn our 'blind spot' to space and only see the concept *by itself*. In our judgment of the object the space-datum is absent. Hence each concept seems absolutely fixed and divided from the other; standing "over against" it, with no possible connection between the two save that the one seems always present with the existence of the other. We cannot bridge the distance between them, and there is always the *third* thing, our 'Self,' which is just as far apart from both. Isolation is thus the only conclusion possible, for no nexus seems to exist in which to sublate them as 'one.'

Hume, we think, could not find a nexus between *Cause* and *Effect* because he conceived each of these categories as independent of, and apart from space. The very consciousness of space which made their division possible to his thought, he ignored as of no value to his problem. But this is the crux of the whole matter. To leave out space in the problem is to stultify our conclusion with regard to truth. It is the inclusion or exclusion of space, as a factor in our thinking of anything, that determines respectively, absolute identity or absolute discreteness in our conceptions of reality. Without space in our thinking, and as a datum of judgment, all is abstract fancy. Nothing thought can be thought as real apart from the space-consciousness. Therefore to think apart from it is to weave logical or thought-

things which have no reality corresponding to them. The 'unity beyond the difference' of any two 'relatives,' is not some imaginary 'Being,' 'universal,' or Spinozistic 'substance,' but simply Space, the Is-Being, if we dare to call it so, and it is never 'beyond' anything in any sense, but fundamentally *is* them, seeing they cannot *be* without it.

Therefore, there is always Cause beyond the 'relative' which is termed 'Cause.' And that Cause is Space-Being, the only thinkable Cause of any reality. In this Cause there are no relatives, but only Whole-Reality. For every 'relative' finds its relativity abolished in the identifying consciousness of Space. Actually, the 'cause' which is held to be relative to 'effect' is itself an effect. This is proved by the fact that we cannot think a 'cause' that has not itself been caused. For we can always find it possible to ask of even 'God,' Who caused Him? And so long as 'God' is conceived as Personal and One, and not Himself Space-Being, this is a true possibility. But with Space-Being conceived as Cause, all such possibility is impossible. We cannot ask, Who caused Space? For such a question has necessarily to postulate space for the cause of space, and thus it is impossible to escape from the space-consciousness. Space *must* be considered as Whole-Cause.

The categories of *Substance* and *Cause*, therefore, when filled with the content of space-being, are at home in our consciousness of what-we-are, and also in all that we realise as 'God' and 'Nature.' They likewise justify the consciousness of the ages in maintaining them as not meaningless, and vindicate the *Weltbewusstsein* which brought them forth, as qualifying both 'Matter' and 'Mind.'

A consideration of such categories, all tending more or less to a consciousness of Unity for each, shows them to be harmonised only and wholly in the Space-Consciousness. Not one of Kant's famous categories, as has been said above, has the faintest consciousness of Wholeness accompanying it. They are all mentally figured to us as *units*, each for itself, and in no wise existentially Whole, but only as possessing a capacity of being totalled together. And Hegel merely effected this Totalising in his one great category of the "Notion." And as we have seen, Unity as a category is hopelessly defective in interpreting our consciousness of God, or of Whole-Being, in

which category alone we possess a true interpreter of *Whole-Harmony*. And this leads us now to a consideration of Whole-Being as Whole-Beauty: "The Glory of God-Being."

The Beautiful.

183. Truth of Nature is, fundamentally, Truth of Space. Form and Colour, so necessary to the interpretation of Nature's truth, pass away with the heavens and the earth, but Space abideth forever. Space is Whole-Truth fulfilling itself through the mediating forms and colours of the heavens and the earth. All Form, again, is reducible to Point-form, lines and surfaces being constructed out of points, the structure of the 'point' itself being due to the capacity of contractility in our point-and-spread consciousness, and such point again having solely a space-content.

184. The '*point*,' because it is of all forms the least filled with a content of Whole-Being, carries in itself an inferior content of beauty, by the fact that it represents pure isolation, and refers itself only to itself. The *circle*, when considered as a point, has a similar content. And it is this content which renders the circle less beautiful than a perfectly straight line, and far less beautiful than a curved line. Neither the straight nor the curved line have such a consciousness of closed, isolated, rigid being, as either the 'point' or the 'circle-point.' For they always represent possible expansion, freedom, unfinished purpose, and something not yet realised. The point and point-circle, leave nothing to infinity. All is conceived as realised and done with, forever. Form no more goes forth on its everlasting way, but remains fixed, hard, and eternally obdurate, representing Being without feeling, without need of anything or anyone, and without any expectation of kindred being from without, or begotten being from within. It is also without response, and being perfect in itself, remains silent to all questions, and returns no sympathy. When it is *personified* in our consciousness, it may be the nucleus of all our deities, and finally become the *Cosmos* of the Greeks; the "*I Am*" of Moses; or the Pan-Being who can drive all men mad with his cry. It really has no existence save as a creation of the point-

and-spread consciousness; the creator of all our unit-objects; for Nature never owns it as *only* such a point-form. If she creates such a point-form, she clothes it in sympathetic, instructive light, and we call it 'star,' or she fills it with life and love, and we name it the 'eye.' The isolated unit-being, perfectly itself and no other being, which modern philosophy has styled 'self,' 'God,' 'Nature,' has no existence except in the thought of man which has cast forth from his judgment of Being the great consciousness of Space. In our conception of such 'self,' 'God,' and 'Nature,' there is never a consciousness of colour in them, and less of life. And neither is there a consciousness of motion. They are truly Point-beings; Form-dead.

Time and Change enter our consciousness with the content of colour. Pure point-form does not change or grow old. Colour always gives a consciousness both of elapsing time and change. We are perfectly certain of returning to a point-being, and finding it conceptually unchanged, but we never have this certainty with a coloured point. As formed it is fixed, but as coloured it is under the menace of time. But as coloured it gives also a sense of beauty greater than we obtain from mere form. For colour in its very consciousness of variation finds fuller response in ourselves, as everchanging in motions of feeling, thinking, and conation. We are therefore more in harmony with it. And even when all colour is subsumed in white light, this harmony is deepened, because then the subsumed colour answers to our subsumed feeling, thinking, and conation, in one consciousness of ourselves. And in this way we come to realise that both Form and Colour are mediates of what we term the Beautiful, only as and when such mediates answer to the consciousness which we have of what-we-are.

Perhaps it is not necessary to allude to Ruskin's contention that truth of Form is greater than truth of Colour (*Mod. Painters*, Part ii. chap. v.). His judgment was based on Locke's arbitrary division of the qualities of a body into primary and secondary. Bulk, figure, number, situation, motion, and rest, were primary because they were of the essence of the body, and without which it could not *be*, and all its other qualities were only 'powers,' or secondary characteristics, which apparently

the body could exist without. Colour therefore, in Ruskin's judgment, sank to second rank. But we have seen that neither Form nor Colour, nor any quality whatsoever, is essential to our ultimate consciousness of what-is, and, moreover, we are not here trenching upon Ruskin's particular field of Art Criticism. We are discussing Whole-Harmony, Glory Absolute, of which such Art is itself but a special branch.

All Art, as we understand that term, confines itself to the limited. Thought and feeling are restricted to the possibilities of Form and Colour. Nature and human nature, for art purposes, have no other bounds. We speak, of course, with reference to the Architect, the Sculptor, and the Painter. The Poet, and the Musician, have their peculiar forms and colours also, but the plane of their work is on a loftier altitude. Every known Art, indeed, seeks to interpret Reality in its Beauty, and if we include Man in the term 'Nature,' then all Art will be great and greater as it interprets not merely the forms and colours of the heavens and the earth, but also the deeper consciousness of What-man-is. And this interpretation has no bounds save as we can conceive Space to have bounds. For 'Nature,' in our *ultimate* consciousness of its content, is Space-Being.

Now, just as the Point-being, or Form, with its derivative line and surface; and all Colour with its variations between the dark and the illimitably bright, are conditioned in Space, and are inconceivable except as ultimately Space-being, so all Art is ultimately conditioned by the right interpretation of Space. Any Form and any Colour arrangement must ultimately take into account the paramount fact of Space. The Art will be 'bad' just in proportion to the 'bad' Space involved in such art. For it is always the Space-Consciousness which rules both Form and Colour, however they may be treated. And as the Artist himself is, at bottom, Space-being, the fullest expression of his art will hang upon the identifying of his own being, or 'soul,' with Space of universal Nature. This fact is often heard in the remark of criticism, "He puts a great deal of himself into his art." Every one instinctively feels that what is *presented* in true art is not merely delicate appearances, forms and colours, but the artist's spirit, and this will always be the test of art that can be approved by the highest standards.

185. The highest function of Art, therefore, is not merely to interpret Body, or the Objective, through Form and Colour, but the 'spirit' of Man along with, and through the consciousness of Space-Being. All line-and-colour work, whether it is mediated through stone or pigment, has this ideal as its fundamental potentiality. And it is for this reason that we find all Art constantly converging instinctively upon the Space-Ideal through a gradation which, beginning with Architecture, passes to Sculpture, then Painting, Poetry, and Music, the last being the supreme effort to preserve art within the limitations of Form before it completely passes outside of all Form whatsoever, and enters formless ecstasy, and the deep existential communion of space-being with Space-being; or where the 'particular' is subsumed in Whole-Being. All harmony of thought and feeling reach, then, the ultimate Whole-Harmony, and Beauty is freed from the limitations of all forms and colours absolutely.

Ruskin himself has pointed out this independence of art in its highest impressions upon the human spirit. For although in the great bulk of his art-criticism he confines himself to the objective as an ultimate reference, he naturally surpasses it when he touches upon space. He shows that we can have a consciousness of Beauty, *independent of any object*, which lies neither in Form nor Colour, nor *in even* Light itself, but only in Space. After descanting on the "effects of calm and luminous distance," on the mind of the spectator, as perhaps "*the most singular and memorable of which he has been conscious*," he says—"It is not then by noble *form*, it is not by positiveness of *hue*, it is not by intensity of *light* (for the sun at noon-day is effectless upon the feelings), that *this strange distant space* possesses its attractive power. But there is one that it has, or suggests, which no other object of sight suggests in equal degree, and that is,—Infinity. It is of all visible things the least material, the least finite, the farthest withdrawn from the earth prison-house, the most typical of the nature of God, the most suggestive of the glory of His dwelling place" (*Mod. Paint.*, Part iii. sec. i. c.v. § 5) (italics ours).

186. In this passage, it is apparent that every term fails the great Art Critic to express what he wants to say about Space.

For space is *not* visible nor material, nor finite, nor withdrawn from the earth, nor a type of anything, although it does give the 'most suggestive' suggestion 'of the Glory' of the Highest. It is likewise not to be expressed as 'Infinite,' as that which is merely relative to the 'Finite' of the Schools. Neither is it '*space-distance*,' which we have seen to be objective and finite enough, although he oddly calls it 'distant space!' *Whole-Being* is evidently what Ruskin means. And as such, there is indeed no Beauty to be compared to the beauty of Space. It is the charm within and behind and beyond all form and colour, and it is *this* because it best reveals the Self to itself, through all the powers of itself. What-we-are finds in Space-being, and only in Space-being, the most complete reflection of its own space-loveliness, the glory of Being independent of Objectivity.

It is a common experience, felt by everyone, that something attracts one towards masses, forms, lines, curved or straight ; to gradations, proportions ; symmetrical material of every shape ; colours of all variety and tone. But the beauty of such is but borrowed. Absolutely, it stands before us always in the unmediated Space-being we pass by unheeded. Landscapes, seascapes, rock-scenery, stone-structure, the human form, or any form, all and every 'object' which we call beautiful, *is so because of what it has taken from Space*. In our usual limited way of judging, we place the emphasis of beauty on the *Object*. Art is usually satisfied with this accomplishment. It really belongs to that Space-being without which the Object could neither be, nor appear. The Object, in *every* case, both as Form and as Colour, but mediates the beauty of space to us, or raises us to realise ourselves in Whole-Being-Beauty. And only when we realise Reality can we realise Whole-Beauty : Glory Absolute.

But in actual fact, no artist need ever hope to *draw* space, or give Space through art-forms. As Ruskin hints, it can, at most, be a suggestion. It is not possible to press the most meagre point of space-being within the limits of art. This is the reason why nearly all artists come short in even *suggesting* the space-mystery and beauty of the eye. Straight line of eyelash is blended with the curved lines of the eye itself, and both with the delicately graded colour of the iris. But there is a line-less, colourless space given in the pupil,

which is the despair of all artists, and which the sculptor is most fortunate to be able to intimate or suggest by an efficient curve and hollow space. It is where the infinite mystery of the space-being is seen as identical with space, the purely absolute beautiful, seeing that no mediating 'matter' comes between the spectator and itself. If it were possible to *see* space, this is where we should see it. And when rightly seen, then the infinite, the divine, the *personally* divine, rises likewise upon the vision. The eye gives an infinite regression of space-being, 'within' or 'without,' and the eternal is unmistakable. So the ancient Israelites saw their 'God' in the clear space of the sky, just as Byron also truly described the same wonder in his lines—

"The blue sky
So cloudless, clear, and purely beautiful,
That God alone was to be seen in heaven."

It is indeed where the space-consciousness is most emphatic that Beauty, the 'multitude in unity' of the Roman school, the 'Glory of the Lord,' of the Hebrews, is most confessed. The sea, the towering mountain, the vastitude of plain, the panoramic masses of cloud,—each in its objective sphere is sublimely beautiful. But such beauty is not due to each because it is sea, or mountain, or plain, or cloud, but because of the space-quantity (if we dare to put it under such a false term) which each heaps upon the mind, and which gives the inspiration of 'glory' that we feel. Literature, of course, teems with this expression of space-beauty. And although students of philosophy miss this note in their great science, we must not forget that behind the categories Substance, Cause, Infinity, One, and many others, there lie hidden wonder and glory and mystery unspeakable. Philosophy simply ignores, in the data of her judgments of such categories, the one datum which is essential to the revelation of their glory. For when we admit the space-consciousness into our judgment of such categories, they live and move, and are no longer mechanical and dead. Nature, Motion, Force, Thought, Person, and such like, lose their isolated repulsiveness, and become robed in the splendour and sublimity of Whole-Space-Being, Whole-Harmony, the *prius* of all Art absolutely.

187. Having referred to the hopelessness of Art to express the eye-space, or space associated with any form or colour, we may notice nevertheless the overwhelming power in the eye to attract the artist. It is instinctively felt that in the eye the 'spirit' conceals itself. It is the chief exponent of objective 'personality.' Than the eye, nothing in the human frame affirms so profoundly the something we generalise as 'personality.' The limbs, the body, the head, the features, one by one, are all passed by when we seek for the person. Everything else may yield an individuality, an object; there may be thought, will, and feeling, manifested, and all the impersonal elements be present; matter and motion, just as we have in animals; but we are only satisfied when we gaze upon the space-presence which is revealed, not in the lines and curves and colours of eye-lash, eye-brow, eye-lid, and cornea, but in the sky-filled pupil, the space-thing, and when we find that, we find also what satisfies us in 'personality.' We are then conscious, that is, that we see a *person*.

The power of the eye in all animals, as well as in man, need not be emphasised. Life and Space blend together in the *Motions* of the eye, as they never are blended in any other sense or feature, and yield an identity upon which personality can be based in our thought and consciousness of it. Life indeed must be a motion of space, for, without Space, Life were not. It is in the eye, and nowhere else, that we find *both* as an identical and personal power.

This seems important, for it appears to establish a distinct connection between the pupil-space of the eye and the vaster eye-space of the sky. It seems to explain why men have always been able to discern a Personality in the Sky-Space. It is the eye of Nature, and just as human personality is most strongly revealed in the eye-space, so it has been natural for men to conceive Personality for Nature in the sky-space also. The space-consciousness is the basis of both conceptions of personality, particular or universal.

188. But the beautiful, we need not say, passes beyond the æsthetic and blends itself with the Ethical. Τὸ καλόν means *good* as well as *fair*. When Jesus said, "Let your light so shine before men, that they may see your good works," He

appealed to the beautiful as much as to the good. Men see *beauty* in a *good* work. "She hath wrought a good work on me," characterised the work to be as beautiful as it was good. And, in general, all through His frequent use of the word *Kalós*, the Master, whose æsthetic taste must have been of the most exquisite delicacy, weaves the beautiful with the good inseparably. It lay immediately in His consciousness and doctrine to do so, *for the highest expression of the beautifully good is Self-sacrifice*, and He Himself is by this standard adjudged the most sublimely beautiful of all that is beautiful. As a matter of fact, and, we may say, of necessity also, the Artists have instinctively seen the highest beauty here, and the greatest of them have exhausted their genius in interpreting it to the ear and eye. It may be said that two branches of Art, viz. Painting and Music, revel in the field of beauty which Jesus unveiled for them. Our art galleries and masterpieces of music are witnesses. Neither should modern art be blamed if it seem to wait behind the art of Greece, and come short of her victories. The task set before the modern artist is higher than the Greek knew, in the highest plane of beauty, and the lowly consciousness of the modern that he never can achieve his ideal, is itself a deeper beauty than that which governed the Grecian conceit of being equal to portraying all he discerned.

But this leads us to ask, Why do men see *beauty*, the highest beauty, in Self-negation, Self-sacrifice, and devotion unto death? It seems strange that the grandeur of existence should consist in negating the very thing which has taken millions of years to evolve and develop. But it is this principle of Self-denial even unto death, which exalts and 'glorifies' all the saviours, the martyrs, the philanthropists, the patriots, and, noblest of all, the Mothers of the world. He who has given himself most completely to the Other, whether that Other be an individual, a nation, a race, or a world, will be extolled by all men as not only good, but beautifully good. Art will ever labour to exhibit such Life-sacrifice in the most beautiful forms and in the fairest colours expressive of such a consciousness in all.

And it is here that we learn that true beauty must be lived before it can be limned. The highest æsthetic sense is "that unspeakable Beauty which in its highest clearness is Religion,"

as Carlyle says—that which evokes from itself such self-negation, “doing good deeds, not dreaming them the whole day long,” singing and painting in blood, and not in tone-signs and pigments.

It is this truth and sense of the highest beauty which lies at the root of all the Master's desires to be ‘glorified’ with The Father, and of His associating this fulness of ‘glory’ with ‘finishing’ His work. For the very Name of Father connotes self-sacrifice in giving life-being to the other, and its equation with ‘Cosmos,’ or ‘Nature,’ must be regarded as the ultimate *conception* of all self-sacrifice, seeing that all that exists objectively is given through Him. To be glorified, or made beautiful with the beauty of the Father, was therefore to finish His work in the grand self-sacrificing way of the Father: the All-Giver of All.

But in the chapters following we shall endeavour to show that the conception of ‘Father,’ in the consciousness of Jesus was not interpretative of His *ultimate* consciousness of *Being*, but only of His ultimate consciousness of *Objectivity*, and that such term never subsumes within itself the consciousness of Space, but only that of the objective Cosmos, or ‘Nature.’ The Father-term which stands based in that of ‘Life,’ while it represents self-sacrifice in giving its *own* life to all that lives, is itself negated by a higher power of Being which lies beyond and above Life. It is this power in man which *directs* the “laying down” of Life, preferring death to Life. And so *all* that underlies the Father-term, that is, Heaven and Earth, or all Objectivity, “passes away,” but this power abides. When all Relation, Quality, and Quantity are no more, that which has given heaven and earth to *be*, remains permanent Being. And the highest self-sacrifice is found in this Power which gives up all that is summed in the terms Cosmos, Nature, Life, Father, out of its own Being, and so is All in All. But, clearly, this negating power beyond all Life, is not conceivable to us save as Space-Being. It is the same consciousness which man has when he freely denies Life, negates himself to Nothingness, and is beautified with Space-Beauty. And it is because Highest Being so sacrifices, so ‘empties’ itself, and is, to our consciousness, Space, that all similar sacrifice of self, and negation of relation, quality, and quantity, in man, is not only

highest good, but also highest "glory," or Whole-Beauty. All 'attributes' of Deity are thus harmonised in Space-Being, which likewise becomes our absolute consciousness of 'God-Being.'

The question then arises, Why do not men yet see a Personality or obtain a consciousness of personality, in the sky-expanse? We answer, For the same reason that men are coming slowly to see no 'soul' or 'spirit' through the human eye. When the sky came under the analysis of astronomical criticism, innumerable objects were found there, but no Person. The astronomer, like all others, sees the 'object' but not the Space-Being. And similarly with the eye, the various items of its physical structure are set in the vision of Science, and its space-power is annihilated. We shall have it asserted by-and-by that the consciousness of personality given in the human eye-space is illusive, and misleading; and that, like the sky, it has nothing more behind it than what death is pleased to leave; and that, in short, there is no such thing as personality in existence.

Perhaps this conclusion will be justifiable, too, for it is the only logical ending of all thinking that casts out space from its data of judgments. Man, in such circumstances, cannot help seeing blind. Even 'God,' when viewed as such an 'object,' can have no personality attributed to Him equal to that of which we are ourselves conscious. But when space is taken as the basal consciousness of our own personality, there will be little difficulty in finding Personality, or All-we-are, in our every consciousness of Space-Being. For there must be few people, surely, who have not verified in their own individual experience the power of the space-consciousness which is mediated through the eye. If we are attentive enough to our consciousness when we have before us an unusually clear space, no matter where, we shall always feel the subtle affirmation of personality in it, which was so strongly realised by the ancients. It is this that affects us so profoundly in crossing vast plains, wide seas, descending deep valleys, threading broad forests, or standing on mountain peaks. The same consciousness overpowers us that impresses the mind so permanently in the space of the eye. There is no form: there is no speech nor language: their voice is not heard: but there is a consciousness as of something that lived, that thought, that brooded over, and around, and within

us, and entered into vital communion with us personally. It is in such moments that we are truly revealed to ourselves, and realise that we are far more than our *conceptions* of personality are able to measure or define. *Our actual experience is of personality transcended.* We realise, then, space-being, within which such motions as feeling, thought, and conation, as we understand these, are ecstasised beyond their common uses, and we experience the exaltation of Being's "consummation and the poet's dream." With Plato and Elijah, we stand in the Cave where the mysteries of personality are revealed amidst flame and shadow, rushing wind and rending rock. There is never any doubt in such experiences about personality anywhere. It is all-personal. Moreover, in such an experience all the senses are transcended, and we see the unseen, hear the everlasting silences, and touch the intangible. Life and all its connotations are also sublated, for death in such a consciousness is the inconceivable, and all consciousness of time is blotted out. It is true experience of Space-Being, and what-we-are does not so much then require to respond to Another as to acknowledge itself. Every response is soliloquy. We enter into high communion, but not with an Other. We only learn what-we-are, and have always been, and realise that our deepest ignorance is uttered when we say "I Am."

We also realise that every object only fulfils itself when it lays itself down in this consciousness of Nothingness, and in its own extinction realises its own Reality. When unit-being consents to be shred of every quality and every quantity and all conscious relationship, when all form and colour resolve into space-being, then the true divine Being dawns upon the 'soul,' and the 'glory of the Lord' is revealed. The Unit fades into Whole-Being, and the determined conception forsakes its assumed absoluteness and draws back into boundless consciousness.

Therefore, the open sky affirms personality to-day just as decidedly as it ever did of yore, and just as clearly as does the eye when we gaze upon each other. But we must not seek a "Self" or a "Soul" there, after the similitude of the philosophical 'self' or the theological 'soul,' which are supposed to lie behind the eye. If we conceive such a form of personality to exist either in sky or eye, we can only create disappointments for ourselves.

Deity, without or within, dwelleth not in temples made with hands, nor is even defined in thought and fancy, percept or concept, but is itself the dwelling for all, as whole space-being.

And we should perhaps note also, that it is in the eye-space alone that all nature is most fully represented, in its manifestations of light and darkness, day and night. There is revealing and concealing in eye and sky, and perpetual identity of common being. The highest light lies in the eye but also the darkest darkness, while personality declares itself where there is no form and no colour given, but only a space-consciousness. So men of old were able to discern that Space-Being identified itself with eternal light as well as with eternal darkness, and out of the Deep, the Darkness, or rather *That which doth not appear*, beheld not only Light arise, but all Creation, and 'God' Himself. And, undoubtedly, *What* the light and darkness of the eye-space reveals and conceals in the eye, is not other than *That* which the ancient Israelites discerned and adored in the vastitude of the azure expanse, "as it were the very heaven for clearness" (Exod. xxiv. 10).

CHAPTER IX

THE SPACE-CONSCIOUSNESS FUNDAMENTAL IN RELIGION

189. In this argument, we take for granted that man must always interpret both himself and the universe through whatever degree of consciousness he may have of them. It is by the content which our consciousness furnishes, throughout its wide experiential range, that we must determine every result in religion as well as in science and philosophy. This appears to be the unanimous judgment of all accepted authorities. If we are granted this position, our field of view is clear, and conveniently circumscribed. It certainly seems to nucleate a subject which has of all subjects the most far-reaching ramifications. It seems to place us also where our *universe of thought* is seen moving through its nebulous stage, anterior to its planetary divisions; and the mother-matter of all our Isms and Ologies is discerned so far in its evolutionary process. This nucleation of our thought appears to us to be necessary. For just as Yggdrasil, the Tree of Life, which embraced in itself all existence, sent its three roots down into the one reservoir of being, so do our three great divisions, Philosophy, Science, and Religion, descend together into the common gulf of consciousness to find there that existential identity of common being which in their after development and extension seem so strained and sundered by the conceptual motions of Thought and Reason.

All history, indeed, illustrates this principle of radical development from the point of origination. The most complex and involved mercantile institutions of modern commerce have all sprung from the primitive methods of aboriginal barter in the simplest necessities of life. The sceptre which symbolises to-day the highest forms of cultured government is but the golden image of the potent ancestral cudgel. The vast and

varied collections of Art in our National Galleries have all grown out of savage imitative decoration and ornament, just as the magnificent monuments of Architecture are all evolutionary expansions of those ideas which are based upon the barbarous homes of the early peoples; the cave, it is said, expanding to the pyramid, the tent to the pagoda, the wooden hut to the Grecian temple, and the bower in the forest to the arch, which is the leading feature of all Gothic structures. So the diversified panorama of 'religions' which, in its historical aspect, is seen moving through the long vista of past centuries, widening and diversifying as it wends onwards through Time, visibly world-wide in our own day, is at the same time discernible as a movement whose beginnings and increase, whose inception and power, can be focussed within the scope of the sphere which we characterise as the human consciousness. Does not the scientist find an epitome of the Universe in his atom? A globe, let it be as huge as imagination can make it, rests *conceivably* upon a very small point of surface, and similarly, a Religion, though comparable to a solar system or a universe, rests solely, as a conception, upon one principle, the principle, viz., of Relation. Man exists; he is; but he is conscious of existing related to all else that exists. And every religion, at its foundation, is conceived as relationship. Even in the most highly developed forms of it, expanding to the great aggregates which dominate history, and known to us as Buddhism, or Mohammedanism, or Christianity, this root-principle of relationship determines, as a consciousness, all else that we find within them. All nature-worship, fetish-worship, sun- and moon-worship; every kind of worship; on through the worship of the 'super-natural'; rising higher and wider in its developments to the Being who is visualised as seated on a great Throne ruling heaven and earth—all are governed by one simple principle which commands each of them root and branch, viz., The relationship which consciously exists between the worshipper and the Something, or Someone, who is worshipped. This fact remains unchanged throughout the thousand-and-one modifications by which one 'religion' becomes differentiated from another.

190. As far then as this extent of his consciousness carries him, man realises his entire Theology, or God-knowledge, to be

summed up in three conceptions: (I.) The Self; (II.) The Something not himself; and (III.) The relationship existing between these Two. But his consciousness of either of these fundamental factors has never in the past attained to finality of experience, and consequently the conceptions of 'Self,' of the 'Not-Self,' and of the relationship between them have undergone innumerable permutations and combinations. A *final* consciousness of the Self and the Not-Self, which it will be impossible to change,—that is, one which will give *existential* identity to both,—will be alone able to give finality to the conception of their relatedness. For this Relationship is not to be regarded as a true existentiality on the same level of reality with the Self and Not-Self. Both philosophy and science have shown us that all such relationship considered as a *tertium quid*, or third thing, has no other than a logical status of being, much as we express the existence of *potential* in physics, and *entropy* with reference to heat. It is always determined by the conceptions which stand above it, viz., of the 'Self' and the 'Not-Self.' But relationship cannot be ignored, although it may be regarded as a pure convenience of the understanding, for the all-important fact of Ethics, which deals with the conduct and character of human Life, rests upon it, and is evolved from it.

Religion, strictly, is first a matter of Existence before it is one of Relationship, but the consciousness of man with regard to *Who* he is, and *Who* his God is, has never been a final consciousness, and consequently the content of his consciousness with regard to this Relationship between them has ever been changing, ebbing and flowing like a tide, and subject to every contingency of race, tribe, land, and all those influences that govern generally the development of things not yet perfect. Therefore when we say that all Religion is Relationship, we must be taken to mean *that* particular Religion which has been interpreted through the human understanding from an existential basis in consciousness, but which has not yet been fully exhausted by the understanding. For the full content of the human consciousness of Existence is never absolutely exhausted by any religion which has sought to interpret Existence through the medium of Mind. Even the greatest religions are but 'broken lights' of that which Is, and of that which lies in what-we-are, and consequently they are under perpetual necessity to

be re-interpreted from the existential basis of What-Is, and What-man-is, by the new life, the new knowledge, and deeper instincts which awaken with the new centuries.

The foundation of Religion, therefore, consists of what man is conscious he Is—as an existence extending far beyond his conceptual knowledge, and beyond his ordinary degree of consciousness, and over which he has no absolute control, seeing he did not originate it, and cannot absolutely annihilate it. He kills the body ; he changes his mind ; but he can neither kill nor change what-he-Is. The forms of existence alter : heaven and earth pass away : but what they *are* remains. And Space, as we have tried to show, and our space-being, alone fully exhaust our consciousness of that which Is.

191. For, indeed, when we have completely annihilated Yggdrasil, our Tree of Life ; when the All it means of Existence has been torn up out of its deep of darkness,—when we have extinguished branches, trunk, roots, and all its objectivity,—we cannot annihilate nor in any wise obliterate the Ginnunga Gap ; the eternal Deep out of which it grows. The indestructible Space it was, and out of which it arose in the consciousness of our Scandinavian forbears, still remains to-day, as yesterday, and forever. And *this*, for our consciousness, is the final consciousness of what Being Is, even as it is the final and identical consciousness of what-we-are.

Man is therefore compelled to interpret the All as well as himself by this final consciousness in himself of what-he-is ; that is, by and through the consciousness of his space-being. When he does so, the tacit differences which he assumes for 'Self' and 'Not-Self' vanish away. He passes beyond them and finds What-he-is to be Space-Being, eternal deep of eternal Deep. These concepts or conceptions of 'Self' and 'Not-Self' he finds to be but films of judgment, ever-changing, and ever-created and decreated, like mists in morning air, and in no wise exhaustively interpretive of what-Is.

192. Personality and Impersonality, therefore, we may or may not predicate of whole space. But the same alternative applies to what-we-are. Again, if we predicate anything of what-we-are as what Is, we must necessarily predicate the

same of absolute Space. For, thus far, the consciousness of impersonality, in what-we-are, is as deep as that of personality. And the personal is no fuller a consciousness in us than is that of the impersonal. It is the assumption that we have a more exhaustive consciousness of the one than of the other, that has led, we think, to the endless and fruitless attempts to objectify, or to *define* what the 'Self' actually is. Kant, as we have seen, narrows down the consciousness of personality until he contracts it beyond further contraction. It becomes really the impersonal *least* a man is. Prof. James, on the other extreme, enlarges it from mere 'nothing' to be all that a man owns, and calls his, or "Mine." But some, like Jesus, have a consciousness that all that is, is His! Kant called his extreme, x , and James might just as conveniently have called his extreme, y , for what both really give us in their analysis of consciousness, is an objectified, *impersonal thing*, or thought-form, which no one is ever likely to accept as what-he-is.

193. It humbly seems to us, then, that the narrow conception of 'personality' which broadens through all religion and philosophy must be abandoned. It is only real in the sense that the edge of a horizon is real, or as the curve of the sky has actuality. All these boundaries exist merely in our arbitrary thought or judgment of them, and commensurate with that degree of conception which we have been able to attain regarding them. Nothing exists, in *reality*, or on the level of its being, with the burden of such limitations laid upon it. The seven colours in the spectrum of sunlight, for example, have no such numerical boundaries in actuality, and we cannot tell where red goes into orange, or orange into yellow, nor at last where violet is lost in colourlessness. So likewise we cannot tell where sensation becomes thought, nor thought will; where pain goes into pleasure and pleasure into pain, nor where body joins with mind, nor mind with 'soul,' nor 'soul' with space.

We do not ignore, of course, the utility of such discriminations, for we cannot do without steps in the thought-ladder though the ladder itself is whole; and so long as we understand what 'personality' stands for in religion and philosophy, the use of the *conception* and term may be gratefully accepted. But

when it assumes to connote veritable and terrible 'isolations' of *actual* existence, and is held as defining something absolutely apart, even from 'God,' both in the Creeds and in the Categories, then its utility must be stamped as futility, and this help to knowledge condemned as a help to confusion. "That nature and man are in some way continuous, that man is what he is only *in virtue of* his ontological relation to the world, that apart from it he can have neither being nor meaning, neither a moral nor a natural life, cannot now be questioned" (Prof. Sir H. Jones, *Hib. Jour.*, No. 2, p. 248). Both 'personality' and 'impersonality' should simply be taken for what they are in reality, viz., mere mental products of the imperfect yet increasingly perfecting consciousness, and which find yet a deeper identity in the space-consciousness.

How otherwise can we rationalise the *Communion* we all have one with another as social beings, and all with Nature and the Universe? It is the consciousness of what-we-are that gives us the true and only scientific basis for the fact of society with man, and worship of "God." For all such relatedness to that which we usually assume to be the Other, call it specifically Man, Universe, or God, first finds its origin in the communion which the 'personal' and the 'impersonal' obtain within our space-being. What-we-are communes with itself. What-we-are is not, and never can be, an ear without a voice in it, nor a voice without an ear to listen.

194. In the space-being, the *process* of personalising and impersonalising continues like the rising and falling wave, and it has its first true consciousness of relatedness to the All, by virtue of this existential communion established within its own being. Tennyson has left an account of a concrete experience of this phase of what-we-are. He says: "A kind of waking trance I have frequently had, quite up from boyhood, when I have been all alone. This has generally come upon me through repeating my own name two or three times to myself silently, till all at once, as it were out of the intensity of the consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being, and this not a confused state, but the clearest of the clearest, the surest of the surest, the weirdest of the weirdest, utterly beyond words,

where death was an almost laughable impossibility, the loss of personality (if so it were) seeming no extinction but the only true life" (*Tennyson, A Memoir*, i. 320).

"The clearest of the clearest" is the same space-consciousness which Shakespeare notes when he describes man as "most ignorant of what he's most assured, his *glassy essence*." Few notable writers but refer to this experience in the consciousness of the 'mighty ones.' But they also declare their ignorance to speak of it. The reason is quite apparent. They have no category of knowledge under which they might sublate it to the understanding. The only category possible to it is that of space, and this category has steadily been ignored. It is nevertheless a true experience of an existence which has been stigmatised as 'impersonal' because man has never taught himself to regard himself as identified in his being with what Is—Space-Being. Hence, although he acknowledges the *experience*, he upholds the impossibility of its interpretation. Yet if any one will go over the items of thought in which Tennyson expresses his experience, he will see at once that Space as a consciousness is the one word that interprets it all to the full. "Individuality" dissolves into "boundless being": "Not a confused state," for space cannot be conceived as disordered, and nothing else gives such a consciousness of "clearest," "surest," "weirdest," and of being so "utterly beyond words." Death as "almost an impossibility" can only be said of space, for space thrusts out all death, root and branch, and is the deathless thing. Death cannot be even named with space. It is out of our space-consciousness that we have dug the attribute of deathlessness which we bestow upon 'God.' So also the poet felt that "the loss of personality seemed no extinction but the only true life." The fact is, that until we lose our 'personality,' as we understand that word *as yet*, we cannot realise the "true life." "Die to live." Our highest gain is in entering what has been always termed the 'impersonal.' And the highest gift of death, we do not doubt, is this deliverance from distracted isolations and differences of Being. There is the highest authority, as we shall try to show, for this statement.

195. We have deemed it necessary to return to this question of personality in order to have the consciousness of the 'personal'

and the 'impersonal' clearly before us. Otherwise, we should not be able to understand why it is that *man universally, in his profoundest realisation of religion, has invariably interpreted the content of his deepest consciousness—that, viz., which gives him the Absolute Thing he calls his 'God'—in terms of both the Personal and the Impersonal.* His experience is thereby one of light and dark, mind and matter, eternity and time. For, like absolute space, he, as space-being, is existentially ever beyond these 'particulars,' and has such Reality as cannot be subsumed under any term which connotes *less* than space-being.

But given the term Space-Being to include and make whole both the 'personal' and the 'impersonal,' and prove that both are true predicates in the experience of man, as conscious of himself as of space, and it will be possible to predicate 'personality' and 'impersonality' of Matter and Force as well as of man. Without this position, it is not possible to name a 'God' who shall be as true for Science and Philosophy as He is for Religion. We always limit our God-Idea when we interpret it through our consciousness of personality alone. He really is as much 'impersonal' as 'personal,' as we at present define these terms.

Now, this is the true end of all right knowledge, and to assume that this is impossible of attainment, is to affirm that these three great departments of human experience have no *common* foundation in either man or the universe. It assumes also that 'God' has only taken up his residence in one sphere of existence, and has limited the sphere of His revealing. Prof. Fraser has put his finger on this difficulty. In his able monograph on *Berkeley* (p. 151) he says: "But a grave difficulty lay in his (Berkeley's) way. It is one apt to perplex those who meditate deeply in philosophical theology, though I am not sure that Berkeley yet saw, or ever fully saw, its magnitude. It had been seen by Spinoza: it was afterwards seen, from very different points, by Hume and by Kant. It rises in the form of questions like these. Is the name 'God,' after all, more intelligible than the unperceived and unperceiving 'matter' and 'force' that Berkeley had dislodged on account of their unintelligibility? If the one can be resolved into the residual, must not the other? We cannot see or touch unper-

ceived matter, but have we evidence, in sense or otherwise, for the invisible omnipresent God?"

196. This goes to the heart of most of our modern problems of existence. The strong undaunted spirits have boldly said, "God cannot be known." Theology has almost confessed her assent to this statement, but has consoled herself with the fact that He can be *believed*. She has taken refuge in Faith. But this is only satisfactory for a brief space, *for what is it that must at last guarantee the truth of our faith or belief?* Is it not the same consciousness that guarantees the fact of reality? our own reality? any reality? And no other fact of consciousness is so affirmed as that of space, as being our *final* consciousness of the real. But this is the sphere of *thought* for Science, for Philosophy, as well as for Religion. Here where we find the best guarantee for truly knowing ourselves, we also find the best guarantee for a true knowledge of God. Knowledge is no more religious than it is scientific. Like Faith, it belongs to the Real, whatever name may be given to that fact.

"We cannot blink the fact that there is existence," says Dr J. H. Stirling (*Secret of Hegel*, ii. 81), "and that man's life has been to understand it." It is this possibility of understanding it which surely makes life so precious. This belief gives soul to all knowledge. *We are*, is asserted by both faith and knowledge. The initial motion of consciousness is one of reception. Necessarily so, for Want is the prime passion of creation, and all things from the dawn of being wait to receive *duration* of being, and this attitude cannot be described as other than one of Faith.

197. This faith is not, of course, the religious faith of the Creeds. It is the faith which precedes not only Thought, but consciousness. It is the faith which directs the child's lip to the breast, the rootlets of the tree to the stream, the motions of the protoplasmic cell in its path towards consciousness and correct development, and every element in existence to adjust itself to all the laws of that existence bestowed on it. But this is also knowledge, and both faith and knowledge are thus seen to be as much conditioned in the impersonal as in the personal. For example, *one experience* happens to all, 'impersonal' or 'personal,'

matter or mind. *This experience is the acceptance of Being by all.* The being has yet to be discovered, either in the organic or inorganic world, which, on entering existence, refuses to accept it. This faith is the Fount of all other forms of faith. Without exception, every existing thing enters the gates of Being with limitless acceptance of it. The joy of the sons of the morning is not a rhetorical phrase. It is a scientific fact. Even when the fulness of a cup of bitterness has been drunk through eighty years, as in man's case, we have no genuine evidence that any one desires to be unmade, remade, or recreated into another form of being; to be something other than what-we-are; and this fact steadily points to a true fundamental consciousness of our being what-Is; or *complete* and whole in Being.

No faith in anything ever transcends this confidence in what-we-are; no faith in anything in the world, in Nature, in the Universe. *Our Faith, or confidence in Space*, alone equals it, for in this we have the fullest guarantee of Reality not only for 'self' but for the All of existence.

198. Our faith in and knowledge of anything, therefore, cannot exceed our faith in, and our knowledge of, Space. And it is interesting to note that when such a profound thinker as Hegel seeks in his *Philosophy of Religion* to set before his mind, and before the minds of his readers, a worthy Theophany, or God-Image, he is compelled of necessity to employ language which has only space-content. That is, he describes God in the language of 'Impersonality'-sans-substance.

"Scientifically considered," he says (vol. i., pp. 90-94) (Spier's trans.), "God is at first a general, abstract name, which as yet has not come to have any true value." "Everything depends upon what has entered consciousness." "This beginning is an object for us or content in us; we have this object, and thus the question immediately arises, Who are we? 'We,' 'I,' the spirit is itself something very concrete, manifold. I have perceptions. I am, I see, hear, etc., all this I am, this feeling, this seeing. Thus the more precise meaning of this question is, which of these forms of consciousness determines the shape in which this content ('God') exists for our minds? Is it found in idea, will, imagination, or feeling? What is the place where this

content, this object, has its home? Which of all these supplies the basis of this mental possession?"

"If we think of the current answers in regard to this, we find it said that God is in us in so far as we believe, feel, form ideas, know. These forms, faculties, aspects of ourselves—namely, feeling, faith, ordinary conception—are to be more particularly considered further on, and especially in relation to this point."

"To begin with, we shall keep to what we have actually before us, this One, Universal, this Fulness, which is *this ever unchangeable transparent etherial element*" (p. 94) (italics ours).

After diligently searching for a basis of thought on which to found his God-conception, Hegel is compelled to begin by describing our consciousness of God, in its content, as "this ever unchangeable transparent etherial element." No words could express our consciousness of space, the 'impersonal' thing, in fitter terms. What he wants to express is, of course, Being; but he also finds that no conceivable category of mind can give this fact of consciousness a more perfect body to Thought and Knowledge than the category of Space, "the ever unchangeable etherial element." The reader should note also that God is *one*, to Hegel; a *Universal*; which never connotes Whole-Being.

But this identical content of consciousness Hegel also finds for the "I" as well as for "God." "What I have in my consciousness is for me. '*I*' is the vacuum or receptacle for anything and everything." "Every man is a whole world of conceptions that lie buried in the night of the '*Ego*.'" "The '*Ego*' is the . . . the universality which includes in it everything. . . . In the '*Ego*' we have thought before us in its utter purity" (*Logic*, Wallace, 2nd ed., p. 48). We find the same testimony everywhere in Prof. E. Caird's writings. He says of the Consciousness of the Self: "A world in itself, containing and resolving in the transparent simplicity or unity of its '*glassy essence*' all the differences, etc., . . . the simple and transparent unity of self-consciousness" . . . which, he repeats, "returns into transparent unity with itself." Or again, "when he (man) shuts himself up within his own soul, he finds there nothing but emptiness and vanity." . . . "The intense sense of personality . . . has disturbed man's consciousness of unity with the world, and thrown him back upon himself, only to awake in him a painful sense of emptiness and weakness"

. . . (*Hegel*, pp. 145, 149, 182, 205). He also gibes at Herbert Spencer in that he "lets every distinction of the finite, even the last distinction of self and not-self, drop away, and rests in the *emptiness of the infinite*, as if it alone were the reality of all realities" (*Evol. of Relig.*, i. p. 147) (*italics ours*).

198A. In the history of the development of human conceptions of 'God' there is nothing perhaps so interesting nor so pathetic as the effort which the highest minds have made to conceive 'God' as objective, and the utter defeat which has befallen that attempt through the opposing consciousness in man which, as consciousness of Whole-Being, transcends all conceptions of limited being absolutely. We know no better illustration of this baffled endeavour than that which Kant affords us in his well-known argument concerning the Existence of a Supreme Being. At the outset he rightly mistrusts the capacity of the *concept* to hold and uphold such an affirmation, and yet he feels that there is a pressing need "to form some presupposition (*voraussetzen*) that shall serve the understanding as a proper basis for the complete determination of its conceptions"; but he makes his task impossible from the beginning by assuming that such consciousness of Supreme Being can be a "complete determination" in any one (*K. d. r. V.*, *Philosophische Bibliothek*, Band 37, p. 506 f.). He seems to realise this, too, for he says that in reasoning towards Supreme Being we "do not begin from conceptions, but from common experience," and we require "a basis in actual existence." Moreover, this basis must "rest upon the immovable rock of the absolutely necessary" (*des Absolutnothwendigen*). But still he declares that even "this foundation is itself unworthy of trust, if it leave under and above it empty space (*leerer Raum*); if it do not fill all; . . . if it be not, in one word, infinite in its reality" (*Critique of Pure Reason*, p. 359 f., Bohn's Edition, for convenience).

Now, how did Kant come to have the *knowledge* of what an Absolute Necessity should be, and whence his consciousness that to be itself it must first fill all "empty space"? Why does the space-consciousness obtrude into so much of his work? Is it not plain that his consciousness of space is the *fullest* affirmation of Being which he possesses? The "absol-

utely necessary" must be equal to filling this "empty space"! If it does, then he thinks it might be a basis for a "complete determination" of conceptual Being Supreme. Observe, he must have 'God' one thing and space another. Space is also *empty*: it is not Being. Kant, however, as the world knows, was never satisfied that Supreme Being was to be completely determined in that way. And therefore his conviction remained, viz., that, as man never can find this 'absolutely necessary' rock, "human reason begins by *persuading* itself of the existence of some necessary being!" ("Zuerst überzeugt sie sich vom Dasein irgend eines nothwendigen Wesens.")

Theology, or God-Knowledge, is based for him on an indefinite "persuasion"! The whole long course of the endeavour of the human mind to "find out the Almighty" proves the very opposite. For it is the primary and ineradicable consciousness of Supreme Being in man which has *forced* the thought of the human race into the innumerable conceptions of 'God' which all past history discloses. No *conception* of 'God' has satisfied the human mind, just because our inmost consciousness of Supreme Being has never been exhausted in any such 'complete determinations.' We always find "empty space" '*under and above*' all such 'God'-conceptions, for such conceptions merely determine Unit-Being, and we have no consciousness of Supreme Being as *One* any more than we have of space as *One*.

Kant's true consciousness of the "absolutely necessary" was, in short, his consciousness of "empty space," which he put aside as of no use. This comes out clearly enough in the eloquent passage which all but concludes his weary dissertation "Of the impossibility of a cosmological proof of the existence of God." He says (Bohn's Ed., p. 306):—

"*Unconditioned necessity, which, as the ultimate support and stay of all existing things, is an indispensable requirement of the mind, is an abyss on the verge of which human reason trembles in dismay* (italics ours). Even the idea of eternity, terrible and sublime as it is, as depicted by Haller, does not produce upon the mental vision such a feeling of awe and terror; for, although it *measures* the duration of things, it does not *support* them. We cannot bear, nor can we rid ourselves of the thought, that a being, which we regard as

the greatest of all possible existences, should say to himself: I am from eternity to eternity; beside me there is nothing, except that which exists by my will; *but whence then am I?* (Kant's italics). Here all sinks away from under us, and the greatest, as the smallest, perfection, *hovers without stay or footing* in presence of the speculative reason, which finds it as easy to part with the one as with the other" (italics ours).

The 'Abyss'; Abgrund; Space; opens upon his vision, vast, awful, and unspeakable; overshadowing even his conception of eternity; and, though he hesitates, he sees no way but to bring his Supreme Being, "Unconditioned necessity," "ultimate support and stay of all things," *into* it, and make Him utter solemn ignorance regarding His own Being, just as poor mortals do, Creator of All though He is! Kant must have his dual-being; and he does not see with all he sees, that the real, true, and invulnerable the unconditioned, the absolutely necessary, self-subsistent Being is *not* this philosophising number One; this limited, despairing, wondering Thing; but the "Abyss," the "*Abgrund*" itself. And it is never merely One, nor Supreme, but Whole-Being, having no possible Other; and it is not to be put into a conception at all, save as such conception is absolutely and wide-openly identical with our consciousness of Space.

Faint glimmerings of this fact seem to break upon him, for, at last, he is forced to admit that any such "ideal of the Supreme Being" is always necessarily conceived "*similar with our notion of space*" (italics ours). "These remarks," he goes on to say (p. 380), "will have made it evident to the reader that the ideal of the Supreme Being, far from being an enunciation of the existence of a being, in itself necessary, *is nothing more than a regulative principle of reason*, requiring us to regard all connection existing between phaenomena as if it had its origin from an all-sufficient cause, and basing upon this the rule of a systematic and necessary unity in the explanation of phaenomena. We cannot, at the same time, avoid regarding, by a transcendental *subreptio*, this formal principle as constitutive, and hypostatising this unity.

"*Precisely similar is the case with our notion of space.* Space is the primal condition of all forms, which are properly just so many different limitations of it; and thus, although it is

merely a principle of sensibility, *we cannot help regarding it as an absolutely necessary and self-subsistent thing—as an object given a priori* in itself (italics ours). In the same way, it is quite natural that, as the systematic unity of nature cannot be established as a principle for the empirical employment of reason, unless it is based upon the idea of an *ens realissimum*, as the supreme cause, we should regard this idea as a real object, and this object, in its character of supreme condition, as absolutely necessary, and that in this way a *regulative* should be transformed into a *constitutive* principle. This interchange becomes evident when I regard this supreme being, which, relatively to the world, was absolutely (unconditionally) necessary, as a thing *per se*. In this case, I find it impossible to represent this necessity in or by any conception, and it exists merely, in my own mind, as the formal condition of thought, but not as a material and hypostatic condition of existence" (Kant's italics).

His argument closes in confusion. He cannot put space into a 'conception,' yet it is consciously in his mind, but he is sure that it can only be there as a 'form'; yet again he cannot help 'hypostatizing this unity,' and regarding the 'thing,' 'this idea, as a real object,' and as 'an absolutely necessary and self-subsistent thing,' even when he is compelled to commit philosophical theft (*subreptio*) to do so. Poor Reason is so subjected to such straits. But, finally, we are left with the two facts. 1. The 'Ideal of the Supreme Being,' and 2. Space. The former must be, he insists, "unconditioned necessity," "the absolutely necessary," and a full-upness equal to space! But when we accept these facts and go to the root of the matter; when we take our stand on a "basis of common experience," and of "actual existence," which of these two, we ask ourselves, obtains the better affirmation of being from our bottom consciousness? For it is to consciousness that we must come for our decision. Where do we obtain a common experience of an 'actual existence,' an 'idea as real object,' which answers to his "Supreme Being" or to any conception of such? Do we find it in Nature, in History, in Man, in human Consciousness? Is it not absolutely affirmed that no such unified being which is necessarily unconditioned and self-subsistent is ever found

in these regions? We may fearlessly assert that the universe does not yield anything like it, if we exclude our consciousness of space from that conception.

But it is wholly different with our consciousness of space. That remains when every vestige of a concept of 'God' and of 'supreme beings' innumerable, rises, awful and effulgent upon the horizon of Time, fills the noonday of all human interests, and passes, evanescent from sight as the centuries roll onwards. Der Abgrund; the Abyss; Space, persists in our consciousness beyond even the idea of Eternity, as Kant confesses. Does not he himself affirm that "space is the primal condition of all forms, and that 'all forms,'" *i.e.* all Phenomena, "are properly just so many different limitations of it?" Yet space is not *being* to Kant! It is a consciousness of no account or value to him in that problem! He gratuitously calls it 'thing,' 'object,' 'idea,' 'principle of sensibility'; but no mortal ever has such a consciousness of space. The 'Abgrund' abides as the primary, ultimate and absolute consciousness of Being, simply because such a consciousness is the primary, ultimate and absolute consciousness we all have of what-we-are. And it is this last-named fact which, as 'common experience,' enables us to find in the 'Abyss,' so terrible and awful, that 'actual existence' and that guarantee of Fulness of Being which leaves neither 'under' nor 'above' of empty space surrounding it. This is the desiderated "something, the non-existence of which is impossible" (p. 364), for which he so anxiously seeks.

But why is it so terrible and awful to Kant? It is because he believed space *not to be personal, nor of the stuff of his own being*. He himself was being! He had no doubt of that. But Space was not being! And his 'God' must be of the same stuff as himself. Therefore Space, 'God,' and himself, were not in the same plane of 'existence'! Yet, as we see, this 'empty space' is ever his uttermost consciousness of what Is, 'under and above' his 'thing-in-itself,' his 'Supreme Being,' and 'all forms' of the great universe absolutely.

Schlegel has told us in his *History of Literature* that "Kant's greatest merit consists in having established the point that Reason of itself is void and empty, valid only in its application to Experience, and what is within her province;

and that hence it is not fitted to conduct to a knowledge of God or of divine things." This is just our contention. There is never any doubt about the capacity of Reason to lead to 'God,' or to 'divine things,' if the way of Reason is not first unwarrantably blocked by fallacious 'pre-suppositions' which have not the slightest basis in consciousness. Our consciousness of Space is absolutely necessary; it is impossible to conceive as non-existent; it is unconditionally necessary, and cannot be conceived to be conditioned by anything. If Reason wants any other material for the creation of 'God,' then doubtless she will find her hands empty enough. But if she takes the true consciousness of our experience as her material, then she will not have far to seek for either 'God' or a boundless gratification of her thirst for things 'divine.' The fault lies with the imperfect judgment which persists in 'completely determining' and enclosing 'God' and 'divine things' in limited conceptions which never exhaust the capacity of reason. Reason and Consciousness steadily point one way, and conceptual judgment decides for another. And only when judgment decides 'God' as she decides her own 'I Am,' will existence and actuality find Reason happy in that sole consciousness of Reality which is also consciousness of Space. Then also will be realised that consciousness of Being which Kant diagnosed as leaving "no room for a *Why*" (keinen Platz zum *Warum*). For in our consciousness of space-being no room is possible for such an interrogation, seeing that our consciousness of what-we-are leaves no division between space-being and what-we-are, whereby we can objectify space by questioning its Reality. We who question and the questioned are consciously Whole-Being.

199. Our great thinkers have really no alternative. They must go back upon this space-consciousness as the only one which is absolutely affirmative, and therefore the sole idiom by which to express the Being of either God or man.

"God," says Hegel, "as *pure* Reality in all Reality, or as *sum* of all Realities, is the same *formlessness* and *matterlessness* as the *empty absolute* in which all is *one*" (*Secret of Hegel*, i. 364) (italics ours). Newman makes Gerontius, in his high-strung consciousness of death, depict himself as dropping "from

out this universal frame, Into that shapeless, scopeless, blank abyss, That utter nothingness, of which I came" . . .

"Down, down forever I was falling through
The solid framework of created things,
And needs must sink and sink
Into the vast abyss."

"Thus, like some wild-flaming, wild-thundering train of Heaven's Artillery," exclaims Carlyle, "does this mysterious Mankind thunder and flame, in long-drawn, quick-succeeding grandeur, *through the unknown Deep*" (*Sartor*, 184).

"And if the Wine you drink, the Lip you press,
End in the Nothing all Things end in—Yes—
Then fancy while Thou art, Thou art but what
Thou shalt be—Nothing—Thou shalt not be less."

(*Rubāiyāt* of Omar Khayyam. Stanza 47.)

The ultimate consciousness is this space-consciousness, and while it is the last to be known historically, it is the precondition of all knowing. We begin all our knowledge under the governance of this consciousness just as without it we should neither see, hear, nor have any use of the senses.

But the point we wish to emphasise in this tedious recapitulation is the fact that our genuine knowledge of 'God' as well as of ourselves is fundamentally, once and for aye, knowledge of 'Impersonality,' as that term is usually understood, and that its true idiom is that of the consciousness of Space. The true "vanity of the creature" lies in the ever-defeated endeavour to give to 'God' a body of 'Personality' in its own likeness and in its own image. Hence the ceaseless travail to transform an existential consciousness of Space into an objectified Thing, a Person, quite apart and isolated from the 'Self.' Hence the ceaseless oscillatory processes between the God-High and the God-Low, the Sky-God and the Deep-God, the personal and impersonal, the Immanent and Transcendent, the Man-God and Spirit-God. For although one term may be employed, such as God, Being, Spirit, Absolute, Unknown, the actual content of it, to consciousness, is indeterminately 'personal' or 'impersonal.' These names, in strict reality, are mere rendable veils stretched over a background which when penetrated yields only the realisation of space. Fundamentally, as every one

discerns, they do not connote personality, as that term is understood ; but there is never any doubt about the agonising efforts on the part of worshipping man to make them so.

200. As a matter of history, the realms of religious literature, covering all nations, all ages, and tabulated in all forms of human articulation and expression, are seen to be strewn like the stars of heaven with 'Gods' who have all at one period been 'personal' Gods, but have once more passed into 'impersonalities.' Both 'forms' lay in the human consciousness, and the Space-Being, beyond both, and the basis of both, sought through them to give That to human knowledge which cannot yet be all included within any concept of thought. This oscillation of the human soul between the personal- and the impersonal-God still survives in every religion. We shall try to show in our concluding chapters, that in its deepest deep, the 'Impersonal' God is the true God of the consciousness of the Man of Galilee, although, of course, the 'Personal' Father-Form of God occupies the foreground of His Doctrine. In the brief illustrative examples which we select from the religions of the world, given below, both 'forms' of the God-consciousness are self-evident facts.

Mohammedanism.

201. For example, in the consciousness which lies bare before us in the Mohammedan religion, and made audible in the Koran, the God 'Allah' is an undoubted object for the Human worshipper. But no fair-minded judge would say that this object was more personal than impersonal. As a matter of fact, the personality of Allah is far dimmer by comparison than such an one as the Hebrew 'Yahwé,' for we never hear his own voice, but only the voice of his prophet Mohammed. Neither is he ever seen by man. He does not "come down," among his people, nor "appear" unto them in any shape. He is completely impersonal to the senses, and only personal to Faith. "God is great," is the consciousness that stands out most vividly in the religious consciousness of Mohammed, and it is evident that the actual content of the term 'God' connotes no more than is given in the term 'Power.' This stern attribute, however, is modified

by the other attributes 'Merciful' and 'Compassionate,' which are constantly assigned to him, and *suggest* the personal, but nothing whatever of the *humanly* personal. All the attributes of the Mohammedan 'God' do not surpass in any way the connotations of the poets when they attribute power, mercy, and compassion to *Nature*. It is simply a personification of the Universe. To Mohammed, Allah is a divine thing, but far removed from Man by nature. Allah and man have no common nature by the fact that Allah cannot be a father. No man is therefore His son, or child. And it is this great fact of God-Fatherhood in the Christian Religion which all good Mohammedans loathe; and it is the principal barrier, perhaps, in the way of the conversion of Islam to Christianity. It is a "monstrous thing." The Koran is clear and explicit with regard to the abominable doctrine of God's Incarnation. "It becomes not the Merciful to take to himself a son. There is none in the heavens or the earth but comes to the Merciful as a servant." "They say: The Merciful has taken to himself a son!—ye have brought forth a monstrous thing." (Koran, Chaps. 17, 19, 21, in each of which the same thing is affirmed.)

As a consequence, we cannot associate anything *human* with this 'God.' His attributes only give a consciousness of a Being made in the similitude of the 'angels,' whose principal attributes are intelligence and power (Ps. ciii. 20). But Allah is consciously personal to the *faith* of his devotees, for they pray to him, and prayer is a true test of a consciousness of personality, although a personality always "afar off."

202. Nevertheless, alongside of this consciously personal 'God' there still abides a deeper and far older consciousness of an Impersonal Power which the Mohammedan expresses by the name 'Quismeh' or 'Quismet.' *It is a Fate-Consciousness which no religion in any age has ever eradicated from the human soul. For it is the profoundest consciousness of all, in all men, with reference to a 'God.'* It really lies at the foundation of all human ideas of a God, and is the subtlest force beneath such an idea. No effort on the part of thinking men can wholly sublimate this consciousness under the concept of 'personality.' We should be much surprised if they succeeded. For it is apparent that in the very concept of personality we have a consciousness

of Limitedness. It is necessarily so, for no matter how we may stretch the concept of personality out to all lengths of attenuation, as it stands it connotes the finite, the objective, the determined, the space-surrounded thing. And so long as it does so, and is subsumed under the space-consciousness, it will always fail to satisfy the deepest demand of the human soul for a God infinite, unlimited, undetermined, and *not* surrounded by Space. It must be Something as conclusive and as inclusive as Space itself, as a consciousness, before it will be admitted to the highest place in the human spirit as its real God. And the Mohammedan 'Quismet' ('taqdir,' 'meting out,' 'apportioning'), (*Sacred Books of the East*, vol. 6, Introd.) is clearly one of the many terms by which men in all ages and in every religion have sought to interpret their deepest consciousness of the Something which is All-Mighty. And only when we substitute the term 'God' for that of Space in our consciousness, do we find the totalised consciousness of this 'God' realised to *sense* as well as to the *understanding*. For then this 'God' and Space have an identical content.

Greece.

203. The same phenomenon of *the Divine as personal and impersonal* is everywhere displayed in the consciousness of the Greeks. Their literature teems with it, the great dramatists especially being markedly emphatic. Zeus, as the highest representative divinity among numerous others, stands, no doubt, clearly defined as an authentic personality; but behind the heavenly array of such Gods, in the Grecian hierarchy of deities, there is also an invincible Presence, *not* a person, before whom even Zeus himself must bow. No God but confessed his limits before irresistible Fate. The spheres of Gods and men, Olympus, the Earth, and the Deeps, firmly established as the mountains though they seemed, heaved and trembled upon the broad power of this Impersonal Presence, as ships upon an ocean. Dread, resistless, heedless, remorseless, this Fate, to the Greek consciousness, was, at the bed-rock of things, the only true 'God,' and when the matter is examined apart from all biassing prejudices, it is perfectly apparent that Grecian philosophy and Grecian religion, as these were crowned in

Platonism and Stoicism respectively, finally rest upon this Fate-Consciousness. It is the supreme undertone in the sublime harmonies of that wonderful symphony of history, the Grecian Mind. *The grand unity of the consciousness of Greece at her best, centres upon this impersonal Power we call Fate*, and under its sceptre Gods and Men play their parts under the sun; flourishing, fading, and thence vanishing away. Fate was more than Greece. Fate still remains: Greece is gone, as the world has known her in her splendour. Nay, an ordinary scrutiny and comparison of religions shows that, while all the 'personal' Gods of mankind change and vary in nature and character, in the human consciousness and apprehension of them, this Fate-Something takes on but little variance in the vast lapses of time. The reason is that it lies deeper in man than does the sphere of change in him, and has actual existential being with that which is truly the basis of every change he has known. It may not now be apprehended in all the terrible implacable forms which were so vivid to Aeschylus, but it is still as potent in the human consciousness. In some shape or other it emerges from even the Christian consciousness as much as in that of Mohammedan or of heathen. It belongs to the unthinkable in man, and is a consciousness in him over and through which all his 'principles' and 'doctrines' coruscate like twinkling lamps over a dark pit. But for this consciousness, indeed, no 'personal' God could be visible to us, either in reason or imagination, for it is always against the vastitude of it that anything we call 'personal' is defined. And we must now say that the 'impersonal' as a consciousness, and in its common meaning, is infinitely deeper in us than all we call 'personal,' the philosophical 'Self' included. Is it not that which the deepest minds of our day have confessed as "The Unknown"? *Quismet*, or *Fate*, or *Unknown*; the consciousness at bottom, is the same: the consciousness which has the fullest harmony with our consciousness of what-we-are.

The grand mistake with us has lain in counting the 'personality' of our Creeds as one, *absolute* in its nature. The same falsity has attached itself to the 'personality' which we have ascribed to God. We have forgotten that it is impossible to put either God or Man within the categories of our so-called 'personalities.' The walls of our buildings do not compass the

absoluteness of these natures. The instincts of the race have always felt this fact, and in the process of the centuries have gradually wandered far from the 'personal' Gods to stand before this Impersonal Majesty, feared rather than loved since the foundation of the world. And in the ultimate turn of our consciousness, this consciousness of the Impersonal is identical with the space-consciousness, and, consequently, with our true space-being.

Pantheism.

204. Men are cautious, we are aware, to think outright on this basis, under dread of being lost and swallowed up in a person-less Pantheism. But no form of Pantheism has included Space in its categories of Being, and hence the final dissatisfaction with all other so-called 'Absolutes,' 'Infinities,' and 'Universals,' which never included more than an all-consciousness of 'Mind' or of 'Matter.' *The true Pan-Thing was never identified with What-we-are.* It was never identical with our Space-consciousness. Consequently it was not the *absolute* Pan-Being, equal to Whole-Being, and was falsely denoted Pan-theism. True *absolute* pantheism gives a consciousness which sublates both the 'personal' and the 'impersonal' in an identical consciousness of Space-Being: an Is-consciousness which is the fount of both Faith and Knowledge. For, as we must always repeat, our primal consciousness, and the last which rises to cognition, is not one of a 'God' or a 'Self,' but of *Space-Being*. And in this consciousness we first *know* both God and What-we-are. Not known indeed as 'objects,' but as simply Is; Being: the fundamental affirmation underlying both 'personal' and 'impersonal,' the Known and the Unknown.

And just as we are not advocating here the ordinary false and limited Pantheism, so we are not suggesting an adoption of Mysticism. "The great error of mysticism was just this," says Prof. E. Caird, "that it thought to reach the deepest reality, the absolute truth of things, by the *via negativa*, the way of abstraction and negation; in other words, that it tried to approach the infinite by turning its back upon the finite, and not by seeking more thoroughly to understand the finite" (*Evol. of Relig.*, i. 148). And this process is just the reverse of

that which we are pursuing. For we only understand the finite 'more thoroughly' when we understand it through our consciousness of space-being—a consciousness which yields for All that Is the strongest affirmation of Reality, and negates every conception of negation in itself. It also not only gives a *relative*, but an *absolute*, truth of things, and sublates both in itself, when these are relatives, seeing that no relative is admissible within it. We cannot, *e.g.*, *judge* whether Space is true *or* false, for it is the pre-supposition of every judgment, in that it first gives to all that is judged its Is-ness of existence. The Space-consciousness does not judge, but only yields a consciousness of Is-ness which is the basis of every judgment, and rises above it. Its affirmation of Truth is an absolute affirmation, as a consequence, un-negatable and undoubtable.

205. There is no objection to Pantheism when it is the genuine Pan-Being, and not the false pan-thing which is merely the All- or the *Every*-thing, and not the true Whole-Being. True Pantheism, when it means Whole-Being, we hold to be the highest form of religion, and to be the form of religion which is deepest and strongest in every religion known to us. When we get behind doctrines, rituals, priesthoods, altars, and the thousand-and-one objectified 'Gods'—personal and finite every one of them—it is this Impersonality which becomes for us the true Being of our Adoration and reverence. It is then seen that men do not worship first the Thought-God, the Spiritual-God, nor the Nature-God, that is, the Defined, Objectified God; but dumbly, and without thought at all, this Inexpressible, Pan- or Whole-Being, which in later ages philosophies and religions have endeavoured to reduce to thought and reason.

The Religions of the East.

206. To rightly understand the sublime greatness of the soul of the East, as it is revealed to our eyes in the "Sacred Books," it is essential, as we think, to approach it from the vantage ground indicated above. Our Western systems of religion, devoted as they are chiefly to the Ethical and Practical, and the higher values set upon these, somewhat hinder us from

appreciating it, and interpreting it to the height of its worth and beauty. For even the "Sacred Books" are but the fruit of a tree whose trunk and roots are veiled by the thick centuries, and sunk beyond our sight beneath the later religions, which are more assertive and aggressive to our intellect. The personal Gods of to-day, the Krishnas and Sevas, and others who are faithfully served by lip and thought and languid worship, really sit in the sedilia of 'Gods' who have been long superseded and dethroned. But behind all is ever the mysterious Pan-Being, long acknowledged as the 'Brahma'-Being, "born with its face turned everywhere," which not even the more human, intelligible, and loving Buddha can put down from his 'everlasting seat.' We learn from the deeper religious instincts of the East that Religion, at base, if we may so speak, is not a mere matter of tracing our way to the Dwelling-place of the Polytheoi, nor to the high seat of the Mono-Theos;—that it is neither the Object-God, One or Many, which satisfies the God-hunger in a man, but that which is identical with Himself, in the deepest consciousness of himself. It is that which found symbolic significance in the *Sphinx* of the Egyptian and the Assyrian, and which led the latter nation to take the *Winged Circle* as the loftiest form of holy Authority (*Encyc. Bib.* "Assyria," § 9). The wing of time and the circle of space, combined as they are to us yet, represented to these ancient peoples a far more divine thing than any God, or Gods, who are easily sublated in the consciousness of it. And there is not the least doubt that this space-consciousness dominates every religion in the past with a force which no after forms of them have been able to negate. Prof. Caird, with his usual fine penetration, notices that "The Sphynxes of Egypt and Assyria were efforts to find expression for a secret which seemed everywhere to be hinted at, but nowhere fully manifested." "The last word of the Egyptian religion was the inscription on the veil of the goddess Isis, 'I am that which is, that which hath been, and that which will be; no man hath lifted my veil'" (*Evol. of Relig.*, i. 272). Nature holds in it nothing of either the 'personal' or the 'impersonal' form of Deity which can fit this symbolism, save the Space-Consciousness which identifies Man with itself.

The same consciousness comes always prominently before us in the great doctrine of the Brahmans, viz. "That art Thou,"

and in the well-known "Nirvana." The one sublates all objectified '*persons*,' man or deity, and the other, all objectified *places*, in the heavens or the earth. They are but dual 'forms' of the Space- or Abyss-Being, whence the Easterns have ever beheld all things emerge, and into which all things return. The true Brahman loathes to say "I am." It is 'Impersonality' that he longs for, as the highest expression of What-he-is. Substance, Desire, Personality, are the *restraints* of his Being, and the space-consciousness is constantly reminding him that he is far more than these, and consequently he would willingly burst their bands to be truly free in the infinite Space-Freedom. It is this consciousness which is conceptualised into what is named "Nirvana."

And it is instructive to note how this consciousness has submerged and sublated all the religious forms and definitions which threatened, under the reforms of Buddha, to thrust it into the background. The worship of the Buddha, which seemed to attract all eyes to the *Person*, has slowly passed from that form of negation to the Ideal Buddha in the devotions of the Easterns. Buddha is no longer now to them the *Man* who wandered from place to place, eating his begged rice with his beloved Amanda, and teaching the Eight-Fold Path, but an *Impersonal Being* which is seen never to have had a beginning, nor is ever to have an end. Having sacrificed all Desire, and the pride of the conscious "I am," he has now become "That," in "Nirvana." In our philosophical terms, he has become 'pure' Being; impersonal and formless; and this consciousness gives most satisfaction to the Easterns. Towards this Goal all the meditative East sets at this hour, as a vast tide that 'turns again home.' And if we could see it, as the Far Eastern, the Mohammedan, the Egyptian, and the Grecian have never yet seen it in its fulness and beauty, this is the consciousness of the Great Home towards which the boundless Universe is ever wending. Sex, nationality, race, humanity, mortality—all are subsumed in this Space-Pan-Being, this Un-nameable, the consciousness of which is also the consciousness of ourselves.

And perhaps we may be allowed to note in passing, for our national humility, that, in the case of Brahmans and Buddhists, but for this arresting consciousness which is laid upon every fierce passion and desire, and the enslaving power which their

deeper worship has imposed over all the national energies, the waves of Western Civilisation would probably have swept far less freely over the lands they have known as their birthright. But a consciousness which binds all hearts so rigidly to the Highest and Deepest, must necessarily take up patriotism, domination of Kingdoms, and the 'far-flung battle-line' as "a very little thing." It has been truly said by M. Arnold—

The East bow'd low before the blast
In patient deep disdain,
She let the legions thunder past
And plunged in thought again.

Hebrew Religion.

207. The Impersonal Deity, which was familiar enough to the Greeks, and is to this day familiar to Mussulmans and Easterns generally, seems, on a first glance, quite unknown to the Hebrew consciousness. The O.T. Bible gives personality to its 'God' almost with ferocity. He walks with his people, and talks with them; eats with them, fights with them, blesses them, curses them; lives in garden, tent, and temple with them; and apports land for them, and is, indeed, so imposingly personal in their consciousness as to exclude, to all appearance, every vestige of the Impersonal Power from it.

We must remind ourselves, however, that the most potent influences ruling men are also the least apparent, and have to be carefully sought for to be intelligible. Electric currents, ether, gravitation, delicate climatic conditions, temperature, soil, and many other influences are at work upon our natures, quite inappreciable and subtle, and are only brought before our intelligence by a direct effort of will. Hereditary streams of influence also, parental, national, and racial, are all at work unobserved upon our minds and moral natures. There is even something given us in the face of every person we meet, which deepens our own being and adds to our responsibilities. But we characterise these influences as only subordinately, and derivatively 'personal.'

In a similar sense, the deistical Power which directed the moral progress of the Hebrew People, cannot be confined to the personal God they named 'Yahweh.' The impersonal and

irresistible influence which is variously designated Fate, Kismet, That, Destiny, Lot, Necessity, Weird, and such like, cannot be banished from any religion; seeing it is more profoundly seated in human nature than even that conception of personality usually attributed to both 'God' and man. We shall always have it obtruding into Christianity. And the extensive systems of gambling, lotteries, and innumerable allusions in ordinary conversation to the 'irony,' the 'hardness,' the 'luck' attending fate, attest still to its active power over the human mind. It is but the creed-dressed form of the same principle which confronts us in the doctrines of Unconditional Election, Foreordination, "fix'd fate, free will, foreknowledge absolute"; and no doubt some form of bad Pantheism or Materialism will always remind us of the infinite Expanse through which our little systems of thought and faith float onwards forever.

That which is within us is too permanently identified with it to encourage any hope of its ever being annihilated in any sphere of reason or devotion. And there does not seem to be the slightest necessity for its annihilation. The consciousness of it in man has ever been behind every other consciousness he has known. It is Whole-Force, or Will, face to face with so-called personal Force or Will. For when we bring it forward into the foreground of our intelligence we become convinced that it is neither more nor less than the 'Order of Nature,' the shadow of the Universe, which persistently presses into all our articulations of it, 'natural' or 'spiritual.' And just as in the realms of Science, it is only the 'particulars' which are held up as the principals, the Absolute Space, in which these all find origin and meaning, being steadfastly ignored, so also in the broad domains of Religion and Philosophy, it is the *persons*, the *doctrines*, the *categories* which concern us most; and the existential basis of the space-consciousness, which is homo-ensive with that absolute Space which is essential to Nature's Order, is assumed as non-existent, or negligible.

Now, although the Hebrews of old had no conception of what we understand as 'Nature' and its 'Order,' the Thing itself was just as present to them, and just as determinate in its power over them as it is to us to-day. We think it might be easily far more so, for we carefully refuse to see the divine in Nature anywhere, our apparently irretrievable scepticism in

this respect being truly appalling. But we should never forget that the ancient peoples were perfectly contented and happy in seeking their 'Gods' in the temple of Nature, and had no conception that their 'Gods' might be found in any other place. The awful relationship which seemed to exist between themselves and this stupendous Existence around them, was quite sufficient to exhaust their devotions, and satisfy their inner lives.

This appears clearly in many ways as regards the Hebrews; and their Sacred Records have important statements of it still preserved to us. It is not prominent, of course, for later accumulations of a far less instructive kind have almost hidden it from our sight. The 'particular,' the *personal* God, predominates in them, as we should expect, seeing that all religions take this God-defining method sooner or later, just as Thought and Reason claim the lion's share in the directions of mortal existence. The ear delights itself with a voice, and the fond heart with a visible form, and the Silent and the Impersonal recede evanescently before the glare and pomp of priesthoods and ecclesiastic grandeur. For the Impersonal, like the Space Influence, does not write itself. It can only live itself in the characters and actions of men. But even in the strongly personalised devotions of the Hebrews, they can find room for this silent Fate-Being, for they confess the fact that "Man is born unto trouble as the sparks fly upward." The Preacher could also say, "I returned and saw under the sun, that the race is not to the swift, nor the battle to the strong; neither yet bread to the wise, nor yet riches to men of understanding; nor yet favour to men of skill, *but time and chance happeneth to them all.*" Such straws in the wind as "It was a chance that happened to us," "It fell on a day," "Jacob sent not (Benjamin) with his brethren, for he said, Lest peradventure mischief befall him," and many others, indicate the same undercurrent consciousness, then as now, of the Impersonal beneath all personality, human or divine.

Bearing in mind, then, this fact, that the Hebrews beyond all other nations have strenuously personalised their God, drawing Him strictly within the scope of the eye, the ear, the dwelling, the land, as no other God has been, we yet venture to present the statement and some proofs of it, viz., *That the*

consciousness of what we call Space is the foundation consciousness in the religion of the Hebrews, and that all else that we find there rests upon that consciousness. We devote the chapter following to a fuller proof of this statement, but the consciousness revealed in the passage we now quote has suggestions which seem only interpretable from the basis of Space-Being.

We have already pointed to the strange statement in Exodus, xxiv. 10. We are boldly told there that the leaders of Israel, Moses, Aaron, Nadab, and Abihu, and Seventy of the Elders of Israel went up, presumably to some height, where it is said "they saw the God of Israel." This must be regarded as a uniquely representative consciousness in this ancient people. It is, in a sense, a daring, yet a perfectly natural and true consciousness, and quite consistent with the fathomless consciousness of a 'God' in all men, in every age. But seeing that the consciousness "no man shall see God and live" also runs through the Old Testament, we must be prepared to adopt the view that two forms of this God-consciousness underlie each other in these writings, and represent the two methods of apprehending Deity which have never been absent from any people, viz., by the *senses*, and by *intuition*, or what is sometimes styled the 'natural' and the 'spiritual.' The Natural prevails in all religions, with a varied symbolism drawn from every appearance in heaven and earth; and the Spiritual discards the outward symbols of Deity for the inner symbolism of the Idea. Such as Socrates and Plato, *e.g.*, prefer to find 'God' under the symbolic form of Idea, while the unintrospective see 'God' in clouds or hear Him in the wind. What we have to emphasise is that the 'God' Being has always committed Himself *first* to the services of the senses.

And this consciousness of these Israelitish men on the top of the mountain can be rendered intelligible to us when we take into account how, and through what material form or forms of symbolism, this God-consciousness became sensibly evident to them. The God they 'saw' is decidedly personal to their minds. What does this mean? An appearance like a man? an angel? a mere cloud-shape?

The context gives us the right line of interpretation. "They saw the God of Israel, and there was under his feet as it were a paved work of sapphire stone, and as it were the very

heaven for clearness" (R.V.). These men, then, are gazing upon the vastitude of Space, which the hill-top and wide plain always intensifies to the mind, and it is this space-consciousness which crystallizes into a God-vision before them. The deepest thing without will always find a response from the deepest thing within. "The work of bright sapphire" (marginal reading) is simply a metaphorical expression for the blue air, and "the body of heaven" or "the very heaven in its clearness," is nothing else than the brilliant transparency of the Sky-Expanse. At such a sight, awe and majesty enthrall them as its natural effect, when beheld with open heart and soul, and far more so when the further conception is reached that *beyond* the vast canopy, bent like an arch, there is a Power that puts all that under his feet. "And there was *under* his feet," expresses the consciousness that God stood upon it and above it, Himself enthroned upon it. It is the sublime consciousness which we have insisted upon throughout these pages, *that Space always gives to us a consciousness of sustaining the All, and as that upon which all things, even the Gods of the great religions, rest their power and foundations.* Said the Buddha, "The great earth, Amanda, is established on water, the water on wind, and the wind rests upon space" (*Sac. Bks. of East*, II, xlv.).

What Moses and his confrères perceive is the 'Personal' subsumed by the 'Impersonal,' and the 'God' as enthroned by necessity on the clear open immensity of Space. Space is the true God because it is first the true soul, which itself is the highest *form* of God. And the personal God is begotten out of the Impersonal in the same way that our own personality is built out of the material of impersonality underlying it in what-we-are.

The stress which is everywhere in the Bible laid upon the crystalline brightness and clearness, though not necessarily transparency, of the God-Visions, and His Dwelling-places, is remarkable. The 'terrible crystal' of Ezekiel (i. 22), and the references in Revelation (chiefly xxi. 11, 18, 21, and xxii. 1), are perhaps the most patent. Every symbolic word is used that will connote the space-consciousness as realising the presence of Deity. 'Ice,' 'jasper,' 'crystal,' 'sapphire,' are used in turn to convey the baffling conception that space alone gives of *partial* transparency; transparency; *clear* trans-

parency, and final *blue* intransparency, beyond which nothing is ever seen, and all is 'covered' in mystery. In the last form of consciousness the sky becomes a *solid* thing to the ancients. God is assumed to dwell above and beyond this blue sapphire-stone-like-structure. To this consciousness is due those pathetic endeavours which are made to reach God through this formidable barrier. Jacob reveals it in his dream-vision of the ladder. The ladder, or 'flight of stone steps' (Driver), rose against the sky - arch we now know as objectless space, and the same Expanse struck his awakening eyes with the consciousness that God was in that place. And if He were, then this ladder was the "very gate of heaven." The 'Ladder' was a necessary expedient in the imagination of the Patriarch in order that communication between earth and the God's dwelling might be effected. It is a consciousness that pathetically points back to long and sad meditation on the fact of God's separation from man, and the terrible impossibility of ever ascending above awful dividing space, slowly chilled into solidity; all the more awful the further it measured out the distance between them. The grand desire of mankind, latent through all time, is expressed in this longing not to be "cut off" from God. The Hebrew hunger for God, so characteristic of that people, is apparent in the Dream. This sky-barrier, as dividing from the Highest, played, as we shall try to show in the following chapter, a dark part in the Eastern Drama of the soul of man for many ages. Pindar voices the same "terrible" consciousness when he speaks of the "*bronzed-paved* dwelling of the Gods."

Persian Religion.

208. The Persian theology has accepted the dual conception of the Universe as the true one. Light and Dark, Good and Evil, Mind and Matter, culminate in the Personalities of Ahura Mazda and Ahriman. These Two have no possible synthesis of Being. They have always been Two; they shall always remain Two forever.

But the statement of Herodotus, already quoted (p. 1), proves that a conception of the Wholeness of Deistical Being

was ever present in the Persian consciousness as well as that of Duality, and found its expression in the Space-consciousness. Neither was it a spasmodic or accidental belief. It was a customary belief. "They are accustomed," he says, "to ascend the highest parts of the mountains, and offer sacrifice to God, and they call the whole circle of the heavens by the name of God" (οἱ δὲ νομίζουσι Διὶ μὲν, ἐπὶ τὰ ὑψηλότερα τῶν οὐρέων ἀναβαίνοντες, θυσίας ἔρδειν, τὸν κύκλον πάντα τοῦ οὐρανοῦ Δία καλέοντες) (i. 131). And once more we find in Persia, as in the whole of the East, *the same principle of the Space-Consciousness underlying every other principle as an interpretative consciousness of Deity.*

In other words, the World-Consciousness upon which all devotion unites the East and the West, the South and the North, is a fundamental consciousness for which there is no name save that of Space. For Scandinavia had also her 'Ginnunga-Gap,' "the yawning gulf, without beginning, without end." And it is towards this fundamental consciousness that Science, Philosophy, and all the great Religions are trending to-day. And necessarily so, for it is the sole consciousness of the *Reality* which is satisfactory as a basis of Being for either 'God' or 'Man,' Man or the 'Universe.'

CHAPTER X

THE CHERUBIM

209. We have glanced in the previous chapter at the Hebrew Consciousness as reflecting the space-consciousness, reserving a somewhat fuller, though necessarily far from complete, consideration of it for the present one. And our aim here is to show that the Hebrew consciousness of 'God' as originally identified with the consciousness of Space, and as drawing its fullest content of Deity from that source, is to be found in the symbolism of the Cherubim. We have to remind ourselves, however, that in doing so, we have profoundly rooted prejudices to overcome before this conviction can be substantiated. Both to Jewish and to Christian exegesis, this symbolism has presented many features of perplexity, and even of aversion. Having, and professing, no likeness to anything, as an individuation, it has never consorted well with the associations given to, and claimed by it, as an inseparable Ally of the strongly defined Personality of the God of Abraham, Isaac, and Jacob; and Christian Commentators and Writers who have revelled in discovering, in every part of the Old Testament, some analogy or type of every Christian Doctrine, seem to have found this symbolism almost barren.

There are briefest glances given to it by Tertullian, Justin Martyr, Origen, Clement of Alexandria, and a remark on 'the many-eyed cherubim' in the "Early Liturgies." Tertullian sees in it a symbolism of the Four Evangelists, the Old Testament Books, and "the heralding of the old world, witnessing things which were after done,"—a view which we need not take seriously. Clement believes that the cherubim, "golden figures, each with six wings," signify either two bears . . . or, rather, the two hemispheres, and he tells us that the name Cherubim

means 'much knowledge.' From which it may be surmised that he has been inspired on this subject by the teaching of Philo and Josephus. "The two Cherubim," says Philo, "are meant as symbols of each of the (heavenly) hemispheres," while Josephus affirms that the "two images which the Hebrews call Cherubim are flying creatures, but their form is not like to that of any of the creatures which men have seen, though Moses said he had seen such beings near the throne of God." Josephus is certain that the whole temple in its fabric, divisions, vessels, priestly garments, and various colours, "were every one made in way of imitation and representation of the universe. When Moses distinguished the tabernacle into three parts, and allowed two of them to the priests, as a place accessible and common, he denoted the land and the sea, they being of general access to all; but he set apart the third division for God, because heaven is inaccessible to men." He then proceeds to find something in Nature which is typified by the twelve loaves, the candle-sticks, the lamps, the vials, the linen, the vestments of the priests; but he assigns nothing to the most wonderful and most hallowed of them all, the Cherubim. Yet his own firm consciousness of the great fact that heaven is 'inaccessible to men,' and only inaccessible by the fact of space, might have suggested their type in Nature, all the more that *they* alone, with the solitary exception of the Ark, occupied that sacred adytum, the Holy of Holies, the third part of the tabernacle which was set apart for God, and also that they were known to him as alone the *Guardians* of the Throne of God, and His *bearers* above the Firmament.

210. We assume it to be granted to us by the reader that we cannot hope to obtain a clearer consciousness of Deity among a people, nor a better expression of that consciousness than that which is given in their sacred books, temples, altars, churches, liturgies, worship, and religious symbolism generally. As the Grand Drama best reflects the ideals and general life of a nation, so its religious symbols, taking these in their widest meaning, best interpret what conceptions of Deity and human relationship to Him lie in its inmost consciousness. It will also, we think, be granted that the validity of such a religious consciousness is not affected by the fact that it may

not have become an integral *historical* part of the social and national life of a people, but have remained more or less an ideal in the conceptions of its highest thinkers. The Cherubim of the earliest documents, as well as the Garden of Eden, may not, for example, have been *actual* to sense and understanding. They may only have been purely unrealised ideals of visionary meditations, called into existence for the purpose of interpreting the mysteries of Time which, without them, were deemed to be beyond human grasp. They may have been simply hypothetical instruments of the mind; yet these documents substantiate the actual fact of such instruments, and we are therefore bound to accept them as integral parts of that commanding consciousness which is summed up in the Psalms, the Law, and the Prophets, as comprising the "Hebrew Religion." The 'Dwelling' of Leviticus, as well as the 'Temple' of Ezekiel, may truly enough be regarded as only idealistic, and to have had no real existence except in the brain of the Writers; but the consciousness which they reveal is not on that account to be held as less influential than if they had been concreted in wood and stone, precious metals and linen. Their *consciousness* of the 'God of Israel' and the Cherubim as His Bearers and Guardians, is just as genuine in the one case as in the other. The 'tent of meeting' without the camp (Exod. xxxiii. 7-11), and the temple of Solomon (1 Kings, vi. 1-38), may be accepted as historical; just as the Tabernacle of P. (Exod. chaps. xxv.-xxvii., xxx., xxxi.), and the Temple of Ezekiel (chaps. xl.-xliii.), may be held as unhistorical, and yet the consciousness of the Cherubim, mentioned in holiest connections with all but the first, be a valid enough consciousness, true to the deepest things in the Hebrew People and in the Worship they professed. That is to say, we may find the truth of the symbolism of these Figures as truly in the ideal portraits of Ezekiel, the Priestly Code, and the J document, as in the description of them as they stood actually in the inner Adytum of the House that Solomon built.

211. Now of all symbols present in the *Worship of the Hebrews*, the Cherubim are set in the highest place. They, and not the Ark, as is sometimes asserted, stand superlatively first in the Holy of Holies. F. Delitzsch says of them: "According to the Hebrews' primitive conception, they were the bearers of

God when He appeared in glory upon earth (Ps. xviii. 10; Ezek. xi. 22); the witnesses of God's presence; wherever they are, He is. Very appropriately, therefore, were representations of them placed in the Holy of Holies, both in the tabernacle, when the golden figures stood upon the mercy-seat (Exod. xxxvii. 7, 8), and in the temple, when they were of colossal size (fifteen feet high), and stood on the floor, overshadowing the ark, which was between them (1 Kings, vi. 27). *They were pictured upon the curtains* (Exod. xxvi. 1, 31; xxxvi. 8, 35), *and upon all parts of the temple*" (1 Kings, vi. 29, 32, 35; vii. 29, 36) (italics ours).

212. They dominated and subordinated every other form of symbolism in the Holiest Place of the Temple just as that highest place dominated and subordinated all other places associated with it in the worship of the people. *Moreover, they are the sole symbols which have no necessary reference to Man*, and draw their meaning wholly from a consciousness of the Presence of Deity. Altars, Arks, Sacrifices, Mercy-seats, priests and offerings of every name; all forms of praise and prayer, involve the thought and fact of Man as *related* to the Deity in some way or other, good or bad, but the Cherubim are *never* so related to Man, but to God only. They cut themselves off from Man, and stand on one side with God in the Hebrew consciousness. That they are conceived to be in the Garden of Eden (Ezek. xxviii. 13-14) (Gen. iii. 24), in the "Dwelling," or in the Temple, is due not to any interest in Man but solely to the grand conception that God is there also. *They are conceived with God alone, and they have nothing to say of Man.* This is the first great principle embodied in the Cherubim.

213. Necessarily, therefore, they were assumed to be *Formless*. They symbolised *That which did not appear*: which had motion but no visibility. The Hebrew worshipper assumed them to be unimaginable, yet as being. The knowledge of the Cherubim, as being in the Holy of Holies, never conflicted in the smallest with his horror of the "graven Image." It cannot be asserted that they represented any likeness of anything that was in heaven above, or in the earth beneath, or in the waters under the earth. The Cherubim were not typical of any *Object*, or of anything that had form. *They were emblems of the Divine*

Presence. Him they enthroned on themselves, bore up, and guarded. Now, many emblems of Deity had been found in man, beast, bird, fish, fowl, sun, moon, star, tree, fire, and many others, all of which admitted that the God had *form* of some kind. But the Cherub was not symbolical of *anything* on earth or in heaven save of *Deity when conceived as moving Formless, and incapable of being objectified.*

214. The Cherubim is a symbol empty of Figure, and represents nothing which the human mind could visualise. *It represents, that is, the space-consciousness in the Hebrew Mind.* Ezekiel, indeed, employs every conceivable object of a representative character to describe it (chaps. i. and x.). It requires undoubtedly every thing objective to exhaust its representation, and also requires all objectivity to be sublated and transcended in itself. For it is the All-Thing, which Ezekiel feels to exhaust all that *is*, or, as he defines it, 'the Glory of the Lord,' i. 28. (See chap. vii. § 186.) The Cherubim therefore have *Cosmic* significance. Ezekiel ransacks all the wide bounds of Nature in his attempt to describe them. His vision includes cloud, wind, fire, man, lion, ox, and eagle, with bodies, faces, feet, and wings. *Every form* is involved and *every motion* is implied, from the movements of the beings mentioned to the complex speed of inter-revolving 'wheels' and the flash of the lightning. Yet this vast composite Being has but one voice, "like the voice of the Almighty," which indicates evidently the harmony and unity of all that we call The Universe. That the vision is vast as Nature is seen in the *absence* of any mention of the heavenly bodies, sun, moon, and stars, and only the term 'firmament' as including these. The vision embraces all above the earth. Whatever is objective to the eye and ear, 'lifted up from the earth,' as far as to the 'likeness of a firmament' (רָקִיעַ, *raqia*; same word as in Gen. i. 6 ff), is unified in one Cherubic being, Guardian of God, Bearer of His throne, and the sleepless protector of the Life-Tree from the hand of man. "The stones of fire" (Ezek. xxviii. 14 and 16) will consequently be the larger luminaries; and the "Wheels" and "Rings," "full of eyes round about," seem to point to the appearance of the stars by night.

But however we may interpret the separate details in the

panoramic vision, one thing is certain, that we cannot lay our finger on any item in Nature which is not implied within its scope. The conception of the cherubim also co-ordinates with the conception of God. He sits *on* the Cherubim (Ps. lxxx. 1) and rides and flies on a cherub (Ps. xviii. 10). They sustain His throne, and the firmament itself on which it is conceived to rest. Their high function is strongly unsympathetic to man. "The most primitive Hebrew myth described the cherubim as beings of superhuman power and devoid of human sympathies, whose office was to drive away intruders from the abode of God, or of the gods" (Cheyne, *Encyc. Bib.*, p. 744). In reality, their symbolism is the incorporation of that consciousness which views Nature as Terror and Judgment, a Presence fatal to Man except when he stands afar off, cut asunder by his sin. For although by appearance and name the cherubim are more than one, they also are *one in being and office*, while *multiplex in form and motion*. Always amidst the complexity and involution of forms and motions there is "the spirit" which controls all. "The spirit of the living creature was in the wheels," "whithersoever the spirit was to go, they went." The *invisible spirit* is thus recognised with the *visible object* in this comprehensive contemplation of the Order of Nature. It is also remarkable that the Seer should behold upon the throne borne by the cherubim "a likeness as the appearance of a man upon it above" (Ezek. i. 26). It is the same consciousness which persists ineradicable in every creature probably, and certainly in every man, that the Great Being is fashioned after his own form and likeness. It is also a striking touch that this man is only seen as to his "loins." All other outline or semblance is hid in an "appearance of fire," and "the brightness round about." The consciousness underlying such semblance is that of boundless margin of Unknown and Unseen which transcends the Known and Visible. Neither 'God' nor Man reveal positive edges or verges of being. *There are no limitations in true personality*. Being is whole, and though revealed in the narrowness of our eye and thought, it has yet no extremity for either. All that the Prophet can assert is that "this was the *appearance of the likeness* of the glory of the Lord."

There seems to be no doubt that this vision of the cherubim

given us by Ezekiel is the same consciousness of that cherubim which is mentioned in Gen. iii. 24, but given with ampler detail, and set in a more ornate and cultured imagination. It all lies easily within the gigantic outlined silhouette of J,—“*And he drove out the man ; and he placed at the east of the garden of Eden the Cherubim, and the flame of a sword which turned every way to keep the way of the tree of life.*” The same wide sweep of all nature is given. *All east* of the garden is covered by them, and “every way” in heaven and earth is furnished with a power of fire, a power which can only be visualised as lightning which has “every way” for its own.

215. The ancient conception that the Cherubim symbolised Universal Being seems well sustained. “They may represent primarily ‘the four winds of heaven,’” says Principal Skinner (*Genesis*, p. 90), “but the complex symbolism of the Merkabah shows that *they have some deeper cosmic significance.*” Ezekiel brings forward every *thing* in Nature to show that *such thing is not all itself* in either its forms or motions. Wings cover hands, wheels move within wheels, but there is a ‘spirit’ *in* the wheels. Nature stands forth vast and great and “terrible,” objectively, but her forms and motions are sublated by the everywhere Is of Space, both above and below the firmament.

This method indeed which Ezekiel follows, in describing the Indescribable, is the same as that adopted by the Vedanta-Sutras in describing Brahman ; and the consciousness underlying both is one common to the people of the East. It is difficult to conceive that it could be otherwise for the Thought of Man. “Accordingly Sruti and Smriti say of Brahman, “Thou art woman, thou art man, thou art maiden, thou art an old man totterest along on thy staff, thou art born with thy face turned everywhere.” As Ezekiel sublates Nature in Super-Nature, so here we have Personality sublated in Super-personality. Brahman has “its hands and feet everywhere ; its eyes and head are everywhere ; its ears are everywhere ; it stands encompassing all in the world” (*Sacred Books of the East*, vol. 34, iii.). Everywhere is the flame of a sword, guarding the tree of life ; everywhere is the Cherubim bearing up the firmament and the throne of Yahweh ; everywhere is Brahman. We

never can conceive ourselves beyond the presence of its eyes and ears, hands and feet. It Is. "It stands encompassing all in the world." Can any but our consciousness of space render this intelligible?

216. But the symbolism of the Cherub cannot be adequately interpreted through the conception of Deity alone, as distinct from the conception of Creation. The Creation, in *all* it means, must be regarded as furnishing the primal material to man for a God-conception of any kind, seeing that every God-conception, in every religion known to man, takes Creation as the measure, in some degree or other, of itself. If we put Creation apart from our conceptions of God, we find that it is not possible to form *any* conception of God. From the earliest dawn of the religious consciousness in man, his God or Gods are inevitably conditioned to him in and by the "things that are made." This means, universally, Creation as bounded by the expanse of the Sky. And it is here that we must define our meaning clearly. For Creation has many sections for man, and he sometimes finds one section more prolific of Deistic material than others.

217. Two wide sections, for example, the Anthropomorphic and the Natural, or *Human Nature*, and *all Nature* credited as lying beyond Man, have contributed principally to the Being of God, as that conception rests in the mind of the human being and is symbolised in all his worship. It is almost certain, then, that man's view of God and his conception of Creation will be closely allied to each other. They will indeed be impossible as conceptions, *apart* from each other, as we have said. But while this is true, there is also a consciousness in Man which, being neither strictly anthropomorphic nor natural, as these terms are usually employed, yet yields to him a far profounder consciousness of God than is drawn from the material they afford. We have to *destroy* Creation before we can realise this consciousness. We must *obliterate* the Sky. "Heaven and Earth must pass away," and *then* we have before us the grandest God-consciousness. It is that Space in which Creation swims, like a bird in the air or a fish in the sea. It is here that man has always found, and cannot help finding at any time, his *ultimate* God-

conception, and it is this consciousness that we must constantly keep before us in fathoming the deepest depths of the Eastern Theogonies and Theophanies. Moreover, it is the solid-like Sky-circumference, or the Heavens and the Earth, which divides the one set of God-conceptions from the other. This Sky-circumference is what the Hebrew symbolises in his Cherubim. They *cover* God from man as they *overshadow* the Ark and Mercy-seat, and only at the part where their wings meet can He break their barrier, and speak with man "from *above* the Mercy-Seat," "from between the Cherubim" (Numbers, vii. 89). When He does so, He is said "*to come down.*"

218. But in order to place this matter more fully in view, it will be necessary to take up the principal accounts of Creation which the Bible contains, beginning with what is reputed by modern scholarship to be the earliest, as set forth in Gen. ii. and iii. (the J E accounts), thence passing to the account of Gen. i. (the P narrative), and finally to the Prologue of the Saint John Gospel.

We do not, of course, pretend to give an exhaustive examination of the Welt-Bewusstsein which is set forth in colossal outlines in these literary productions, and in the chronological order we have indicated, as directed by modern scholarship. But we hope to show that these narratives of Origins reveal an ever-deepening penetration and interpretation of Existence which cannot yet be surpassed by either our theologies or philosophies. Modern Science and History have indeed some details to contribute, but the foundations are beyond their scope and power, and as these are laid in a consciousness which is in perfect harmony with that upon which all Science and History proceed, it does not seem so much to be a question of "dead" Nature and the Past, as one of Human Nature and the Present, and the better identification of that Consciousness in man to-day with that which was "In the beginning with God." The most superficial study of the Three Accounts makes it patent to every one that the Creation-narrative of the second chapter of Genesis is of a far more primitive type, more transparent and simple, than that which moves under the thought of the Priestly statement in chap. i., and that this Priestly statement is, in

turn, less profound and vital than that which is given in the John Gospel (i. 1-5).

I. THE YAHWISTIC CONSCIOUSNESS.

219. Taking the Oxford "Hexateuch," vol. ii., as our guide, we read from Gen. ii. 4b: "In the day that Yahweh God made earth and heaven. And no plant of the field was yet in the earth, and no herb of the field had yet sprung up": and so on to the close of chap. iii.

The whole narrative conveys the impression of a childlike, yet well-knit consciousness. The facts are accepted without hesitation, and the imagination at work behind them is deep and clear and vast in comprehension. The field of its operations and through which it moves, includes more than a section of human life and struggle, or even a national or racial portion of mortal history. The whole area of human existence, together with the heavens, are involved, although the garden incidents serve as focal centre to the panoramic vision. *It really includes within itself, and in its surroundings, the scope of the world and man, as far as was then known to man.* We see this in the writer's flight of thought from the Edenic centre to the course of the great rivers which flow out of it, and the broad sweep of view which is indicated in the geographical boundaries of the "whole land of Havilah," "the whole land of Cush," "in front of Assyria," and the land which seems to be too well known to need further description than is given in the mention of the river Euphrates. Eden, again, is a far wider territory than the Garden. "A river went out of Eden to water the garden" (ii. 10). From thence it was parted into four heads. God planted the Garden eastward in Eden (ii. 8). In short, Eden and its connoted region embraces the Earth as then known to man, and Yahweh is found native to it. There is no hint that he had ever been anywhere else. He is not conceived as having come down to earth at any time previous. He is conceived as making earth first, and *then* heaven (ii. 4b). "Jehovah," says Wellhausen, "does not descend to it from heaven, but goes out walking in the garden in the evening as if he were at home." 'Heaven,' indeed, is shadowy and unimportant at the beginning, and, as we shall see, *Yahweh*

for the first time takes refuge there in order to separate himself from sinful man and the cursed earth. But it was not thus "in the day that Yahweh God made earth and heaven." It is important to remember this point, as it is necessary for a right understanding of the symbolism of the Cherubim.

220. God, then, in this J account, is on an existential level with the things he makes. He abides upon the earth, and knows no other dwelling-place. It is really and truly his home and place of work, and the writer of the narrative has no conception that God has any other possible Dwelling. "To dress it and to keep it," was the purpose of existence assigned to the man. For Yahweh is a limited, objectified God, and is hardly aware of the capabilities and needs of this man-being. True, *he is not seen*, and the sound of his voice is alone heard as he walks in the garden, and he is also conceived as not being able to discover his creatures when they hide from him. Although he has made man, woman, and all lesser things, he is not beyond feeling the same comforts and discomforts that they experience. The Divine and earthly breathe the same air, and touch the same soil, and there is no incongruity in Yahweh staying in-doors during the heat of the day and only coming abroad in the evening when it is cool. The God and the man *home* together, and this must be accepted as the writer's highest notion of a "heaven," or a "paradise." It is the simple child-consciousness of the world which is at work in this portrayal of the beginning of all things. For the child's joy is only completed in being in the same place where its parents are, and knowing only happiness in that which they share. In a far keener apprehension of the divine upon the earth, we note the same child-consciousness at work in Jesus, who sees but the ways of homely love as the Unseen Hand lingers among the numbered hairs of the head, balancing the worth of man and sparrow in holy past-time, clothing the grass, and attentive to the ravens. It is no derogation in a child's mind that this God knows how to plant trees, and plans his own garden. The true child-man recognises a fellow labourer in God, and acknowledges Him as the prototype of all the toilers, at the same time feeling a strange equality with Him.

Deep, deep in the heart of man lies the imperishable ideal of always abiding with God as the sum of all Glory. It is the excellence of the Hebrew Intellect that this great consciousness of absolute happiness was so early embodied in religious symbolism and an attempt made to define it in imagery of rural bliss. The cravings of the human heart were thereby interpreted to a profounder depth than were possible to such conceptions of exalted beatitude as Nirvana, the Koran Paradise, Valhalla, and such like, where man is portrayed as perfectly satisfied in indulging himself with delights which are drawn from lower creatures than himself, and where the impersonal largely predominates, and the presence of the personal God is absent. Man does not in such a state draw his bliss from highest Being, nor from environments which are equal with his own being. For the same reason, it is a feeblér interpretation of the human consciousness than that given by Jesus, when a Garden or a City, is deemed essential to the consummation of absolute human happiness. "That where I am there ye may be also," transcended by far, all such external adjuncts to absolute pleasure. And when we have such statements as that Jesus is *in* the bosom of the Father, and that He *is* the Father and that with those who love Jesus the Father and Himself will abide (John, xiv. 23), we cannot find it possible to conceive a deeper interpretation of the desires of the human breast which should harmonise better with the superlative joy of the human babe laid upon the human bosom. Still, the Garden of Eden is much nearer to this conception of heaven than the City of Zion, "the city of God, the holy place of the tabernacle of the Most High," where in darkness and isolation He could not be seen or heard by mortal man save by a high priest once a year. Surely it is also a different and more gaudy fancy that visualises God and Man as inclosed in a city, bespangled with gold and pearls, with harpers of another nature as associates, crowded with saddest memories as tears are wiped away from all eyes.

Now, from the nature of things, it was impossible that a consciousness could be formed by the J writer of any other place than the earth as the dwelling of man, and consequently it was necessary for man's companionship that God should be found upon the earth with man, if the ideal existence

were to be stated at all. Hence the writer has no need to notice sun, moon, and stars, light or night. *God is with man on the earth, and all else is negligible by comparison.* That the "heaven" does exist is all that is needed to satisfy the consciousness of the writer, but it has no immediate value in his narrative, and only attains special and awful interest after the 'fall' of man.

221. We are convinced that the principal aim of the writer is to show how it all came about that Yahweh God no longer had his Dwelling Place on the earth, and why man had become entangled in the conditions of misery and death. The after-history of mankind, and especially of the race of Abraham, and all relationship between man and God, can only be rendered intelligible when these fundamental facts are grasped and understood. From the point that precedes the first word of the Creation-account, we must assume the writer's conviction that *God was nowhere dwelling among men in this world.* But as this seemed so unnatural, and outrageous against every ideal of wisdom, the reason why should be forthcoming. And as the fault could not be visited upon the Yahweh God, the man himself must be found guilty. The disastrous circumstances of human existence could not be other than the result of error somewhere. Hence the serpent story, the woman's weakness, the disobedience, and the curses. Human history then stood explained. "This actual, cheerless lot of man upon the earth is the real problem of the story," says Wellhausen. "It is felt to be the very opposite of our true destiny: at first things must have been otherwise." "At first man lived in paradise, he had a happy existence, and one worthy of his nature, and held familiar intercourse with Jehovah: it was his forbidden striving after the knowledge of good and evil that drove him out of paradise and brought all his miseries upon him."

In the J account *Yahweh has no desire that man should be like him.* On the contrary, it is a matter of the deepest regret to Yahweh that "the man has become as one of us, to know good and evil." It is only in the account of the Priestly Code that we learn the contrary, viz., that "God said, Let us make man in our image, after our likeness" (i. 26).

This is a later and more ontological explanation of man. There is no such exalted purpose in the Yahwist record. Hence when Yahweh discovers that man has reached the level of divinity in knowing good and evil, he takes prompt steps to hinder him from reaching higher in the command of everlasting life. "Now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever." . . . "*He drove out the man*, and he placed at the east of the garden of Eden the Cherubim, and the flame of a sword which turned every way, to keep the way of the tree of life."

222. This reveals the consciousness in these ancient people that man had it in his power, *once*, to command for himself everlasting *life* as well as the *knowledge* of good and evil, and it is a consciousness that unconsciously takes cognisance of the division between Being and Knowing, and the reason why these two conceptions are irreconcilable, in the thought of man. *But for the Cherubim standing as a barrier, the tree of Life, or Being, would have been as easy of access as the tree of knowledge.* It is the curse of Yahweh that man can no longer command such being, and that he must close his existence not with Yahweh in immortality, but in the dust. There is no after-being beyond earth in this account.

223. But this consciousness also connotes the want of foresight in Yahweh. His wrath is boundless when he has to tear up his plans of dwelling on the earth, and forsake it on account of man's disobedience. There seems little reason why he should have cursed the innocent ground. *But this is the principal curse.* True, the dust had furnished the primary material for man's being, for the breath of Yahweh seems to have acted upon the formed dust as heat acts upon the dust that yields the herb. Man by tainting his own dust is regarded as defiling all dust. His cursing the ground was certainly a confession on Yahweh's part of his being thwarted in his creational designs by man, by the serpent, and by the woman; that is by the chief creatures of his hand. And as he can no longer remain upon ground which he has cursed, he takes his departure forever from the earth, and *this conception of his having gone up from the earth in wrath, never left the mind of*

these early people, and lies at the foundation of all their conceptions of after-relationship to him, either in courting his blessing or appeasing his anger.

224. Separation between Deity and Man! Separation between Deity and the Earth! This was the supreme disaster for the world. It is the same consciousness which underlies every conception of woe in the New Testament, embodied in terms such as Hades, Gehenna, Perish, Lost, Dead, Hell, Wrath, Bottomless Pit, etc. "Why didst thou forsake me?" is the true cry of the broken child-heart, and the deepest expression of woe; and as misery and death were world-wide, the cause and area of the separation are also given universal significance. Deity is conceived as ascending up above the firmament, and putting the vastitude of the sky-space between him and the Earth in order that universal man may not reach him to become like him in living forever. *All east of the garden is then seen to be covered by the Cherubim.* And if we bear in mind the consciousness of the wide space which fills the thought of the writer when he pens these words, we shall have little difficulty *in seeing this vision of the Cherubim to symbolise the whole eastern heaven of space*, and "the flame of a sword" as the sublime appearance of the lightning which turns every way.

Space-of-sky is not conceived as having existence before this ascension of Yahweh above the earth. The overpowering thought in the J consciousness is—Yahweh God is no longer upon the Earth. Where could he go? The sky-space then comes forward into the conception of the Yahwist as having been utilised for the very purpose of separating God from Man. For we have to remove from our minds every conception of God as being in heaven *before* he made the earth, and of his coming to earth after the earth is made. *The earth is his first residence*, and heaven is his refuge-place from man, after man has brought about the cursing of the earth and the impossibility of Yahweh staying in it. "Yahweh God made earth *and* heaven" (ii. 4b).

225. The effect of this separation from the earth by the height of the sky-space is not apparent till, in chap. iv. 26, we

are told by J, "then *began* men to call upon the name of Yahweh." It is the word "began" that tells the whole story. For God was no longer near men, dwelling with them, and walking beside them. They were compelled to call upon him to the height of his high dwelling-place *above* the Cherubim, and to make voice and sacrifice ascend to him. All relationship between Yahweh and Man was now altered, and the fact of gifts being brought to him more than hints at efforts to please him, and if possible to obtain his withdrawn favour. The colossal Cherubim in the temple of Solomon; Yahweh's relation to them in the Tabernacle in the wilderness, according to P; His moving with the 'living creatures' in the exilic days of Ezekiel; and the terror and majesty they always inspire are but phases of the consciousness which is forever throbbing through the Hebrew soul, and which, as a consciousness, gives a deepening force to the terrible sundering of Man and Heaven by unconquerable and merciless Space. The cry is always, then, to reach to heaven, to come near to His seat, by Tower, by Ladder, or by smoking sacrifice sent up as prayer to Him. "O that thou wouldest rend the heavens, that thou wouldest come down!" So do even Christian hearts yet cry.

This abandonment of the human race by Yahweh God, and his ascension above the sky-barrier, seems to have oppressed the whole Eastern world from the earliest time. Such a conception does not appear to have originated in Palestine but in the Mesopotamian Valley, although we can understand, from this point of view, how keenly and proudly the hearts of Hebrew men must have thrilled when it dawned upon them that Yahweh had chosen the Abrahamic tribe out of all the peoples of the earth, upon whom to bestow his presence, mercy, and Law. All men had striven to reach up to him in heaven in vain, but, to Abraham and his children, Yahweh had "come down."

The influence of Babylon upon Hebrew religious conceptions is admitted by all competent authorities. And "the most conspicuous feature of a Babylonian sanctuary was its *zikkurat*," says Principal J. Skinner (*Genesis*, p. 226), "... a huge pyramidal tower rising, often in 7 terraces, from the centre of the temple area, and crowned with a shrine at the top. These structures," he goes on to say, "*appear to have embodied a half-*

cosmical, half-religious symbolism; the 7 stories represented the 7 planetary deities as mediators between heaven and earth." . . . "That the tower of Genesis xi. is a Babylonian *zikkurat* is obvious on every ground, and we may readily suppose that a faint echo of the religious ideas just spoken of is preserved in the legend" (*italics ours*).

The ascended God, *in anger*, was never far from the thoughts of the devout Hebrew in any period of his national existence. God sundered from man by the Sky-Spaces, the Cherubim, which He created for this purpose. It lies at the base of all the Theophanies, and "Laws," and constitutes in itself the primal explanation of the intense interest and passion which God's "coming down" to earth always evokes in that people. There is much altered in the other narratives, the Deuteronomic, and the Priestly, but this consciousness remains undisturbed throughout. It is always remarked that God "comes down" when He desires to have intercourse with men. He "comes down" to debar the purpose of the Tower of Babel which is built expressly to overcome the Cherubim guardianship of the tree of Life. Men are so eager to reach the abode of their God. So He "comes down" to enquire concerning the cities of the plain, to deliver Israel from Egypt, and to give the Law on Sinai. If not Himself, then He sends His messengers down the ladder which Jacob, in the deep pathos of his dream, sees set up at last between heaven and earth, reaching to God. In every case we can easily interpret the consciousness that underlies all these statements of *descent* of deity to earth as one of appalling sorrow and misery, because that *God was no longer abiding on the earth*. Above and around, as they afterward symbolised it in their Temples, this awful Sky-Space cuts-off man from his Creator. They have to lift up their eyes to the hills, and above the hills, to the clouds of darkness which pavilion his throne, when they would worship Yahweh. And for this reason the Cherubim are always placed in the Holy of Holies, *as the separating thing, the symbol of God's isolation from man*, and between which He is alone to be found if communication is to be made with Him. He will only speak with man from between the Cherubim, that is, from the sky-expanse, or firmament. There is never a hope in the Hebrew consciousness that man

may ascend above this expanse, and have dwelling with his God enthroned on these Cherubim. No vision of this nature ever enters the Old Testament. It came first with the grander consciousness of the Galilean.

226. In the consciousness of the Yahwist, therefore, we have the Cherubim as the mark of the God's isolation from earth and Man, and the boundaries of that separating Space can only be crossed symbolically by man by laying a sacrificial gift upon the place of mercy which the Cherubim overshadows. And Life is the gift which Yahweh demands in the presentation of Blood. *The Cherubim mark the death-zone between man and God, and a path of blood which has in it "the life," is only possible as a condition of worship, or of coming near to Him.* And Life: Being; was yet on the earth. *It was also Yahweh's own Breath.* He had breathed into man the Breath of Life, and thereby man was a living soul. Life, moreover, was in the blood, and therefore *the blood had a voice which Yahweh could hear.* He could not have respect to the "fruits of the ground" which he had cursed. But he had respect to the firstlings of the flock. In them was his breath of life. This seems to have distinguished Abel's from Cain's offering to him. Therefore, also, the alive blood of Abel cries from the ground. It is Yahweh's Breath. It cries for deliverance from the cursed ground which had opened its mouth to receive it. In a deep sense the earth is thus represented as the first mercy-seat, blood-stained, which is covered by the wings of the Sky-Space Cherubim. Man came to believe that Yahweh heard Blood.

Moreover, the all-inclusive amplitude of space, which is symbolised in the Cherubim, seems to be clearly indicated in the fact that in Solomon's Temple, their wings stretch from wall to wall of the Holy of Holies, meeting in the centre of the "house" over the Ark, embracing all the space of the domain of Yahweh, and over-covering all else that was in that sanctuary. And that all nature is meant to be associated with them appears to be taught in the fact of the figures of them being put on walls and doors along with "palm trees and open flowers" and again with "lions and oxen" (1 Kings, vii. 29-36). If these symbolise the vast realms of the inanimate and

animate kingdoms, then surely the "wings" of the cherubim, as the only feature given them, can only betoken the all-air space, as it was then understood. Therefore in sky-space as embodied in the symbolism of the Cherubim, we may venture to see the grand central *Credo* of a religion which lies almost buried beneath the later accretions of Babylonian and Palestinian systems of worship, and we seem also to be fully justified in defining its principal power over men's minds to have been, I. Solely identified with God-being. II. As separating God from earth and man absolutely. III. As having been deliberately placed by God in anger between Himself and the earth and man. The Sky-space is believed by the Yahwist to be vacant of God's presence, and under the dominion of Death, God is *not*, to him, *everywhere*. He is confined to the Dwelling above the Sky-Space. His throne is above the Cherubim, and rests *upon* the Cherubim.

227. Another feature arises from this consciousness, viz., *the motion of wing* in the Cherub symbol. The heavens were seen not to remain still. They moved. The Cherubim fly. Hence Yahweh rides *upon* the heavens, and it seems to be from this conception that we have the other one of Yahweh as having his goings forth from everlasting to everlasting. The whole body of heaven is viewed as moving onwards through infinite vastness of space, with Yahweh God borne on his Cherubim forever. In speaking of the heavenly bodies, Rev. C. F. Burney says, "It was their movements that excited the keenest attention, and opened up the widest field for the imagination" (*Encyc. Bib.*, "Stars"). But there is a *difference* drawn between 'infinite' space and the space which is symbolised by the Cherubim. Yahweh God is made objective, and limited, and so also are the Cherub-Spaces. The vastitude of the *infinite Space* sublates both Yahweh and Cherubim in its wider Being.

This consciousness must persist in all thought of things, ancient or modern, and notwithstanding the gigantic generalisation given us in the conception of the Cherubim, the Cherubim themselves are seen to be *finite* by comparison. The true space-consciousness which we all have, limits the symbol, and reveals its finitude. *The spirit of man in short testifies in this early Hebrew consciousness that there is Being greater than*

Yahweh God, or the Cherubim which bear his throne, and that these are dependent for their condition of existence upon this illimitable, whole-Space-Being.

228. For while we speak of Yahweh and the Cherubim in duality of thought and expression, we must not lose sight of the fact that *Yahweh himself is really a product of the writer's consciousness which is working on, and based in, the material which creation affords him for the construction of a God-Idea.* Yahweh is never seen. He is an invisible one. But he is a conscious *Power* to the writer. He creates earth and heaven, and afterwards sets up the expanse, the Firmament, and the Cherubim-Spaces above and below it. He is the Spirit of Creation as interpreted through the consciousness of the Yahwist. And he has a voice that can be heard, but strictly he is *not divisible from the Space-Things which are symbolised as bearing him through whole-Space-Being.* He is visualised as throned on spaces, the sky-spaces, and riding upon space, but this is exactly how God is spoken of *yet* by all worshipping people. He is constantly conceived under *creational* limits, and objectified to thought and idea; and this only means that, as long as we cannot see Whole-Space as God, we must always depend upon a hypostatised God-Idea, with the "dead" material of creation for its basis of embodiment and incarnation. The God so visualized becomes *limited* when we contemplate him under the categories of what we think we are, and *infinite* when the boundlessness of creation is attributed to his being. The anthropomorphic and the creational are in this way hypostatised in a God-Form. And it is clear that such a God, *not* subsuming Whole-Space, and conceived as *separated* from Whole-Space, can only give the conditions for a duality of Being which cannot afterwards be annihilated by any power of mind at the disposal of humanity.

II. THE CONSCIOUSNESS OF THE PRIESTLY CODE.

Genesis, I. i.-II. 4a.

229. "These are the generations of the heaven and the earth when they were created. In the beginning God created

the heaven and the earth. And the earth was waste and void, and darkness was upon the face of the deep, and the spirit of God moved upon the face of the waters. And God said, Let there be light, and there was light" (continue to II. 4a).

The consciousness thus laid bare by the Priestly Chronicler in Genesis i. is of a more intense description, and plumbs the human mind with a deeper line. More of the intellectual and historical imagination is called into play. Folk-lore and myth are laid aside; and the Eastern knowledge of astronomy, and a more scientific method are put under requisition. A pre-eminently important consciousness is introduced in the conceptions of the Abyss, and Darkness as *covering* it. This element is clearly central, and is the ultimate consciousness in the narrative. The Yahwist, on the contrary, as we have seen, beholds all in open daylight from the beginning to the end. He never feels the necessity for the fiat, 'Let there be light.' His is a child-consciousness which takes all that for granted. The Priest Chronicler is reputed to be very late in time, and therefore we see in his statements of creation the formal expression of a consciousness which had accumulated as history advanced, and had deepened with the ages.

Scholars see the influence of Babylonian and Assyrian Thought under it. Historically, this might be easily possible, but what we have here to notice only is the psychological fact that his consciousness of Space, and Darkness as covering it, together with the spirit of God as moving over the waters under the Darkness,—Darkness covering God and all,—is one above historical influences, and is in perfect harmony with the universal consciousness which finds in the soul of man a corresponding darkness of impenetrable mystery, with a Something ever moving there unnameable and unseen. "Without form and void" (A.V.) is a genuine consciousness of Chaos, the GAP, "wasteness and wideness" (Prof. Cheyne, *Encyc. Bib.* p. 942), for which no summational term is conceivable save that of Space. Under the thousand-and-one forms in which mythology has embodied and embellished it, in every age and among every people, this consciousness is uppermost and undermost. The consciousness of the Priestly Writer, however his materials might be modified by all that history had handed down to him, is simply the developed consciousness of

every man, as he is able to see himself, flung back upon the past, interpreting the Origins of all things by a light which self alone affords him. But for the consciousness of an Abyss and Darkness in himself, man would never have found it in Creational Origins; and but for a consciousness of ceaseless motion in his own inner being he would never have discovered a *Spirit* that moved over the chaotic waters.

230. *The* consciousness, then, is of Space-Darkness. There is no light. Neither is *God* in light any more than the *All*. Light is assumed as brought forth out of primeval darkness as a creature of God. The two things which are not accounted for are (1) God, and (2) this Space-Darkness. Even God is not assumed as saying, "Let there be Space." *The reason is that no human consciousness ever yields an origin for Space. Is*, is its sole category. Hence God *and* Space alone conform to the same possibilities in the human consciousness. This is an important fact and constitutes an identity of being. But 'Space-Darkness' needs explanation. It is not conceived as standing in the same consciousness with God and Space, for Darkness is only with us *relative* to Light. It is therefore conditioned by Light, and Light in fact abolishes it, even as the chick abolishes the egg from which it draws its being. Space, on the other hand, is a consciousness which sublates *both* our Light *and* Darkness, and identifies them in itself. It is for this reason that our great thinkers sometimes describe it as 'empty'; as 'transparent'; as 'ethereal'; or as "utterly blank." The truth is that *no category can be used regarding it save Is*, as we must always tediously reiterate. But as light connotes *seeing* and *knowing*, and both are impossible terms in an account of Creational Origins, darkness is the only term under which the beginnings of knowing and seeing are affirmable to the mind. The Space-consciousness returns no light to the mind. It does not *appear*, as both our Light and Darkness do. Consequently such Space-Darkness is the only possible predicate of the beginnings of thought. This is what we mean by Space-Darkness.

Even God then emerges into Light. And with visibility the All-Space becomes cleft, and firmamental divisions take shape, and sun, moon, and stars, and all the rest of the 'particulars'

swim into ken. But we should note that the consciousness of 'God' is never identical with the vaster consciousness of Space, *in* which he is conceived as moving; and consequently, this Space-Darkness remains throughout the entire range of the Hebrew consciousness, from Genesis to Malachi, as only God's *Dwelling Place*. Indeed this consciousness of Darkness as the Dwelling of God is universally accepted. It gives the prophets and psalmists the deep bass of all their praises. "He bowed the heavens also and came down, and thick darkness was under his feet, and he rode upon a cherub, and did fly . . . *he made darkness his hiding place*, his pavilion round about him, darkness of waters, thick clouds of the skies' (Ps. xviii. 9). It is at the foundation of all the theophanies, as we have said. Every time the presence of Yahweh is declared, darkness is his robe (Gen. xv. 12-13). The seclusion and darkness of the Holy of Holies was the fitting representation of this consciousness, just as the cherubim stretching their wings through the darkness, over the ark, and covering the entire space of the Adytum, symbolised the Space-Sphere which he claimed as his own.

And it is this fact of facts which obtains the supreme place in the Temple of Solomon. The Cherubim were not placed *over* the most Holy Ark by an accident. They were not emblazoned *all round the Tent curtains* for empty show. The Wings are outstretched over the Mercy-Seat as symbolic of the awful Space, upon which his throne reposes. *The blue sapphire colour of the Sky-Expanse is everywhere prominent when the Cherubim are seen*. They ever mark, as of old, the Separating boundaries between the Outer and Inner, the seen and the Unseen, the Earthly and the Heavenly, the Personal and the Impersonal. They are the *Guardians* and the *Bearers* of the Personal God; they themselves representing a far deeper consciousness of the Eternal, in the Hebrew, as in the mind of every People on earth.

The cherubim, and *not* the Ark, as already said, were the *chief* symbols of Yahweh's presence. *They marked his greatness over all other gods*. He did not take up his abode, like them, in the sun, the moon, or any special object in creation. Space was *his* habitation. The ark was simply his appointed *meeting place* with man, for the good of man, and although it is called the

Ark of Yahweh, it is also, we should remember, the Ark of the *Covenant*, and has more reference to man than it has to God. The cherubim, on the contrary, were exclusively symbolical of divinity; the marks of godhood, and universal power. *They upheld even God.* The Ark but connoted Yahweh's attributes of power and mercy. But he was *enthroned* upon the cherubim, and from this royal height he dispensed pardon and mercy to man at the mercy-seat. In 1 Chron. xxviii. 2, the Ark is given the inferior place of Yahweh's 'footstool,' and the phrase, "heaven is my throne and earth is my footstool," represents perhaps the true relative symbolism of the cherubim and the Ark, if we remember that the symbolism of the cherub is invariably attached to the heaven, the firmament, or Sky-boundaries, and that of the Ark as intimately with earth and Man.

231. As a consequence, the Ark itself being subsidiary to the Cherubim in the religious consciousness of the Hebrews, the Cherubim necessarily long antecede the Ark in that consciousness. This becomes self-evident when we recall the special function of their individual symbolism. The Ark symbolises God's Grace, Power, and Place of Meeting and of His *speaking* with Man. Therefore it is fitly associated with the *Dēbīr*, the Holy of Holies. In the consciousness of the Hebrews, it is also meant that God was *not* to be met by man at any other place in all creation. It was symbolic as that place in the great universe where "spirit with spirit can meet." But this would be a sadly irrelevant symbolism without that other which embodies *the Separation of God from both Man and Earth.* The fact that the meeting of God and Man at the Mercy-seat above the Ark is always one of condescending grace and mercy on the part of God, an act of condescension and compassion, presupposes the conscious necessity and justice of man's severance and isolation from the Holy Presence. And it is this consciousness which is alone embodied in the Cherubim. *It is the only symbol which incorporates the stupendous consciousness that God is inaccessible to man.* And every symbolism in the Hebrew Worship must be held as secondary to this one. Without this consciousness, indeed, the rest would have no meaning.

Hence the Cherubim are rightly set forth in the principal place in the Holy of Holies. They *cover* the Ark, and Deity never for a moment places Himself with the Ark. The Ark is for Man, and God surrounds Himself within the Cherubim, and plants His throne upon it. He speaks, not from the Ark, but from "between the Cherubim." The Ark is undoubtedly a great concession, but the Cherubim see to it that the Person of God and the Life-Source implied in His Presence, must not be invaded at the mercy-seat by even the most holy of men. Heaven was, as Josephus says, "*inaccessible to men.*" The Ark is a presential symbol of the Place of meeting, and the Cherubim of the *Being* who meets at that Place. They also symbolise His *absence* from man at that Place by separation of space between them.

232. "*And He drove out the Man.*" (וַיִּגְרֶשׁ אֶת־הָאָדָם), "Va-yegaresh eth-ha-adam.") We do not know more fundamentally important words in the whole body of the Hebrew Religion. It is the consciousness within them that gives the key to that Power which through Hebraism, Christianity, and Mohammedanism, has swayed and oppressed and darkened the world. The great structures built up from Arks, Altars, Temples, Priesthoods, Laws, Prophecy, and the very Nature of the Eternal Being have been founded in and built upon it. It is a consciousness that puts space between Deity and Man. It is a consciousness that puts space between Deity and the Earth. It is a consciousness that runs directly counter to the Teaching of Jesus. For the true God, Highest Being, is to Jesus inconceivably apart from Man or the Earth, and never required to be brought nigh to His world as if He had forsaken it. It is more and more evident that man cannot even conceive this Being to have ever been divided from *anything*. But the cultured world, the Christian World included, has calmly accepted this conception of the Hebrews as to an angry, self-sundering God, who puts sky-space between Himself and man in His loathing of both man and earth, and Who must needs "come down" before He can meet or speak with man, and be mollified with sacrifices on His descent. The consciousness which created the cherubim has been accepted as true. It has also been accepted that the God and not the man initiated the

sunderance. "And he placed (or, *caused to abide*) at the East of the Garden of Eden the Cherubim, and the flame of a sword which turned every way, to keep the way of the tree of life" (iii. 24). It is out of the imaginary darkness of this consciousness that God Himself has been formed, and sin and all that that word means for civilised man has taken power and place in his convictions. God was held to be One, and Man an othered One, sundered in angry violence for ever.

Therefore, across this Space-Being so fixed they had to meet; and apart from the presence of space they were conceived as sundered eternally. Hence the Hebrew conception that Space is the grand Death-Barrier-Being, and is *inseparable* from the Presence of God. And as the Hebrew consciousness never could find *space itself to be the fundamental fact of both God- and Man-Being*, the Meeting at the Ark, and the words spoken from between the Cherubim, never abolished but only seemed to lessen the sky-space between Man and God. It required a far deeper reading of the human spirit than they knew to accomplish this, and we shall try to show more fully below that it is given to the full in the Doctrine and consciousness of Our Lord.

233. Since the dawn of time, Three Symbols of human faith seem to us to tower above all others in this world, confessing the Presence in them of Most High God-Being. First is *The Cherub*; second is *The Burning Bush*; and third is the *Child* whom Jesus asked His disciples to receive as receiving both Himself, and Him who sent Himself. But, how deep the chasm between the interpretations of this Presence! How different the Conceptions. The Cherubim never touch bare ground, for they assert the earth as accursed. They have neither word nor recognition for man. They represent THAT from whom man is absolutely 'cut off.' They stand for Being as above the earth and "inaccessible to man," as Josephus said.

The *Bush* confesses a nearer God, albeit terrible and fierce in Flame and Law. God is on the earth so far, and is affirmed to have "come down," but He has come down *in the Desert*. The tree, the flame, the desert; Nature as distinct from man; God still afar from man; this is the Theophany of the Bush.

It was the glory of The Master that He revealed the Eternal

Being as Himself; Child; Man. God was born; He was *on* the earth, *in* the Home; nearest to all; nearest to every heart; He was a child set in the midst; the Great God-Father seen by-men as a Man. "Look on our divinest Symbol," says Carlyle, "on Jesus of Nazareth, and his Life, and his Biography, and what followed therefrom. Higher has the human Thought not yet reached: this is Christianity and Christendom; a Symbol of quite perennial, infinite character; whose significance will ever demand to be anew inquired into, and anew made manifest."

"I and the Father are one." The Father is a human child. His place is not above the earth, and the sky-expanse. He is not merely incorporate-Nature, but incarnate Nature-Man. "I in them and Thou in me, that they may be perfected into one." No man knoweth this Being save the Child. The Cherubim vanish before this Presence; and the Burning Bush burns dim and dimmer in the darkening desert; Arks, Temples, Priesthoods, and every Symbol that assumes division between Supreme Being and Man, fade away forever. It is possible that the time may come when Christendom will see the Most Holy Presence, not so much in Bush, or Cross, or elevated Host, on spires or altars, but in the common Child of our homes and streets.

Therefore, we mourn once more that Philosophy should still maintain the consciousness of the Cherubim in affirming the *essential* difference of subject-being and object-being, finite-being and infinite-being, and vainly make-believe that Unit-Being of the Bush type, though fused in the flame of Thought, can find any genuine response in our deepest consciousness of Supreme, or Whole-Being. Nothing is gained in this way, and man only abides lost to himself.

234. We now venture to say that, in our humble opinion, Prof. Immanuel Benzinger has missed the whole meaning of the Cherubim when he writes—"The sacred object *par excellence* in this royal seat of worship" (the temple) "was the ark of Yahwé." . . . "It is remarkable to find in the temple of Solomon this special significance of the ark weakened by the addition to it of two cherubim" (*Encyc. Bib.*, p. 4936). He also says concerning the Holy of Holies—"It was the dwelling-place

proper of the deity, whose presence here was represented by the Sacred Ark" (p. 4931). We think, from the reasons given above, that the cherubim must be given precedence of the ark, or of anything else in the temple-symbolism, as alone representative of deity; and that without the symbolism of the cherubim the ark would be a pure enigma of no religious consequence. The ark really derives whatever meaning it may carry from the fact of the presence of the cherubim overshadowing it. Whatever strength its symbolism contains is entirely due to its being relative and subordinate to that of the cherubim.

235. Space;—without anything added;—The Deep: this is the primal consciousness of the Priestly Chronicler. In this consciousness all creation and its God Yahweh take rise. The Hebrew 'God' is *never* so great as this Deep. 'God' and 'Creation' are seen as limited objects moving about within its limitless area. Man's primal consciousness, indeed, must be always of this Deep, this Gap, this mother of our 'Nothing'-consciousness and of all the 'zeros' and 'nulls' of our conceptual Thought. All consciousness of the great in us, of the awful and the sublime and the highest, leads up to this final consciousness. No conception of God or Creation, either in the human mind or in Holy Books of East or West, transcends this consciousness; for when we exhaust the categories which combine to form these conceptions, we find them all weak and dependent upon this Space-Thing, this conscious Is. And the P narrative rightly sees the Spirit as moving or brooding through this Deep, and conditioned in all its movements by it. He also rightly sees that it holds within itself every possible 'object' which afterwards may be created and made. But his vision fails to *identify* this Deep, and this Spirit, and the Creation that comes forth from both, as Whole-Being. He fails to identify the particular "Yahweh" and the particular "Man" along with the All, in a simple consciousness of Indivisible-Being. This conscious identity of God, Man, and Creation is never found in the Old Testament, nor is it ever found in any Sacred Book anywhere. *This is the special gift of Jesus to the thinking world.* His is the Absolute Synthesis of all Being. And the fullest, though not the only statement of it, perhaps, is given in the Gospel named of John.

III.—THE CONSCIOUSNESS OF THE JOHN GOSPEL.

Chapter i. 1-5.

236. i. In the beginning was the Word, and the Word was with God, and the Word was God.

ii. The same was in the beginning with God.

iii. All things were made by (or through) Him, and without Him was not anything made.

iv. That which hath been made was life in Him, and the life was the light of men (R.V., margin).

v. And the light shineth in the darkness, and the darkness apprehended it not.

237. First, as to our position with regard to this 'Gospel according to John.' The attempt which we make to interpret the fundamental truth in both Old and New Testaments being one *based on our Consciousness alone*, it follows that the Historicity or Unhistoricity of the John-Writing does not concern us. All history is itself tested and authenticated by human consciousness, and it cannot be shown that any history, sacred or profane, ever authenticates *ultimate* truth. What exists in language, of deed or word, of person or fact, can have no due weight or value if it be not endorsed finally by our Consciousness of Being or Reality. Therefore, finding in the John Gospel, as in Genesis, a creational consciousness set forth in words, by whose lips or pen, when or where delivered, matters not, we endeavour to test this consciousness by the consciousness which we and all men have of what-we-are. We have tried to prove that by this test a true consciousness of Being is always given us beyond the God-Personality and Man-Personality, and their space-severed Beings which the Hebrew Consciousness has embodied in the J and P instruments. We find our consciousness testify to Being *beyond* the limitations of the Yahweh-Person so set forth, and beyond the "Creation" of which He is the assumed Maker; and our consciousness of space is still unsublated with these Beings in a common consciousness of Whole-Being—a consciousness in which we cannot have any consciousness of what-we-are save as of space-

being. In short, in the Hebrew Consciousness of J and P *Yahweh-God, Man, and Creation* are severed individuals, *Space-severed*, and the Cherubim are set forth as symbolising this space-severance. If we have read this consciousness with mistakes, then every man, in his own consciousness, has the means of rectifying the error. If we have read this consciousness aright, then this judgment must rest on ground far removed from Historicity, and we thereby clear our fate from travelling round the Big Wheel of the "Johannine Controversy," that unhappy pastime of Protestant Exegesis. We trust we have made it clear by this time that all we count as *personal* is under change, is subordinate to our consciousness of what-we-are, and has little to do with absolute truth. Consequently, all that concerns any John-personality, who may or may not have possessed a 'local habitation and a name' upon this earth at some time of the world's career, lies outside of the scope of this sketch. We have the same to say regarding any other personality, sacred or otherwise, whose 'words' we may quote. We are interested principally in Truth, which professes to appeal for authentication to our consciousness of absolute Reality, and which is thereby "infallible Truth." For the final authentication of Truth does not rest with either the historical or the personal, but, as we repeat, with the Consciousness of What-we-are.

238. The prologue of the John Gospel leads us into a consciousness from which no light returns. Consequently it is harder to study than the cosmogonies of Genesis. The conception of Dark-Being as Primal Being, throws all else in it into silhouette form. But Dark-Being is not referred to until the *fifth* verse. It is the one consciousness in the prologue which is not shown to have *any individual connection*, source, or existential identity with anything else mentioned.

Time and Individuation are paramount in the *first* verse. "In the beginning" governs both the presentation of "the Word," and of "God." There is individuation and association in the beginning. There is quality. There is duality. "The Word was with God." But the Word is also identified as God. "The Word was God." Dual Being is sublated in Unit Being, and "God" is society in Himself. This transcendence of dual

Being is characteristic of the John-Writing from its first verse. Still, it is Unit-, not All-Being. "God" is *One*, not whole.

So far, the 'Word' and 'God' are objectified beings. We *discern them*, either as two or as one, as not-us, the spectators. We have a consciousness regarding them that they are individuated and *space-surrounded*. Space sublates them in its being. But there is Primal *Motion* assumed in the Word *becoming* God. There is a conscious *process* in the John-mind as he passes from conception to conception in his vision. But as yet there is *no light*, but only motion, and the Word-God moves as Dark-Being.

239. But the "Word" is not lost in the God-Identity, for "the same was in the beginning *with* God." Still, we have no nexus, or basis, given for the process by which the Word is *with* God, *is* God, and again is *with* God. We have only contactual and not existential identity given us in the first and second verses. *We are not able to conceive them as existentially One in our conscious thought of them.* John, that is to say, gives us no more than a consciousness of Being *in* Time, and Beings *in* Time, and, with such data, existential identity of two objects is impossible. We require the Space-consciousness; and it is this that he gives in the *fifth* verse, although it is merely assumed in the verses preceding it. For there is *motion* in the previous verses, as we have shown, and *motion implies space as a consciousness.* The reason probably is that, as the entire gospel is chiefly occupied with the 'personalities' of *Son* and *Father*, it was not necessary to give the *Spirit*, or the Space-Being, the same prominence. That is to say, the 'Word' and 'God' do not exhaust All-Being, Space and All, in our consciousness of them, yet *this* Being John assumes as existing also.

240. "All things were made by (or through) Him." Here creation is *One* in origin, for "without Him was not anything made." Creation does not connote the Impersonal. John's consciousness gives the conception that *Creation is begotten* as well as *made*. It was essential that it should be shown that Creation was identical-Being with the 'Word,' even as the 'Word' was identical-Being with 'God.' Creation is also Whole in all its 'things,' and the Life-Being of the Word-God

is the nexus by which we can think it so. It is *alive*, for "*That which hath been made in Him was Life.*" (R.V. marginal reading, which the American Revisers also prefer.) And with reference to this marginal reading, there seems to be little doubt of its superiority. Bishop Westcott says, "It would be difficult to find a more complete consent of ancient authorities in favour of any reading, than that which supports the second punctuation: '*Without Him was not anything made. That which hath been made in Him was Life*'" (*Gospel of John*, p. 4).

241. In the consciousness of John, as it is set before us, *there is no lifeless thing in Creation*. Death has no Being-place in this Cosmogony. Our conception of Death is therefore not to be regarded as the correlative of this Life. It is not the "life" of Science. It cannot *die*. It is All-Life, Eternal Life, and it is the Word-God who guarantees this existential Life to "all things," or "that which hath been made." For in Him was Life, and there is no life that has not proceeded from Him. What we call the 'impersonal' individuals, the "all things," have this life. And this fact is being more and more verified by Science. It is a statement of the indestructibility of living being. Though it die, yet shall it live. "Shall never die." Death, as a conception, is thus brought under limitation, whereas Life in Him is not so limited. Creational Life is a *motion* of Being in which no death is possible or conceivable.

242. "And the Life was the light of Men." Light originates in, and comes forth begotten from Life. The Life *is* the Light. Nothing in the John-consciousness is permitted to possess *independent* being. Identical being *in* the Word-God is predicated of "all things." And with the term "Men" we enter upon what *we* connote strictly as the *Personal*. We can now also attribute personality to the Word, to God, and to Creation. What Creation is, is *now* the Kenosis of the Word-God. 'God' is given up *in* it, and for the first time we have *Darkness* as Reality. 'God' is 'Empty.' The term can yield no more to us. This is the true Space-consciousness. "Light," *i.e.*, Creation in glory, or the fulness of "God," "shineth in the Darkness" out of which it has come.

243. This 'Darkness' is the Space-Being of which no mention is made as to its *Origin*. Neither is it said to have had a *beginning*, or to be "in the beginning," or to have been associated *with* "the beginning." This Space-Being has *no* beginning, *and is without predicates of Being*. The consciousness expressed regarding it amounts simply and only to IS. It has no individuality, no origin, no beginning, no history. It is not identified with anything. It sublates all *individuals* in the prologue, the Word, God, the Beginning, Time, Life, Light, Men—"all things,"—and in this consciousness we have, as might have been expected, a true reading of the consciousness of What-we-are. All within us, as without us, is sublated yet in this same Space-Darkness, as an ultimate consciousness.

244. "And the Darkness apprehended it not." John evidently does not regard this Darkness as the mere *correlative* of our 'Light.' Light ("it") is here not merely prismatic light, but *all* that Creation shows in itself. It is what we generalise under the term *Appearance*; *all* that appears, or *Phenomena*. And he sees the grandeur of Individuals, Persons, and All things, the 'Word' and 'God,' *as we can think them*, moving through this Dark-Being which envelops them. But this Dark-Being is more than our conceptions of all that the Total of the Others can contain. It is a conception which we only partly succeed in realising to ourselves when we hold before our minds all that is seen in Creation of Sun, Moon, Stars, Nebulæ, worlds upon worlds inexhaustible, and again all that we can imagine of Beings innumerable, higher and Highest, this sublime Word-God included, and then discern moreover that beyond all these there is the vast impenetrable, endless, boundless Darkness of Space. Yet this Being is not merely the light-less thing. John does *not* correlate it with our prismatic light. It is simply *That which does not Appear* as both our Light and Darkness do, yet within whose Being all else that the human mind can conceive appears. All else "shines" (*φαίνει*) in this Being, but itself is not made manifest.

It is not objective in any sense. We think we *see* space, but it is only some objectivity we see. Withdraw all objects of light and dark and all would be, to eye and mind—darkness. Yet not as an objective, but only as what does *not* appear. He thus

gives us in this category of 'Darkness' what we have not yet got from *any* of the other terms he employs, viz., an identical consciousness of What-we-are as *Reality that does not appear or become objective*, and also Limitless, Boundless-Being, and a category which easily sublates in itself every other category of Being mentioned in the four foregoing verses. And it is in this Space-Being that we now find our *nexus* for the absolute identity of the 'Word' *with* 'God'; and of the Creation, or "All Things," Man included, *with* the Word-God; and find also a consciousness of *Whole Being* subsuming All.

But this Darkness does not hold the Light under (κατέλαβεν). Which it might do, if there were not something else besides Power connoted in the gift of Life. "Let there be light" and "The Life was the light of men," are creative expressions of a world-old consciousness that the Boundless Dark-Space hides not merely Power but Love in its bosom. All creation yet speaks that "Word," and nowhere more definitely than in the consciousness of What-we-are. What shines forth in us, and appears, does so out of the Unshining, the Unappearing, or Darkness which puts no limitations on all that "shines."

245. The Space-Darkness might have remained the Space-All, but it did not retain itself to itself, but gave itself to all things and to man. It laid down its 'Self' in all things created and made. Hence our consciousness of 'empty' Space. We shall also see below that this is the Whole-Process of which the *Cosmic Process* is a fragment in our conception of it. This is the consciousness underlying the words, "And the darkness apprehended it not." (The marginal reading of the R.V. is 'overcame,' and seems better than 'apprehend,' though we much prefer the old word 'comprehend.' It is not *understanding* which is connoted, but *Being*.) The meaning is that Darkness did not keep within itself Light, or *Appearance*. Space-Deep gave it forth in Life and Love from itself. *For all light, material or mental, cosmic or vital, is originally shut up in darkness, even as is Life itself.* And it is a better reading of our consciousness to say "The life was the Light," than to say "Let there be light," as if Light preceeded Life in creation and man. The light of eye and mind and 'soul' rests upon the deeper category of Life, even as Life rests in Space. All

that *appears* to sense or conception under the categories of Time, Light, and Darkness, which we *conceive* as Word, God, Life, Things, All things, including Men, is given forth by that which we are conscious does *not* so appear.

246. And the All and Every that fill the Space-Darkness to-day is here, there, near and far, terrestrial and celestial, because of this begetting-forth from the same Space-Being,—a begetting-forth which is the primal *motion* of all our consciousness of Being, fragmentary in our thought-forms of Life, Love, Liberty, Good, and God. These Thought-fragments are visible *now* to us because the Space-Darkness has given forth the Life-light by which they are *seen*, or made *intelligible*, or *appear*, even as a man sees in the child he begets the origins of himself. In every man's space-being to-day there is a light shining, given forth from its darkness, by which he sees and understands the creational motions of Whole-Being "in the beginning." And in the 'Self,' as in Space-Boundless, the light comes forth from the life, and the life from the dark space-being. The Personal is seen to dawn forth from the Impersonal, or from that Being for which we have no categories by which we may design it as Personal. But this Impersonal does not retain the Personal. It does not apprehend, overcome, comprehend, or hold it *in* itself. Personality appears forth from this Impersonal, and in his *Thought*-forms, man is conscious for himself of Life and Light, of Being and Thought. But in the Impersonal whole of his space-being they are undivided. For men interpret the universe by themselves. John's order of Creation must necessarily be conceived in the order of the soul. And man when he reads his consciousness aright *does not begin with personality*. His *primal*, though not his historical, consciousness is one of space-darkness and motion in darkness. The spirit of man and the Spirit of his 'God' have the same space-dwelling.

247. The Order of Being now before us in these five verses of the Prologue is : I. Impersonal Being, though for itself rational and identical. II. Personal Being, identical with Impersonal Being through Life, which is identical as One Life. III. "All things," or Creation, both as Impersonal and Personal, identified as existentially one in the Word-God. IV. Absolute Being, or

rather, as we prefer it, Whole-Being, subsuming all *conceivable* Being in the consciousness of Space-Being, and which John denotes by the term "Darkness." These, afterwards, throughout his Gospel he connotes under the terms, SON, Father, Men, Spirit. The SON, FATHER, and MEN are all sublated as under TIME, and John conceives them as associated in a "beginning," and having sequence of *Appearing*; the Son revealing the Father, then both as revealing All Things made, and *all as Identic Being on the basis of One Life*. Beyond this conception of *Time* and *Life*, however, John's consciousness is all but exhausted. The sole content left is the Space-content; and, with the consciousness of Space, the 'Spirit,' as 'Darkness' is named. For, clearly, Spirit has a far deeper connotation than Life in Space, even as Space has a far deeper connotation than Time. *And, as already noted, we therefore feel compelled to give the realisation of 'Spirit,' as arising out of the consciousness of Space-Darkness, the highest place in our consciousness of "God."* We shall see that John really does give this chief place of Deity to the Spirit in his Gospel, under the compulsions of the teaching of the Master. But it is never so sensibly prominent as either the Son or Father terms, because these are more necessary for the interpretation of all humanly conceived *relationship* to Deity, and it is only when Jesus Himself comes within the deeper influences of His relations to all that lies *beyond* the sphere of Time and Life,—that is, beyond the connotations of 'Son' and 'Father,'—that the consciousness of the Spirit-God overwhelms in Him all other conceptions of Deity. He then places every function of Father and Son *under* the name of 'Spirit,' and commits indeed the whole sphere of Time and Life, and the World of Man, into the power of the Spirit. He "goes to the Father" in order that the Spirit may come and abide with man "forever." The 'things' of Father and Son are then simply the things that the Spirit employs, or "takes," in creating and controlling a new heaven and a new earth. It is under *His* Being that these shine in the Darkness that does not appear, as Beings that in the eyes and souls of men do Appear. Men lay hold upon "Father" and "Son" as *objective God*, but all objectivity vanishes in the consciousness towards which these lead human conception and devotion beyond themselves. In the highest

consciousness of Jesus "God is Spirit," and when the sphere of death and time is passed, He has not only a consciousness of ascending to His Father and their Father, but also to His God and their God (John, xx. 17). He thus transcends the 'Father' term in His consciousness, as He enters the Boundless Space, which, *because it is that which does not Appear*, is to John and to us only nameable as "*Darkness*." It is "*Darkness*," that is to say, because *it is Being which Man cannot bring within any conceivable concept or conception of the understanding*. It is qualityless and quantityless as Space-Being; a fuller consciousness than is given in the terms, Word, God, Life, Light, etc.

248. It will be evident now that John, having stated the Space-Being as absolute, has nothing more to state regarding Being, and at once passes to the conceptual levels of common history, as it unfolds itself through human existence and the special lives of John Baptist and the 'Word' made flesh. He comes down to the level of the Synoptist mind, and treats of *Appearances*. But we need not overlook the fact that though his references are brief with regard to the Space-Being, they are of the highest importance to the human mind as interpretative of the profoundest consciousness of what-we-are; and that the world would have been vastly poorer without them, seeing that nowhere else are they found so set forth before the thoughts of Man. Apart from them, *the whole* that the Person and Teaching of Jesus means to mankind would have remained unexplained perhaps in its highest truths. And while, against the deliverances of the Creeds of Christendom, and the caution of Origen that there is neither 'first' nor 'last' in Godhead, we yet place unhesitatingly the Holy Spirit both first and last in our consciousness of Godhood, we must not forget, for our unspeakable comfort, that every attribute, every good, and every hope that have been associated with the Sacred Names of "Father" and "Son," are all fulfilled, and far transcended in the Jesus-Consciousness of the Paraclete. But because He does not appear, men turn from such "darkness" to the Life and Light shining forth from Him in the objective Father and Son "personalities." It is perhaps essential to us that we should first *see* our God, either as a form of wood or of stone; or of thought-form and 'flesh.' If so, there is surely the deepest

love behind the provision which has been made for us in these things by absolute Space-Being.

249. I. In summary outline, then, these three forms of consciousness regarding Creation, viz., the Yahwist, the Priestly, and that of John, may now be taken as representative of the World-consciousness as to *the absolute origin of all things*. In all three we have found an *Origin* that lies beyond the "Beginning" and all it contains, and have seen that man unconsciously builds out of this Origin the God-Form he adores. The Eden narrative accepts the world as we now see it, earthy, green, and pleasant. Man and his God are contented in each other's company. But when they fall out, the God, man-like, is wrathful and refuses to stay upon the same ground with man. He curses it, moreover, and leaves man to his fate, putting all the sky-space between Him and them; the Cherubim being the symbol-word and thing for this sad fact. And the God, the Man, and the creation, are never conceived as *identical* Being; the God not forming them *out of Himself*.

This is a universal if imperfect consciousness, for all men find this consciousness of God-above-the-sky as real to-day as it ever was to the early Hebrews. All our praise-material, psalms, hymns, paraphrases, and devotional literature generally, assume it and are founded upon it. God, in them, is not upon the earth as His Dwelling Place, nor in man, but above the sky, in some supposed Heaven. This 'God' likewise having left the earth, cursing it, and having barred man from reaching Him by either Tower or Ladder, His 'angels' only being allowed such permission, man is left with a consciousness of this wrathful 'God' still, and in his despair and grief, he hesitates at no sacrifice of the dearest and the nearest in order to gain His grace and favour—a sin-consciousness so profound (in its Creed Forms) as to abandon all hope of providing such a sacrifice, except the 'God' Himself should give up His own Son for the purpose. The severance of God from Man is calmly assumed as absolutely true.

250. II. The Priestly consciousness goes further and deeper. Earth, Sky, Man, and all vanish. The vision of Origins stands alone upon the dark Space-Deep. There is, however, *Motion*:

a *Spirit* moves. Science to-day says, "Motion: a *Law*." The common consciousness of both is of Vibration which becomes something individuated to eye and thought, as the wave of the sea, or the ideas of the reason. And as regards the individuation, Science affirms "Light," "Heat," "Gravitation," "Ether." The Priestly Writer says, "God." "And God said." He *hears* the "Darkness," the DEEP, *speak*. In their inmost consciousness, so do all men yet.

But, again, the Writer never connects this 'God' *identically* with the Things, or Creation, which He calls into existence. They are always apart. God creates man in his own image and after His likeness, but He does not create the Man *out of his own Life and Being*. Throughout there are always Two: Spirit and Deep, God and Creation. And practically this consciousness yet rules the Religions and Philosophies of the world. There is still a Cherubim-barrier placed between the Subject *and* the Object, the One *and* Many, Thought *and* Being, Soul *and* Body, Time *and* Eternity, Man *and* God. Men yet accept division as a *necessary* predicate of Being to be somehow concussed by Thought into Unity!

251. A most important point in the Priestly account is its ethical position. *He does not see either Evil or Man's Sin as the cause of this duality*. He has no mention of Evil of any kind until he reaches the days of Noah. Death prevails over men from Adam downwards, but death is not a cause with him of punishment, or an instrument of justice, or a manifestation of God's wrath. He has no hesitation about the duality. In his conception of Creation, God is in no wise an integral part of what He creates; He is distinctly different in essence from His creatures of heaven and earth, but He "blesses" them nevertheless, and *finds no evil anywhere*. "And God saw *everything* that he had made, and, behold, it was very good" (Gen. i. 31). Sin, Evil, is therefore to him a contingency of Time, and has no reference to the Infinite or Everlasting. The *Origins* of all that has been made are sinless, both as to God and the Creature. Hence *there is never a curse in the ground* of the Priestly account of Creation. Man, in the days of Noah, corrupts his way upon the earth, and God says He will "destroy them with the earth," but man alone has the stain of

guilt upon him. The realm of Nature is the same as when God blessed all things.

252. III. It is in the consciousness of Jesus alone, as it is interpreted by John, and less directly by the Synoptists, that we find the sublime Wholeness of the ALL. 'God' is the Man-child. Creation is human. *Here there are no Cherubim.* When ^{Fatherly} Ptolemy entered the Jewish Temple, and dared to go into the most holy place, he saw nothing there. It was a true sight, and was symbolic of much to the whole world. The true 'God' was then with men, and abiding upon the earth, though, like Jacob of old, they "knew it not." He *never* had been angry, He *never* had cursed ground or anything else. Death and Labour were not curses but blessings. The death and labour that men knew, this 'God' could experience. No sin or evil stood between Him and His creatures. Space-Being had been interpreted falsely through terror and unclean mystery. God was *everywhere* to be worshipped and glorified by the 'least of these' His Brethren. He yet walked in His Garden-World, and men could still hear His gracious voice, morning, noon, and night. As a woman for a lost piece of money, as a shepherd for a lost sheep, so God sought for men, and clasped the lost one to His bosom as a father a son. The Cherubim had vanished. They indeed went up out of history by the banks of the river Chebar, where Ezekiel beheld them; and, if men would but discern it, the Yahweh-God enthroned upon them vanished also with them there from the dim eyes of men forever.

For *He* never became Flesh and dwelt among them. The Cherubim and the flame of a sword were His preference rather, and although gracious and merciful enough to give law and governance *to a few*, it was only to a *chosen few*; and His delight was not in the child's cot and the homedwellings, but on the terrible burning mountain, and in the darkness of the blood-bedrenched temple. The Grand-Isolation, the Non-Father, He remained to the last; and there never was, and never could be, a Communion *existentially* established between Him and His creatures. It is the consciousness of Jesus alone that has enriched the world by amply supplying this its deepest want. All Creation is Life; The Living One. He Fathers the Sun, the Rain, the Grass,

the Stone. He is Man. "He that hath seen me hath seen the Father." "I and my Father are one." "In that day ye shall know that I am *in* my Father, and ye *in* Me, and I *in* You." *The Personal "God" as isolated existentially from man, vanishes,* and the Space-Being is seen as whole with His Space-beings; Life and Light and Love going forth from Darkness; Itself, as 'Spirit,' not being manifest in the things that do appear.

CHAPTER XI

THE SPACE-CONSCIOUSNESS OF JESUS

253. *Personality*, as a predicate of either God or Man, and as we commonly understand the term, will now be increasingly evident as carrying too slight a content in our conception of it to satisfy all that we demand in a consciousness of true personality. As we think the term, it is merely conceptual and objective and a product of our lesser judgments. Such personality is, on the face of it, too hopelessly entangled in the consciousness of sex, number, form, and limitation generally, to be of much service to us in translating to our understanding all that our consciousness of 'God' or 'Man' yields to us.

In a similar way, the term *Individuation* is too much given over to connotations of the Neuter to help us in realising God or Man through our highest ideals of each. No doubt we place Personality above Individuation when we speak of God or Man, for an animal is an individual, and so may a stone be, or indeed any object; but when we exhaust the full contents of both Individuation and Personality in predicating the beings of God and Man, there is still something left in our consciousness of each being which is not subsumed by these definitions—a something which we are conscious is more than the content of either.

For Man in past ages has found it as easy and as reverend to worship his God as '*She*,' as we find it to worship our God as '*He*.' Likewise, of course, God has been adored as '*It*.' Now, what the consciousness of Man demands is that his 'God' shall be *more* than all three, He, She, and It, combined. And the very least that our consciousness can be satisfied with is a term whose connotation will place the 'God,' even though no more than as a conscious Objective, on a plane of Being *existentially*

identical with that which *is* absolutely He, She, and It. It may indeed be convenient and even necessary to the limitations of human nature, to pray to a God who is, to consciousness, purely He, She, or It; but the full content of the term God should always connote something which sublates both Personality, Impersonality, and Individuation, and such a connotation should also be wholly based not only in human, but in Universal Nature. In short, the term 'God,' to be adequate, should connote the All that Nature Universal absolutely is—He, She, and It; and the term which alone can undertake this great task, either for purposes of Science, Philosophy, or Religion, is simply and solely, the term which denotes absolute Reality, viz., Space. No other term yields a consciousness of God of greater content, absolutely, than this one, for all others are necessarily conditioned by this consciousness; all objectivity being subsumed in it.

254. The deep consciousness which lies behind the strenuous urgements of these three great realms of human enquiry amply sustains this fact. It is not personality, for example, that Science is in especial haste to discover. Science yet waits for her eyes by which she may discern personality. Such eyesight has not yet been evolved for her. Neither is Philosophy bent exclusively on uncovering such an entity. Her gaze for centuries has been hand-shaded in an eager quest for absolute Unity. Religion, indeed, is anxious to preserve an Object which will hear prayer, and strenuously maintains the Personal Form to satisfy this inherent craving in man. But at bottom the aggregate consciousness of the world, *i.e.*, its *Weltbewusstsein*, is ever progressing forward, expectant of a God whom, or Which, neither priest nor cherubim, neither the Personal nor the Impersonal Form, as we think these, can perfectly represent. There is fundamentally in every man a demand to be free from the restrictions of all personality and from the trammels of Objectivity, absolutely. Nothing that has come forth from man is actually commensurate with all he himself is; and it is the likeness of himself, the perfect response of himself, the Real, the What-he-is conscious he is, that he seeks in heaven above and in the earth beneath. He himself *is* it, but he himself can alone reveal himself to himself; and through his

consciousness of what he himself is can he ever find the resultant Desire which he may realise to himself as his "God." All therefore that we can expect any form, or interpretation of consciousness to afford us is a still further realisation of this consciousness in man. For what lies in the consciousness of man has not yet been wholly plumbed. It is indeed what lies there, yet unborn and unrealised to knowledge, that gives initiative intensity to all research of every name. And its space-nature forbids that we shall regard any system of thought, any day-to-day, or century-to-century system of knowledge whatsoever, or any formulation of religion, however revered, as fixed and final. Man is immeasurably more than these. They have their day. In his consciousness of what-he-is, he is not conscious of being for any day. Time indeed never comes into his consciousness of what-he-is. His consciousness of what-he-is sublates every conception of time. Fundamentally he is not durational as compared with indurational Being othered from himself. He is not *one* but whole ;— whole without a consciousness of parts or limits. And his 'God' must not be less than this Being of his consciousness.

255. The largest contribution to the revelation and realisation of this human consciousness has undoubtedly been conferred upon the race of man by Jesus of Nazareth. His contribution has been indeed so vast that its content has been by universal consent set aside as not human at all but 'divine.' Men have refused to believe that human nature, as it stood up in itself, was capable of that insight into Reality which He has revealed. So far has man despised and derided the divine in man, that he has been compelled to separate Jesus into 'two natures' in order to believe Him. He has cleft Truth into parts, and ever since has wandered far, searching for the mysterious Unity which should satisfy him that Truth, Man-truth, could be truth of both God *and* Man. He has wearied himself through long centuries doubting if Truth or Reality might after all be more than either of these concepts, as he thought them. Hence the full consciousness of Jesus has never been permitted to sway the whole field of human thought. But this is the claim which Jesus makes. He assumes to reveal *all* that the *God*-concept *can* contain, and all that is possible in the concept, *Man*. He

claims to draw all men without exception unto Himself. But His conscious position is that Man shall only realise his God-concept through and in the consciousness of what-he-is, as Man, and that every conception of God shall have every conception of Man sublated within it, and *vice versa*.

256. And the astounding feature of the Jesus-consciousness is that it stands secure in itself, without any collateral supports from anything that the human mind, in its sciences and philosophies, can supply. It is a consciousness which while most based in the world, as we think it, passes easily beyond the world, and which while stamped with every vulgar lineament of the human being, reflects at the same time, such Deity as man never has transcended in thought or consciousness either before or since. The Church yet dimly gropes after realising this Deity in her Creed and Worship. Moreover, the witnesses of the Jesus-consciousness are not dependent upon the authentications of History or the proofs of logical reasoning and wisdom. It is true indeed, the All speaks for him. The ages have paid unconscious testimony to the fact that His consciousness is not like others, national or racial, continental or world-embracing, solar or orbital, but Cosmical, and Spatial. But the consciousness He realises through feeling, thought, and conation, or through all that man's *experience* encloses, is, as to content, and as compared with all other realisations of the bottom consciousness in Man, a truly Space-Consciousness.

257. But in what we have here ventured to say of this space-consciousness of Jesus, we must ask the reader to remember that His teaching often thrills great chords in us which lie silent and irresponsive to weaker hands than His. Like Tartini's third note, which no finger ever touches, and which leaps forth unbidden and free from among the other harmonies of the instrument, so from amid the music of His words and our own answering thoughts, there sometimes leap voices that, independent of all words, reveal far more than word or thought can convey. In this sense, He indeed spake as never man spake; evoking from apparently dead symbols, empty as shells of ocean, world-commanding principalities and powers. His Life and Teaching are an Eolian Lyre over

which the breath of Humanity has swept with its greatest forces of passion and intellect through many successive centuries; yet always freely giving response and direction to what was greatest in each; the rudest and most sceptical minds oftentimes calling out its mightiest and sweetest tones.

258. Neither ancient nor modern philosophy supplies a criterion for such a consciousness as His. Philosophy has passed on her eager way independent of His method. She found Him at the well, and offered Him a gift which gives but temporary satisfaction, oblivious that He possessed for her the gift which creates both a living Reason and highest 'God' in the human spirit. She has affirmed the absolute duality of Jerusalem and Gerizim, Jew and Samaritan, places and persons, self and not-self, and has devoutly hoped for the coming of the Messiah who should reveal the Unity beyond these Differences, unaware that in His presence even the deep difference supposed to yawn between *Human* and *Divine* had vanished forever. "I and my Father are one" (John, x. 30). "He that receiveth me receiveth *not me* but *him* that sent me" (Mark, ix. 37). "*Ye* therefore shall be perfect, *as* your heavenly Father is perfect" (Matt. v. 48). Both in Being and perfection of Being, no difference is predicated as necessary and ultimate between Man and The Father.

259. Before this Presence the conception of 'personality' professed by philosophy becomes impossible. She affirms 'Self-consciousness' to be the ultimate criterion of highest Reality, but in the presence of the consciousness of Jesus her consciousness of 'Self' can only be true when this 'Self' is shown to connote a far deeper content to thought than a 'Self' which is qualifiable as separate, independent, unsubstantial, and limited to itself in its being. In the consciousness of Jesus, Self is not limited in any sense. There is no acknowledgment in it that the Self-we-are has edges, boundaries, divisional partitions between itself and all else that Is. It is the admission of such a 'Self' as *necessarily* limited in its essence which has spread wide confusion through all philosophical thought. That both Religion and Philosophy should have calmly accepted such a meagre resultant of our being, and have accepted it so

persistently and for so long, is not flattering to the inward vision, and, in the profoundest sense, implies a gross desertion of the Master. *For all that Philosophy has sought lies open and full in the consciousness of Jesus.*

260. We fully admit, of course, that for purposes of teaching, and as an accommodation to human weakness, He has often employed the 'Self' which philosophy has accepted as ultimate, especially where His doctrine touches upon the conceptual *relationship* of man to man, and of man to God. Of necessity, He was bound to take up every conception of personality, 'human' or 'divine,' in order to exhaust its value and surpass and sublate it. And as each conception of personality determines a new conception of relationship, His teaching is constantly subject to such variations of standpoint, or judgment-value. This was necessary. He speaks, for example, of "the throne of God and Him that sitteth thereon" (Matt. xxiii. 22), following the ordinary conceptions of men, and much as we yet speak of God being "up in the sky." He also in the same way defines Himself as *coming* from God and *going* to God, as if distance divided them in their beings. The great bulk of His Teaching is indeed based no deeper than upon these time-honoured categories and conceptions of personality. The point of last importance is, however, not that He uses these conceptions at all, but that, unlike our highest philosophies, *He transcends them finally*. Always, without exception, when it is necessary to soar to the highest plane of His consciousness, all 'particularity' and limitation of the personal 'Self' vanishes, and then we stand with Him on the level of universal Space, in all that that consciousness gives to us of Absolute or Whole-Being. It is difficult for us to see how He could have taught mankind in any other way, His circumstances, His surroundings, and the conditions of human intelligence being what they were in His time. But the all-important facts stand out clearly (1) that the absolutely limited context of personality is never present in His mind as it is always in ours, and was in theirs that heard Him; and (2) that such a conception of personality is constantly assumed in His thought as *not permanent*, but contingent, temporary, and mediatory.

261. It is the grandeur of the conscious realisation of what-we-are, by Jesus, that He gives our consciousness of it as fixed a *permanence* or unchangeableness of its truth as we have for our consciousness of the permanence of Space. And in this respect our consciousness of the 'Self' or personality of both ancient and modern psychologico-philosophy yields quite the opposite conviction. We have tried to show that every realisation of the psychological 'Self,' or personality, is as uncertain and variable in its content as words can well describe it. And no better proof could be given us that such a self, or personality, must rest on false foundations. What is not finally permanent, *i.e.* Unchangeable, is *finally* not true. We cannot conceive anything to be *finally* true, or Real, until it is possible for us to conceive it as *finally* permanent. But the Self of Kant, the Self of Hume, the Self of Hegel, and the Selves of many lesser and more modern thinkers, give us anything but a certainty of their permanence, as we think them and are conscious of them. Not one of them meets the full consciousness of the permanence of What-we-are, and of which we are all conscious as being. Not one of them, that is, realises in us that consciousness of eternal permanence for what-we-are which we realise in our consciousness for what space Is. But this is the point at issue. *For we have an actual consciousness of permanence for what-we-are as full, as deep, and as exhaustive, as we can possibly have for Space.* And until philosophy realises a Self, or Personality, equal in conscious permanence to the Is-permanence of Space, all her building of thought-systems will rest on sand. Such realisations of what-we-are, as she has given us in her statements of the 'Self' of her Consciousness, no sane man can accept as equal to the consciousness which he has of himself. Whatever we may accept, we cannot accept *that*. And what we here attempt to affirm in all that follows, is that Jesus has realised for human conception and conviction that consciousness of What-we-are which does possess the absolute fulness of content which alone can be derived from our consciousness of Space-Being. His consciousness of What-we-are, we repeat, yields the same permanence of Being which is given us in our consciousness of Space. Or, in other words, we can *not* think differently of What-we-are, as Jesus realises it in His teaching, and of Space-Being.

262. We have already tried to show that no other consciousness save our consciousness of Space gives us a consciousness of Permanence as *Whole*; that is, Permanence as having no possible relativity of Impermanence. We have also attempted to prove that Science and Philosophy invariably gravitate towards this space-consciousness when respectively they touch upon the ultimate categories of Being and Thought. Similarly, we have seen that the space-consciousness is the ultimate one in the Deistical consciousness which is embodied in all the great religions of mankind. We shall now try to unfold this space-consciousness, as far as our poor abilities will carry us, as being the consciousness which is the ultimate one in all the Teaching of The Master. And for this purpose, our thoughts must concentrate upon such questions as, What does He mean by 'Personality' as set forth by Him in the revelation-terms of 'Father,' 'Son,' and 'Holy Spirit'? What does He mean by Creation, or 'Heaven and Earth'? What attitude does He maintain to the great and almost universal consciousness of the Past that All Flows, and towards the universal consciousness that likewise something 'abideth forever'? What in *Himself* does He regard as 'passing away,' and what as 'fixed in its everlasting seat'? Does He answer both Heraclitus and Parmenides from a consciousness which subsumes both the Motional and the Static? Or, again, has He a consciousness that the *Flow* and the *Permanent* are, have been, and shall be, existentially separated? Are personalities and Creation, or human nature and Universal Nature, existentially divided in being, now and forever? Similarly, in His teaching, Are Good and Evil, Righteousness and Sin, necessarily and existentially apart now and forever? Or, has He a consciousness in which they are wholly sublated, and their divisions, as we cogitate them, annulled? We have to consider, in brief, the consciousness of Jesus regarding, (i.) *Personality*, (ii.) *Creational* or *Cosmic Process*, (iii.) *Ethical Process*, together with the basis of conscious Permanence which underlies their *Flow*.

These are, we presume to think, the principal considerations which present themselves to us in the Doctrine of Jesus. They are usually held to be questions beyond all *exhaustive* treatment, and this must be our attitude towards them. This book is but a sketch, and we do not profess to do more than indicate out-

lines. We shall be amply content if we can but induce others to go further and deepen the soil in which we have endeavoured to plant a few feeble stakes. And knowing how sacred this ground is to 'all who love the Lord Jesus in sincerity and truth,' we crave indulgence from our readers if, here and there, we must assert conceptions regarding Most Holy Being which may be contrary to those long held by them and long consecrated by time and tradition. We can only profess never to remove what cannot be replaced by better, and never to pull down without building what we are convinced is superior, more enduring, and more in harmony with the inmost mind of the great Revealer. The present position of the World-Thought of Man is moving forward. In such a process we believe the only true Guide to be not the Light of Greece, nor of Europe, nor of East or West, but "The Light of the World." And if we are all convinced that the whole of this Light has not been yet exhausted, then a further search cannot seem to be totally unreasonable. We may at least cherish the open mind.

263. From the position taken up in the preceding chapters, and remembering that we stand upon the veracity not of History but of Consciousness, we can now freely say that, as philosophically cognized, all limitations and particularity of the 'Personal Self' are completely swept away in such expressions as, "I and the Father are one," "I am in the Father and the Father in me." Jesus speaks in dual language but He affirms a Unit-Fact with reference to His own and the personality of His Father. He names them 'I' and 'Father,' but the two are 'one' being, and both are described as 'in' each other. He also breaks down personality to substantiate mere individuality, for the word for 'one,' *ἓν*, is neuter. We cannot have a conception of such Being save as Unit-Being. That is, we cannot affirm *isolated* being, or personality, for either Jesus or the Father. Neither are the two brought together merely; they *are* one being. They are one, independent of our thought-conceptions of Father and Son (John, x. 30).

When Jesus embraces men within this inclusive language, He makes the same affirmation of Unit-Being for Himself, the Father, and His disciples. "Abide in me and I in you." "Even as thou, Father, art in me, and I in thee, that they also

may be in us." "In that day ye shall know that I am in my Father, and ye in me, and I in you." These passages are all from the John Gospel, but the facts of personality, as He views it, are as clearly stated in the words of St Mark, "Whosoever receiveth *me*, receiveth *not me*, but *Him* that sent me." "Whosoever shall receive one of such little children in my name, receiveth me" (ix. 37), and in Matt. x. 40, "He that receiveth *you* receiveth *me*, and he that receiveth *me* receiveth *Him* that sent me." John only emphasises these statements, xii. 44, 45; xiii. 20, "He that beholdeth *me* beholdeth *Him* that sent me." *Being is not divided*. But the narrowness of our conceptions of personalities prevents us from grasping such Unity.

The great fact is stated that *Personality is under process of sublation*. Relationship of persons is stated only to be denied by a higher affirmation of the Unity of Being. Each is in all, and all is in each. There are no verges or edges between each personality. Being is Unit-Being although terms of duality are employed to define its various phases. But we should note that this mode of cogitation is not quite original in Jesus. It is necessarily a common method of consciousness in man. *We* ourselves use it in affirming Unit-Being under the divisive terms of body, mind, and spirit. We say, These three are one-person. Jesus but extends the process of cogitation of unit-personality to embrace all personalities, either 'Divine' or 'Human.' *We* find in our consciousness the unity which lies beyond the difference of body, mind, and spirit; and, for each unit-personality so found, *He* finds a further Unit-Being lying beyond these unit-personalities, in which Father, Son, and Disciples are 'in' each other, and 'one.' Particular personality is sublated in a higher Unit-Personality lying beyond each. Neither Father, Son, nor Disciples can be conceived as wholly and completely isolated individual persons. Jesus regards them as 'One.' "He that hath seen me hath seen the Father." Again, Jesus holds that Father and Son *dwelt* in a man. "The spirit of your Father," He says, "speaketh in you" (Matt. x. 20). "We will come unto him, and make our *abode* with him" (John, xiv. 23).

264. We repeat, then, that what we have to emphasise in this stage of our reasoning, is the fact of *Process of Personality*,

or the Impermanence of Personality so far as the consciousness of Jesus reveals it in and under such terms as Father, Son, and individual Men. Being, so far, is shown to be not fixed but under Flow. All being does not rest in the Father, as Permanent or Unchanging Personality, for the Father Himself is conceived as *in* Jesus the Son, and as *one* with Him, and again as *in* Men and *one* with them. Even in receiving the child, Jesus or any child, we receive the Father. And if we remember that our consciousness of Whole-Being, or what we dare to call 'God,' cannot be put within the narrow definitions of sex-terms, Father or Child, we shall have no difficulty in realising that *Jesus does not seek to affirm Ultimate Personality in even the holy name of Father.* This Father-term limits our consciousness of Being, Is, just as much as do the individual names of men in general. Our consciousness of 'God' must be carried beyond all connotations of Sex and Number and Objectivity.

265. The God-Name of 'Father' is a luminous and graciously pre-eminent one in the Doctrine of Jesus. It is admitted by all that He puts aside every name for God which was used in the ancient times, with the exception of 'Father' and 'Spirit.' God is not, to Jesus, 'Yahweh,' or 'Jupiter,' or 'Zeus,' 'Lord of Hosts,' 'I am,' 'Judge of all the earth,' 'El,' 'El Shaddai,' or any other than 'Father' or 'Spirit.' These 'God'-conceptions were possibly exhausted even for His hearers. We shall try to show that in verity no other names for 'God' than *Father* and *Spirit* can have a sufficient basis in reality corresponding to the Reality of what Is.

266. We are not undervaluing therefore the vast importance of the Father-term for God, as Jesus uses it, when we say that even this term comes short in Jesus' consciousness for *all* that He desires to express in His teaching of 'God.' His expression, "God is Spirit" has quite other connotations than His phrase, "My Father"; and we see Him emphasise the difference in His announcement, "I am ascending unto my Father and your Father, and my God and your God" (John, xx. 17), and still more so perhaps in His words to the woman of Samaria (John, iv. 23, 24), "But the hour cometh, and now is, when the true worshippers

shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers. God is Spirit, and they that worship him must worship in spirit and truth." Deity is given to our consciousness (1) in conceptual form as *Father*, and (2) as inconceptual *Spirit*, transcending all thought. And clearly, in these passages, the personal Father, as a conception of His conscious thought, is sublated in a wider consciousness of the 'God' who is Spirit and absolutely Whole-Being. The 'Father'-term passes from a consciousness of personality, such as we conceive for ourselves, into a consciousness of 'God'-Being, or Spirit, where a consciousness of such personality is impossible to the human mind. But while we have a consciousness of the inadequacy of the 'Father'-term in such connection, and have to yield it up into the higher 'Spirit'-term, we are never conscious that *Father* and *Spirit* are absolutely *two* beings. No more has Jesus a consciousness that they are Othered from Himself. He is one with the Father. And as we have seen, He regards His disciples as existentially 'in' Himself, as well as 'one' with Himself in the Father. We shall also see that He affirms Himself to be one with the *Spirit*.

267. It is this language which has led many thinkers to believe that Jesus could not be Human. There is, however, no confusion in the mind of Jesus, as there is in ours, with reference to the *content* of the term 'Human.' We have different contexts of 'Human' and 'Divine' in our consciousness and regard them as correlatives in Being as in conception. It is held that the two terms connote two kinds of Being, two different characters, and quite different qualities of character. To Jesus, the Human is *never* divisible from the Divine. Is, commands, in His consciousness, Whole-Being; and it is this limitless consciousness in Him which covers our greatest ideations of human personality as well as the loftiest conceptions which we have of 'God.'

This consciousness of Whole-Being haunting every divided conception of it, named either as Son, Father, or Spirit, is distinctly enough brought out in the almost hopeless attempt of Jesus to interpret to His disciples What-He-was (John, xiv.-xvii.). He has there previously shown Himself to be Child, Son of Man, Man-Being. He then widens this concep-

tion till He can say "I am in the Father and the Father in me." "He that hath seen me hath seen the Father," and similar passages. But this consciousness does not exhaust His consciousness of Whole-Being. He has a consciousness of Spirit-Being as well as of Father-Son Being. This Being "the world cannot receive: for it beholdeth Him not, neither knoweth Him." Spirit-Being, that is, is not conceptual to the human mind. Father-Being, as Life-Being, gives something of motion and form to the senses, and He is *seen* as Jesus, but the Spirit-Being is not conceived in this way. But, all the same, He is *known* by a knowledge which is wide-open with the consciousness of Being, or what-we-are; and consequently Jesus can say, "But *ye* know Him, for He abideth with (or, *by*) you, and shall be (or, *is*) in you." *The disciples know the Spirit-Being in the intimacy of knowing what-they-are.* "If I by the Spirit of God cast out devils," is also, as spoken by Jesus, an assumption that *such Spirit is same-being with His own*, as is also the fact that the Spirit-Being proceedeth forth from both Father-and-Son-Being. He also testified that men must be "*born of the Spirit*," and thus to draw their being from His.

What we actually see in such teaching is a consciousness of Being in Jesus which takes up, one by one, every conception of Being held by men, and breaks down the limitations of each in an ever-ascending and extending conception of Being till every form of personality and individuality vanishes in a wide-open conception of Whole-Being which is identical with our consciousness of what-we-are; and which cannot be affirmed otherwise than as Space-Being, having neither ideation nor quality.

What we must keep steadily in view, however, is the all-important fact that the Master in interpreting Being-which-doth-not-Appear never traces Being to an Ego, an Idea, a Notion, a 'presupposition,' a Principle of Unity, or a Unity of any description, which has never known personality, but to Being which is All-we-are, and in which both personality and impersonality are sublated, exalted, and glorified. The conception of Being which He takes from us, and rends as a veil, continually reveals beyond itself all-we-are on a vaster and fuller elevation. As He becomes 'one' with Higher-Being

it is Father-Being. And as both become one with still higher Being, such negation of Father-and-Son to Nothingness, reveals Spirit-Being as asserting a far deeper affirmation of Being than either, in proceeding from them, and so, through their negation, into our knowledge and consciousness as Being far ampler, limitless; yet neither as Personal nor Impersonal, but as both subsumed and 'glorified.' "He shall glorify ME," was the Master's consciousness with reference to His 'personality.'

We observe, too, that His process of transcension of all our conceptions of being is always based in Nature-Being. Child, Son, Father, are all terms based ultimately on the category of Life and Life-Giving. And Life is Nature's highest category of Being. The Spirit-Being seems to be not so conditioned, and *appears* to have nothing to do with Nature. We then speak of it as super-natural. But in Jesus' consciousness Spirit-Being is our supreme conception of the Giver of Life. "It is the Spirit that *quickeneth*." Spirit-Being is Nature-in-Excelsis.

Further, when He also breaks down the conception of Spirit-Being, as being apparently personal, and speaks of Himself as Spirit, and man as Spirit-being who must worship in spirit and truth, we discern that He has rent all conceptual veils of being absolutely, and stands alone with His own consciousness of What-He-Is. He is then no longer Son, Father, or Spirit; He is no longer conceivably personal, or qualifiable by terms of sex, number, cause, effect, form, or substance; He is solely possible of interpretation to Himself in the terms "I Am." And it is this consciousness which, while it sublates and negates all qualities which men attribute to being by any conceptions of it, personal or otherwise, at the same instance transcends them absolutely, for He said, "*Before Abraham was, I Am.*" He thus revealed a consciousness which exalts Being above both World and Time, and is not possible of apprehension by the human mind except idiomatically as Space-Being. And all men yet have this ultimate consciousness of what-they-are.

268. It will now be perhaps more apparent that the modern philosophical methods of interpreting the God-Consciousness in man, and the method of Jesus, are not identical in basis. We have already given instances of the space-consciousness as being

the refuge of thinkers who seek to find the 'unity beyond the difference' of all particular being, and also of their distrust of this consciousness as a basis of Truth, or Reality. They have, indeed, deliberately ignored this space-consciousness, and stigmatised it as the consciousness of the Untrue and Unreal!

Now, as we are once more considering Personality in the light of the loftiest conceptions of that category, that is, the God-Conception, as it lies in the consciousness of the Great Revealer, we think it helpful here for purposes of contrast and emphasis, to give a fresh statement of our Ultimate Consciousness as it has been interpreted for a personal conception of Man and God by one whom all modern thinkers have justly honoured.

We turn then to Prof. Edward Caird's *Evolution and Religion*, vol. i. p. 67. He is there treating of the 'definition of religion,' and is specially analysing the terms Subject and Object, in relation to that definition. He has just said, "We know the *object* only as we bring it back to the unity of the self; we know the *subject* only as we realise it in the object" (p. 66). He then reasons, "The two, subject and object, are the extreme terms in the difference which is essential to our rational life. Each of them presupposes the other, and therefore neither can be regarded as producing the other. Hence, we are compelled to think of them both as rooted in a still higher principle, which is at once the source of their relatively independent existence and the all-embracing unity that limits their independence. This principle, therefore, may be imaged as a crystal sphere that holds them together, and which, through its very transparency, is apt to escape our notice, yet which must always be there as the condition and limit of their operation. To put it more directly, the idea of an absolute unity which transcends all the oppositions of finitude, and especially the last opposition which includes all others—the opposition of subject and object—is the ultimate presupposition of our consciousness" (his italics) (see also p. 195, vol. i.).

Again, on p. 69, he says, "The germ of the idea of God as the ultimate unity of being and knowing, subject and object, must in some way be present in every rational consciousness. For such a consciousness necessarily involves the idea of the self and the not-self, the ego and the world, as distinct yet in relation, *i.e.*, as opposed within a unity. The clear reflective

consciousness of the object without, of the subject within, and of God as the absolute reality which is beyond and beneath both—as one complete rational consciousness in which each of these terms is clearly distinguished and definitely related to the others—is, in the nature of the case, a late acquisition of man's spirit, one that can come to him only as the result of a long process of development. But the three elements are there in the mind of the simplest human being who opens his eyes upon the world, who distinguishes himself from it yet relates himself to it."

It is evident that unconsciously the space consciousness is a forceful one and basal in the consciousness of Prof. Caird. It could scarcely be better stated either for eye or mind, than as a 'crystal sphere,' nor more clearly characterised than as "very transparent." In so expressing himself he states our daily consciousness of space through the experience of the senses, and what we always obtain in any consciousness of what-we-are.

It will also be noted that Prof. Caird acknowledges that he is "compelled to think of" subject and object, self and not-self, not as sublated in this 'crystal' consciousness, but as "rooted in" and held together in it. Self, Not-self, and this 'ultimate presupposition of our consciousness' are not identical in being but have only a certain contactual *unity* in it. Moreover, the 'presupposition' is not assured such concreteness in our consciousness as are 'Self,' and 'Not-self.' His reasoning regarding it is not satisfied until he first assumes that it *must* be "the idea of God"—meaning by that, in the first instance, only the idea of an absolute *principle of unity* which binds in *one* "all thinking things, all objects of all thought," which is at once the source of being to all things that are, and "of knowing to all beings that know," p. 68 (*italics ours*). "We are compelled," he affirms, "to think of them both as rooted in a still higher principle."

·269. This is for the Master of Balliol, 'the root and basis of religion in the nature of our intelligence,' p. 64. "When we consider," he says, "the general nature of our conscious life—our life as rational beings endowed with the powers of thinking and willing—we find that it is defined and, so to speak, circumscribed *by three ideas*, which are closely, and even indissolubly

connected with each other." These he names the Not-self, or Object; the Self, or Subject; and 'God' as the "*idea of the unity which is pre-supposed in the difference of the Self and Not-self, and within which they act and react on each other,*" p. 64 (latter italics ours).

These *three ideas* are indeed supposed to sum the content of our intelligence regarding religion. The real fact, however, is that they but float on the surface of our consciousness, and *What* thinks and rationalises with *them* lies far below all three. That these '*three ideas*' are ideas, is a sufficient admission that they are not What-we-are. *We think them.* We are conscious of being apart from them in our thinking them. No doubt, Prof. Caird would retort that "What-we-are" is the "Self," and 'them' the Not-self. And he would thus assume that there are three concrete beings corresponding to these '*three ideas.*' But this is the kernel of the whole matter; for philosophy of this stamp never gives us the *fact* which connects the ideas of our conscious thought with all that we call Not-self. 'God' is indeed said to be the "all-embracing unity" of these two other ideas, Self and Not-self; but 'God' is itself but one of the three ideas, and never gives us any more consciousness of possessing concrete being than do the other ideas. We simply whirl our thoughts around a circle in reasoning in this fashion. And to assume that this "principle of Unity" is the source of all being and knowing, is to beg the whole question of Being and Knowing.

The explanation of the dilemma lies in his statement that these *three ideas* "are closely, and even indissolubly, connected with each other." For he here admits *existential separation for Self, Not-self, and God.* These are three Unit-beings which are connected: connected, yet separate. Therefore there is not the remotest hope that we can ever wipe out this existential sunderance unless we find in ourselves a consciousness which proves them to be strongly Undivided, that is, Whole. But this consciousness, in this philosophy, is never forthcoming, for all that even the "all-embracing unity" of 'God' gives us is "*connection.*" We are glad, however, to get even this concession, for it is a confession of a consciousness which yields a content of *drawing-together*, and of even 'indissoluble connection' of all *three ideas.* But Prof. Caird nowhere states the

concrete fact, which is sustained in our consciousness as being fact, in which that 'indissoluble connection' is based. The three ideas are left to unite themselves in some mysterious manner.

But again it may be said that 'God' supplies this concrete fact of our consciousness. If so, then it is greater than these 'three ideas' themselves, each of which is shown as just 'connected' with each other, without any concrete fact beyond either. For this 'God,' this "principle of Unity," is no more than a *product of our consciousness* even as the *Self* subject and the *Not-self* object are. Our questions are never answered, that is, Why such a consciousness of "all-embracing unity" should arise in us at all; and when it does arise, how we invest this mere 'Principle of Unity' with the concrete being of a Person; and how once more, we exalt this Person to be 'God,' and how this 'God' is enabled to sublate in Himself as Whole-Being, the personal self we are, and the impersonal Not-self we are not? It is clear that this mode of reasoning, and this meagre basis of being, never frees us from the shackles of numbered, separated, individual beings, and their imaginary Unity,—a Unity, moreover, which is never equal to that Whole-Being which should be adequate to the inclusion of Space-Being in our consciousness, along with these three ideas, and which should thus give us an existential wholeness for Self, Not-self, and 'God,' in which no consciousness of parts, or *connections*, could be even hinted at. But all we reach by this path is a space-surrounded *Total* of 'Three Ideas,' with the great consciousness of space-being entirely ignored.

270. The question must be asked, however, if we are to take our stand on a scientific basis, Of *what* are we all conscious as beyond any 'subject' or any 'object'? Is it a 'principle,' an 'idea,' a unity, or 'God'? We answer without fear of contradiction, it is none of these. Prof. Caird says it is a consciousness of clear "crystal sphere," "which through its very transparency is apt to escape our notice." We may call it anything we please; *Space* is the one word which answers the consciousness we all have of it. And as such it is Being which transcends all 'presupposition.' It is the most concrete of all facts. And it is more than a unity; for Unity never answers

to our consciousness of Whole-Being. Even if we did obtain the true unity of all three 'ideas,' Subject, Object, *and* God, such a unity would never be more in our consciousness than a tied-up Total, and still very far from Whole-Being. The Total so united would be no more in our consciousness than an 'Object' itself, seeing that it would be space-surrounded, and relative to that space which was not included in its own being existentially.

271. This 'God' so assumed for the 'ultimate presupposition of our consciousness' is scarcely much other than the 'Brahma' of the Easterns, or the '*Unknown*' of the Agnostics, the latter of whom define it more properly by that term. For it no more comes within the scope of knowledge than the Agnostic 'Unknown.' The epistemological sphere, Prof. Caird discerns to be circumscribed by the two extremes of 'subject and object.' He says that their difference, again, is "essential to our rational life." It is essential, *i.e.*, to our knowledge of anything that we should postulate 'subject' as knowing and 'object' as known. He makes that an absolute statement. *He seems to imply that we cannot have possible knowledge unless division of subject and object precede the act of knowing.* But this is an assumption which cannot be maintained. Whole-Being in such a case, must have divided itself before knowing that such Being was divided! It runs the epistemological problem into the hole where 'subject' and 'object' worry each other into a unity called 'subject-object' in order to satisfy the question, How do I *know* myself when I am *not* divided into two things, 'subject' and 'object'? The unsatisfactory nature of this solution is by implication admitted by Prof. Caird when he affirms that neither 'subject' nor 'object' can be conceived as having caused or 'produced' the other. Neither of them gives us a consciousness of self-existence and self-determination. "Hence," he reasons, "we are compelled to think of the source of their relatively independent existence and the all-embracing unity that limit their independence." We are compelled, in short, to presuppose, or invent 'God' to satisfy reason.

But why "compelled"? Because, indeed, our consciousness forces us, *knowing more* than either 'subject' or 'object' gives to it. And again, why "all-embracing unity"? Because evidently the space-consciousness in Prof. Caird refuses to be satisfied with

anything less than an "all-embracing" resultant consciousness in which 'subject' and 'object' are sublated as Whole-Being. But no 'Unity' could do this. Such a 'God' would be a mere 'Object' Himself, quite apart from us subjects who should know Him. And, once more, we are never given a consciousness of any thing concrete in which this "all-embracing Unity" is based. In its *reality* it is unknown. It is a 'presupposition'!

272. The entire epistemological sphere in this way resolves itself into a quagmire, out of which it is not possible to extricate ourselves with any self-respect. The fallacy of this theory of knowledge lies in this same assumption of *difference* of 'subject' and 'object' as "*essential* to our rational life." Knowledge is assumed to *end* with the disappearance of all the 'qualities' and 'quantities,' and other categories which mediate what-is to our consciousness of its being. Hegel, as we saw, declared that, when all qualities were taken away from a thing, that thing ceased to be. Knowledge of it, that is, became impossible. But here is Prof. Caird admitting that beyond both 'subject' and 'object' we have a *knowledge* of some "all-embracing Unity" or "principle" which we are compelled to accept as the first condition for knowing either the one or the other. Now what quality or qualities, or what category does this "all-embracing unity" possess by which it is brought into the sphere of epistemological possibility? Absolutely none. Prof. Caird is correct in characterising it as simply "crystal sphere," and "by its very transparency apt to escape our notice." Ordinary men cannot affirm it to be other than *space-being*. And it is 'our ultimate consciousness,' though it is not a 'presupposition,' but the greatest Fact in that consciousness. It is perfectly true that, according to the limits which Epistemology usually sets herself, all knowledge ends with cessation of those 'qualities' and 'quantities' and other categories by which we are said to apprehend 'subjects' and 'objects.' But we dispute these limits as *final* for knowledge. Our 'rational life' transcends such limitations of subject and object, as philosophy has defined these. Our 'ultimate consciousness' of space-being never gives us less than a complete affirmation of self-existence and self-determination as space-being. We have no consciousness of ever having been caused, or "produced." No consciousness of space-being

ever yields a consciousness of having been caused, and it is the 'ultimate consciousness' of what-*we*-are. Neither can 'difference' be found in this 'transparent' consciousness. Nor can limits be set to it. It is not even conceivable as two things 'united' in a Totality. It yields only a consciousness of Whole-Being, in which 'difference' is the inconceivable (pp. 15, 33, 257).

273. But this *consciousness*, we repeat, is also *Knowledge* of what-*we*-are. It is often loosely asserted that this is the sphere of Faith, and that it is not the realm of Knowledge at all. For all ordinary purposes of general speech and understanding, this distinction may be accepted, but in strict thinking it is where knowledge and faith are *whole*. Strip the 'I' of its body, its mind, its earthly qualities, and reduce it till you can only say it is 'clear sphere,' 'very transparent,' and when you have done this you will not be reduced to a despairing 'faith' or belief that you *are*. You will *know* that you are, for you will have the sure consciousness of being what-*you*-are, and that very *certainty* will be also *faith*. And if this consciousness be not a part of 'our rational life,' then truly Faith and Reason are cleft with an immeasurable 'difference.' But if our 'ultimate consciousness' of what-*we*-are is to be the standard of all knowledge as well as of all certainty, trust, or 'faith' in what-*IS*, then knowledge must be conceived as transcending the mediation of difference of 'subject' and 'object,' the limitations of the individual and the particular, and as being common in that consciousness of space-being in which all relativity absolutely resolves itself into Whole-Being. And no conception or consciousness of 'God' can give us more.

274. Knowledge, indeed, cannot be confined to the limits of conceptuality. There is that which we know, in our consciousness of space-being, which no concept ever reaches, encloses, or exhausts within itself. And we cannot rationalise this fact save by realising that there is also wide-open, limitless conceptuality, co-ordinating and whole with consciousness itself, as well as a closed and constricted conceptuality; and that it is such horizonless conceptuality which is the basis of that knowledge which is whole in our consciousness of space-being, or what-*we*-are. It is, indeed, this Whole-Knowledge of what-*we*-are that

ever transcends every other knowledge which has form and limitation in our ordinary concepts. It is Is-Knowledge, which Omniscience itself never transcends (§ 172).

275. It is in the sphere of this unbroken, and unbreakable consciousness that Jesus boldly speaks of *knowing* the Truth, and *knowing* Himself as Truth, and again of *knowing* the only true God. Truth in such a statement is not fragmentary but Whole Truth. It is Fact. There is no other Truth. It is Reality in its Wholeness. It includes Jesus, the Father, and the Disciples. They are all 'one.' As we shall see, it is far more than 'one.'

Hence, also, His conception of the *identity of action, or wholeness of process and purpose* pervading the 'personalities' of Father, Son, and Disciples. His consciousness that Being is whole, rationalises the consciousness that *purpose and action must be whole also*. Hence His words, He declares, are *not* His own but His that sent Him. The Father in Him doeth His works. But again, "He that believeth on me, the works that I do shall he do also; and *greater* works than these shall he do, because I go to the Father" (John, xiv. 12).

His disciples, e.g., believed that He had 'cursed' a fig-tree (Mark, xi. 14, 20-23). Peter at least interpreted His action as that of *cursing* the tree (Mark, xi. 21). But if we include the account of Matt. xxi. 18-22, and place, alongside of it, Luke's parable of the fig-tree planted in the vineyard (xiii. 6-9), we realise that Jesus aims to teach His disciples that He Himself was as much identified with the change we call *Death* as with that of *Life*. There was no 'curse.' Jesus *called* upon them to do these things which He did. The Power was as much in them as in Him. "If ye have faith, and doubt not, *ye shall not only do what is done to the fig-tree*, but even if *ye shall say unto this mountain*," etc. Energy is whole, and is as much growth and life as decay and death, and Nature as a sphere of power is not divided from either God, Jesus, or any human personality, but is one with all and everyone. So also Will, as equal to Whole-Energy, is as full-toned in the *Human* as in the *Divine*. Therefore faith in Himself was not required specially, as if He had a monopoly of Power. "Have faith in God," He said—such power was theirs as much as His, and as

much His as God's. It was whole-power. "*Whosoever* shall say unto this mountain, Be thou taken up and cast into the sea, and shall not doubt in his heart, but shall believe that what he saith cometh to pass, he shall have it." *Whatsoever* the Church bound on earth would be bound in heaven. "Inasmuch as ye did it unto one of these least, ye did it unto me." In the Absolute All of Being, *Action, Purpose, Will*, is Whole, and in nowise divided. If we know the least, in our ultimate consciousness of that least, we potentially know all. Our consciousness of space-being gives the same affirmation of Being for the blade of grass as it does for What-we-are, and for what God is. Nothing transcends the 'Is' for all being. Therefore all forces, wills, purposes, actions, of either Father, Son, or Disciples go home to the same source in the consciousness of Jesus. But on no other basis than the space-consciousness could Jesus have affirmed His actions and words to have been those of another, seeing that, at bottom, it required the postulation of but *one* Will, or rather, Whole-Will, with no connotations of Another in it.

276. It is this astounding vastitude in the consciousness of Jesus which perhaps arrests our wonder primarily. It is so great as to require a far wider interpretation of what a human being is capable of being and knowing than many are inclined to grant. Jesus must have been something other than human, it is argued. He baffles every criterion of historical certitude. As we have hinted, it is the narrow conception of Human Nature and the magnified and artificial worth of Historical Certitude which is the cause of our perplexity. Let us first find the consciousness of What-we-are on its space-basis, and we shall then find that it is on this basis that Jesus rationalises the All that *is*; heedless of so-called historical certitude, and simply appealing to the only true certitude of all men's consciousness.

Compared with His consciousness, indeed, we must admit that every other seems shallow. Plato, Homer, Virgil, Shakespeare, Dante, and many others worthy of our homage—how short our journey till we find ourselves thrust against their jarring limits? Fragments of our consciousness are they, at their best and fullest, not totals of even ordinary human nature, every one of them. So likewise are all the great representative Bodies of that consciousness which we call Religious. The

imposing architectonic structures, East and West, Brahmanism, Buddhism, Zoroastrianism, Hebraism, Mohammedanism, Scandinavianism,—are not they, at their very best, but steps in the ladder of which He is the total sweep? Is not the advancing Mind of the world slowly leaving all these Theosophies and Theologies behind forever? Is not their light, 'the light of setting suns'? Their work being reverently done; their day ending; their candle dies in its socket through the deepening night.

It is never so with the consciousness of Jesus. Form after form of the Invisible rises upon our vision as we ascend with Him from individual man to universal man, from universal man to the Father, from the Father of all, 'Lord of heaven and earth,' to the Spirit-God, the ultimate expression of His consciousness of Whole-Being which is to be worshipped in spirit and truth. Jesus is but at the dawn, after long centuries; and every movement in time is seen to be but another dark part of the earth flashing into light under His sunrise. There is a vastitude of enlightenment in the consciousness of this Man which slowly enables all men to realise, part by part, here a little and there a little, century by century, *what* they actually are as men. His is indeed a Space-consciousness which envelops and embosoms all other historical human aggregations and movements whatsoever.

277. For it was not that He merely improved the day-to-day morality of His locality and nation, that He corrected the notions of worship prevalent among His contemporaries, and gave a higher pattern of human goodness than men had experienced. The modes and manners of the street and home and temple, all indeed felt His influence, but His antagonism to the convictions and conceptions of men went much deeper than the sphere of Ethics and social amelioration. He opposed the more vital conceptions on which these are based, viz., the conception of God and the conception of Man, and the universal conditions under which these primary forces bias and direct all religious and civil progress. He also found the consciousness of the world as regards the far deeper conviction of Permanence, on which, in turn, both conceptions of God and Man rest, misplaced, and itself Impermanent. The Greeks had

no convictions regarding even the permanence of their gods; and except a vague trust in the Supreme Creator, no consciousness of Absolute Permanence pervaded the minds of any Hebrew. Jesus overturned and reversed this consciousness as false, and proved to the Pagan that there was a veritable Permanence beyond all his scepticism, and to the Hebrew that his conception of 'God' was itself in the sweep of the Impermanent, and that Permanence for any conception, of either God or Man, was to be found in Man alone. And one can easily divine that it is for this reason that He affirms so persistently the fact of His being a "Son of Man." For it is upon this basis that He grounds the pillars of His teaching, and through it leads to His great and comprehensive conception of God as *Father*, and again, from the fact of *Life* on which the conception of the Father itself is built, to the conception of God as *Spirit*, with our consciousness of *Space*-being, as the absolutely natural fact on which the category of Spirit is mediated to the human mind, as absolute *concrete* Permanence.

278. From this standpoint, we understand more clearly why He so earnestly urges men to come to Himself, to leave all and follow Himself, to deny not only father, mother, and all kin, but 'self,' and the world, in order to learn of Himself and live His life and, if need be, to accept His death. The consciousness which He held of Himself as *Man* and all that He had derived from that basal fact, left Him no other option. It was the sole path of Truth, or Reality, and every other way was imperfect and transitory.

No doubt, the conception of Man, both in the ancient and modern judgment, has not been without its exaltations. We have heard of men in early historic days who were worshipped and glorified as Gods because they seemed to eclipse their fellows as the tree shoots above the shrub—so grateful are men for the presence of deity on any terms. And moderns have seen Comte set Humanity itself on the throne of 'God.' But no single individual, coming among men eating and drinking, has ever, in even his most exalted moments, ventured to assure the world that he himself was sincerely conscious of being all that 'God' means to man, or even to dare to maintain that he was all that 'Man' connotes to men. In the very greatest and

best men of history, limitation, finitude, earthy creature mannishness and imperfection are so apparent to all. How grievous is the grandest of human characters, even when the highest creative powers of men set themselves to evolve an Ideal Man? Such creative geniuses are never devoid of a consciousness that they themselves are conscious of being greater far, in what-they-are, than any ideal yet brought into the sphere of their imagination. Such geniuses, if they should, on the other hand, attempt to palm off their 'creations' upon the deluded world, as truly forms of true 'God,' would find their pretensions vain, and their horizons narrow indeed. For their own boundaries of Race, Region, Nationality, and Sex, as well as those of their creation, are all confessed and staring to every eye, deceiving no one. Homer or Plato is but Greece, Virgil but Rome, Dante Italian Medievalism, and Shakespeare, at his best, but European. They are, to our consciousness, simply illustrious fragments of Man.

279. How does this stand with the consciousness of Jesus? Is He also but a fragment? Is He ever conscious of Himself as being but a fragment? After the floods of criticism, has any one measured Him by the limitations of His age, His race, nationality, sex, and the like 'personal' tests of Man? At this day, can we even give Him His right Name? 'Jesus,' say some; 'Christ,' cry others! He is clearly indifferent to either, knowing that names are mostly vanity. Can *any* name define what-we-are, and what He was as *Man*? Have not the powers of the Church in the past centuries been beggared in the effort to characterise Him? Has the Church succeeded *yet* in understanding His own characterisation of Himself?

But filtered through Aramaic, Greek, and modern languages, how do we profess to apprehend His conception of Himself as "Son of Man?" On the very front of it, this expression of His consciousness seems at once to declare fragmentariness and limitation. But in saying so we but unbar the doors of the amphitheatre and admit the lions!

For the best scholarship of our time has immense difficulties with this Name, and the consciousness underlying it; and without assuming in the least any capability of entering such an arena of contention, we may be allowed to consider ourselves

safest to accept "Man" as the term which, all things considered, yields up the nearest equivalent of the true consciousness expressed by Jesus as to who He was. *The fact that He never traces His life to man*, but always to the Father in heaven, confirms our leaning to the simple term "Man," and not "*of* Man," as the better interpretation of His consciousness of Origin. He *is* Man, but out of no personal man. Again, the term "Son of Man" inclines rightly towards totalising Man, rather than to differentiating between man and man. He is conscious that He does not narrow downwards to the earth and the earthly, but widens ever upwards to the Highest. He refuses, in fact, to be fixed down, or ultimatised, by any name. His origin belongs neither to the human class of Jesus of *Nazareth* nor to the spiritually begotten 'Messiah' of the *heavens*. He is conscious that when heaven and earth pass away, He Himself shall not partake of their dissolution (Matt. xxiii. 35), and that therefore neither heaven nor earth, as themselves brought forth in time, has any power over the Being whom they did not create.

280. This is a great consciousness without any parallel. It knows neither country nor place. It is beyond nationality, and soars above sex. Yet it is *Man*. And as a matter of common consciousness, every man, in his Inmost, knows that he also has this capacity. For there is something in man, individual or racial, which transcends these 'particulars.' Was it not said of old, "And he called *their* name, Man"? (Gen. v. 2). It is a world-old consciousness. And we must accept it that Jesus is conscious of being Man in the widest sweep of that term. He equates Himself with man, wherever, whenever, and however we find Man. Neither Time nor Eternity can alter what He is as Man.

The world is more and more accepting to the full all that He Himself affirmed Himself to be, without shifting the foundations of His Being from Manhood. Men are conscious that they cannot realise His 'divinity' except through His Manhood. He certainly has vindicated all that is Man more than any man. In comparison with men who are conscious of being mountain peaks, lightning-robed, sea-girt, continental, the consciousness of Jesus has the genuine earth-bearing,

heaven-supporting, Atlas characteristics. He is the 'Light of the world.' He 'overcomes the world.' He also lifts us, the world, and sublates all 'opposition' between earth and heaven, man and God, for seeing Him we see the Father-God, and abiding in Him we abide in the Father-God, and the Father-God in us. The 'ultimate' of His consciousness is not a 'pre-supposition,' but the Fact of facts, the eternal Permanence. Man mirrored in this 'crystal sphere' of Jesus' consciousness, sends back the same *Man* as *God* to our vision, and beholding this Space-Being all men can say, "It is I." That is to say, in the consciousness of Jesus, Personality is subsumed and transcended in a consciousness of Impersonality, in which, nevertheless, every attribute of personality is glorified. For we deify it. His consciousness transcends personality in the same way that He transcends Place, Nationality, Race, and Sex. These 'pass away.'

281. But this consciousness in Jesus is but the wheel within the wheel. We see Him ascend above the 'particular' human being to the Universal Human Being, or from Jesus of Nazareth to Man as World-Man. And clearly, His consciousness "I am Man," would on any grounds be a unique consciousness, *for a man*; and yet it is historical truth that there has ever been in all ages a pulsing desire to add something more to the content of the term 'man,' not only as applying to Jesus but to every man, in order to interpret the latent consciousness in the world as to what man is in the reality of his being. The prophets spoke of it as the "desire of all nations." Plato-Socrates outlined this ideal-man (*Republic*, ii. 362). The Hebraic 'Messiah' was only a form of the same universal consciousness. It is, indeed, the root of every passion of heroism and worship of the human being. We gladly hail it in the Drama, the Poem, the Painting, or the sculptured Image. The noble action, the noble life that reveals it; even in part; how sacred is the treasure in the heart of the world? Men boldly call it 'divine,' and yet the worst man upon the earth is conscious in his highest moments that if he were *all* revealed to himself, in all he is, he would be more 'divine' than anything he has been able to comprehend as divine in the world. And it is just that Jesus by Himself has revealed

every man to himself, as he *is*, that by every man He is deemed to be 'divine.' For all that Jesus is, finds response in every man, and being conscious of this, Jesus expresses the high truth of His consciousness in naming Himself, not 'Jesus' nor 'Christ,' but "Man." Therefore every man who enters the consciousness of Jesus, is able easily to say, "He is I." "I find myself in Him." The Evangelist affirmed this universal humanity in Jesus, even to its infirmities and diseases (Matt. viii. 17).

282. In our ordinary experience of ourselves, we say, "I am," and we mean, "I am this man, this personal, individual man." This interpretation of our consciousness is the philosophical 'Self.' Jesus, however, shows that our conscious "I am" should widen Space-wards as well as converge world-ward, and give us as much material for our 'God' as it affords for our "Man." The limits of the human, personal, philosophical 'self' are transcended by Him as the tree transcends the bud it 'negates,' or as the elements H_2O transcend the drop of water. Far from resting in the consciousness "I am," with its inefficient content of meaning, "I am this Jesus of Nazareth, this carpenter-man, a possible king-man, a possible Messiah-man," He rends these limitations of the philosophical 'person' and enlarges and increases the "I am" consciousness through its space-capacity till its predicates require the widest space-terms, and without astonishment the world hears Him say, "I am the Light of the world," "I am the Resurrection and the Life," "I am the way, the truth, and the life." He is not from the Earth. He comes down from heaven. His life is not from man or woman. He declares, "As the Father hath life in Himself, even so gave He to the Son also to have life in Himself" (John, v. 26). And again, "I live because of the Father" (*διὰ τὸν πατέρα*), vi. 57. He also transcends Time. "Before Abraham was, I am" (viii. 58). "The glory which I had with thee, before the world was." And just as He is conscious that He was before the world, so similarly He asserts that He will remain after it. "Heaven and earth shall pass away, but my words shall not pass away" (Mark, xiii. 31). He will sit on the clouds of heaven (Mark, xiv. 62). He will gather all nations to His presence (Matt. xxiii. 32); all the powers of heaven and earth He will wield (Matt. xxviii.

18), and prepare the mansions of the Father as a place for His disciples (John, xiv. 2).

Now all this is intelligible, and only intelligible when we understand Jesus' point of view, and the basis of being from which His consciousness acts as its Ultimate. Intermediaries, dependencies, conceptions which lean upon other conceptions, categories which are themselves under 'laws,' contingencies of time and place, traditions based on the physical, the historical, or the ethical ties of family, tribe, nation, or race,—everything *conditioned*, in short, and finite, is regarded by Him as 'passing away,' and fulfilling itself towards a state of Being higher than the finite implies.

283. This is clearly illustrated in His magnificent panoramic vision of the Course of Time (Matt. chap. xxiv.; Mark, xiii.), which we take as representative of His teaching regarding the "All Flows" of the ancients, and His own negation of such a statement as *absolute*.

He is seated on the Mount of Olives. His disciples are around Him. They have all just come from the Temple, which He has quitted for the last time in grief. The buildings had surprised the disciples into enthusiasm for their grandeur. "See!" they cried to Him, "what manner of stones and what buildings!" (Mark, xiii. 1). Jesus had acknowledged in terms "these great buildings," but had also seen beyond their oppressive stability and magnificence what the world has long realised, *viz.*, the same temple reduced to a promiscuous stone-pile, and the very idea of temple and worship, and adoring people besides, quenched in a fate of darkness and ruin. The disciples had been overwhelmed at the bare mention of such a thing, and enquired earnestly as they sat on the hill-top with Him, "Tell us when shall these things be, and what shall be the sign of Thy coming, and of the end of the world?" (Matt. xxiii. 1-3).

The question clearly involved the problem of the human consciousness of Absolute Permanence, world-old, yet constantly confronted by a negating consciousness of Impermanence as *final*. Jesus at once realises the depth of the question, and grapples with the universal convictions regarding the impermanence of all things, embodied in the almost universal cry of the old

world, All Flows; nothing abides 'fixed in its everlasting seat.' He takes up the 'fixtures' one by one, as they lay in the minds of His disciples, and empties them of all content, as *they* regarded them from the standpoint of endurance. First, the Permanence amid all that was illusive and fleeting was surely the Messiah. "When he is come, He will declare unto us all things" (John, iv. 25). Fixed reliance and certainty of Truth will be found absolutely in Him. Jesus, on the contrary, assures them that nothing will be less assured to them than the Messiah. As in the past, so in the future, no one will be able to find a basis of permanence in the fact of his *being* the Messiah. "Take heed that no man lead you astray. For many shall come in my name, saying, I am the Christ, and shall lead many astray" (4, 5). The Messiah; the Permanent! On the contrary, no instrument of instability will prove so effective in its power of deception as this same conception of the Messiah. In the midst of the universal overturn of all things: home; social bonds; temple; religion itself; and when men cry out for *the Rock*,—"then if any man shall say unto you, Lo, here is the Christ, or Here; believe it not." Nothing you will be able to confide in will be less satisfactory in its permanence as a Refuge. And do not suppose you will be able to determine His Personality and Almighty power by "Signs and Wonders." The Kingdom of God cometh not with observation; neither shall they say, "Lo, here! or, There! for lo, the Kingdom of God is within you" (Luke, xvii. 20-1). "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect" (Matt. xxiv. 24; Mark, xiii. 21, 22). And as greatest Actions will not be able to confirm Him to you in Truth, neither will Places of Birth or Origin decide the matter. Neither the utmost of the Wilds nor the chosen sites of civilisation will prove directive. "If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe it not" (Matt. xxiv. 26). The lightning alone is able to typify the presence of the Son of Man (Luke, xvii. 24; Matt. xxiv. 27).

The disciples have their Idol rudely shattered before their face, and their confidence in their Messiah, as righting all things permanently at last, shown to be misplaced. The Master deliberately places their Messiah in the "Flow," and the

bewilderment and indecision regarding this conception of a personal Messiah, both in ancient and modern theology, amply sustain His predictions of vacillation and illusiveness either as its representing an eternal purpose or an Eternal Person. Surely the Absolute Permanence cannot be *That!* "Believe it not." This Messiah conception had risen in Time, and in time it would vanish. It would be as the stones of "these great buildings."

But Hebrew Religion was also revealed as itself unstable, and about to fall. False prophets would arise, and to such degradation should all temple worship come that, as Daniel had declared (ix. 27; Mark, xiii. 14), "the abomination of desolation shall stand in the Holy Place." Temple worship, sacrifices, priestly ministration, religion itself, all would become a mockery. Temple: Messiah: Religion: all should 'pass.' But all this is but local and Jewish. The disciples are taken out into a wider field of vision. The very nations are involved in the catastrophe of change. There shall be wars, rumours of wars, famines, pestilences, universal society in the aggregate of its kingdoms rent in pieces. The Impermanent is beheld under the domination of violence. The Master outlines the picture with a massive brush. In the foreground the disciples see their Temple and their far-famed City. These shall disappear. Trust not these! Trust the mountains rather than these. "Flee into the mountains." Go not up to the house-top for refuge. For the Home and home-ties are impermanent as all else. All shall flow into the flood of change as in the days of Noah. But the mountains? Alas, there shall be earthquakes also in divers places. The old earth itself cannot afford a Permanence for Man. The earth itself is in the "Flow." Yea, and far more than the earth. "Heaven and earth shall pass away" (Mark, xiii. 31).

Jesus is clearly not focussing His attention upon the quite local occurrence of the Sack of Jerusalem, and the accompanying destruction of the Temple. His aim is absolute. He is leading His disciples to the Ultimate Rock of eternal Permanence; and his generalisation is on the grandest scale. He is contrasting the Permanent and the Impermanent. He embraces these local incidents in a universal movement which has the Cosmos and the whole Course of Time for its area and fulfilment. It

is for this reason apparently that He shows that sun, moon, and stars are also in the tribulation of change and controlled by deeper Power typified by Himself (Mark, xiii. 24). He represents Himself as Permanent and as Controller of the Impermanent amidst every change in Nation, People, Temple, Home, Desert, and Mountain-top. He resists Time and shortens the days (Mark, xiii. 20). He is conscious that what-He-is is more than all that Time and earth signify to Man. He, a Man, has this consciousness.

We should note also that Jesus connects the *Cosmos* with the *Father* as alone identified with *its* career. Both Matthew and Mark add after "heaven and earth shall pass away," the suggestive words, "But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, *but the Father*" (Mark, xiii. 32). The point is that *Jesus includes Time within the scope of the Impermanent*. There is no permanent consciousness given in either the 'Substance' of the heavens and the earth, or in Time, which conditions such Substance. He does not read consciousness, as philosophers have done, to find time in the consciousness of what-we-are. In His vision He beholds everything that men are accustomed to speak of confidently as their Permanences, and as He does so, He sees it vanish away. Nothing objective remains. They are all in the Flow. They themselves seek a further permanence of Being in That which abides after they have passed.

So far, He seems indeed to sustain the contention of the ancient world that All Flows. All? Nay, not all. To the blurred vision of man it appears to be all. For even the sun is darkened, the moon gives no light, the stars fall from heaven, and the "powers of the heavens," so awful, immovable, and mysterious to all men, "shall be shaken" at last. But "*then* shall appear the sign of the Son of Man in heaven." In the rush and violence of universal impetuosity, the all-controlling Power becomes manifest. All objectivity having been sublated, *That-which-doth-not-appear* takes possession of His and of our consciousness. And at this point Jesus demands from men the profoundest discernment into the nature of the Universe if they are to understand His meaning. For His statement involves the acceptance of the fact that *in Man alone can Man find that Eternal Permanence which through long ages he has sought*

earnestly as with tears. "Heaven and Earth shall pass away but my words shall not pass away." Just as He rose above the ancient conception of *God* as *King*, with its connotative Theocracy, to that of *Father*; and, again, from this Personality to *God* as *spirit* which no one is able to realise in any conception of personality, so from such conceptions of *Man* as Son of David, Anointed One, Elect One, Messiah, Son of Man, Son of God, persistent from the days of Isaiah, He passed upwards beyond all theocratic and sex connotations, absolutely, to a Consciousness of Being in which all such God-and-Man conceptions are swallowed up, for not even heaven and earth are left on which to frame either a personal or an individuated conception of such. Form, Substance, Matter, Personality, vanish together. But *That* does not vanish out of which all such conceptions have been created and made by us. Jesus has the assurance of His consciousness that after The Cosmos, or all that we designate as the Universe, has been removed from cognition, Permanent Being will abide.

But now let us ask—what category of Being is left in our consciousness of Being after heaven and earth have 'passed away'? *Is there anything save a consciousness of Space?* Yet, plainly, Jesus never affirms His Being so strenuously as in this consciousness of the withdrawal of all that we call objective in the Universe. And all this is incomprehensible unless we can discern that *Jesus identifies Himself with this space-consciousness.* For in such a vision neither He nor we can have any other consciousness of What-Is, save as Space-Being. And this is the true consciousness of the Eternally Permanent. It is simply inconceivable that this Being can "pass away." It negates every negation. It sublates All that Flows, and makes, by its own affirmation of Permanence, our consciousness of the flowing Impermanence rational. That is to say, but for this eternal Permanence in our consciousness of What-Jesus-Is, and what-we-are, we could have no consciousness at all of anything either as fixed, or as flowing, or "passing away." Both rest and motion are sublated in it. The expression "My Words" embodies that *Potential-which-does-not-appear*, out of which heaven and earth rose "in the beginning," and which as Whole-Force, including all matter and motion, the personal and the impersonal, concretes itself in our consciousness of space.

And it does not affect the truth of this consciousness in the smallest that Jesus may have spoken in figurative, or in apocalyptic language. Any language must be figurative, ultimately, which attempts to set forth space-truth; but so long as His and our consciousness bear an identical testimony to the Impermanence of all He has described as Flowing and passing away, and to all that He affirms as Permanent when all that Flows is passed, the Facts will remain the same whether it is told in one form of language or another.

And this must remain as the final test of all truth in the Christian, or any Religion, which is to be held as absolutely "infallible" Truth. Jesus, the Man, has in Himself a consciousness of eternal permanence as compared with 'heaven and earth.' And His consciousness, as a Son of Man, is a consciousness of space-being, or that consciousness in which nothing objective can be found. What reveals; words, thoughts, consciousness; all testify to the Presence as abiding absolutely permanent, and to the Presence being the "Son of Man." And this consciousness which Jesus had for Himself, all men also possess for themselves.

Where we stumble in reading this chapter is in carrying the context of personality for Jesus as being merely the 'carpenter's son.' As Jesus teaches human personality, it must be taken to transcend such a context. *Personality, for Jesus, cannot be interpreted through anything in the "Flow."* And it is for this reason that we see Him persistently *detaching personality in Himself and Man from all its limitations in heaven and earth*, and widening it upward to the Highest, in which the Father is *in* Him, and He is *in* the Father, the "Lord of heaven and earth" (Matt. xi. 25.). The Father, this Lord, is *in* Him, and *in* Man. And it is simply a re-statement of the same consciousness that after heaven and earth pass away, Man abides a Permanence.

284. Jesus assumes no personality for Himself which He does not accredit to all men. To the last He sees Himself preparing a place for them, that where He is, there they may be also. Being to Jesus is Whole. What is objective in the disciples, and what He Himself is, sitting on the Mount of Olives, what the earth is, and all the heavens are, constitutes

the Flow, *in as far as they Appear*. All visibilities shall pass away. And the mere manner of their passing, so awful to many, so full of proof that "there is no God," counts but as a ripple on the wave. "They shall kill you," He deliberately tells them. For Life and Death are both themselves in the Flow. But Man is conscious of transcending Life and Death, as he cognizes them, and has for himself a consciousness of space-being into which no consciousness of either ever enters. For our consciousness of space gives us no consciousness of either, and therefore they are sublated in this truest of all witnesses of what-we-are. Or, summarily, Not All Flows; and Jesus proved on the basis of His and all men's consciousness of What-Is, that this part of the ancient creed was untrue.

285. "The sign of the Son of Man." The enthroning CLOUD. "Then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming on the clouds of heaven with power and great glory" (Matt. xxiv. 30). Here, again, He speaks a permanent consciousness, it may be in figurative terms. The language does not invalidate the consciousness. For we are all conscious that the heavens and the earth are but a cloud on the bosom of Space-Being. The Son of Man as Permanent Being enthrones Himself *above* and upon the Flow. *The cloud is His figure of all that is most assertive of Impermanence, even as Himself, Man, is the most fitting emblem of Is-Being: Space.* No consciousness we can have is so affirmative of the one as that which 'passes away,' and of the other as that which abides forever. Yet there is no division between Man and the Cloud. Its submissiveness and utter humility, its power and beauty amid every vicissitude, were never better exemplified and parabolised than throughout His own historical existence. It is the wonder of the consciousness of Jesus that He can calmly bring two such things as Man and a Cloud together, and unite their 'differences' in an Ultimate consciousness 'beyond' either, of "*Power and great glory.*" He leaves the "Flow" in the possession of weaker thought and to a day that has gone forever, and to a few common fishermen He reveals the unappearing Truth beyond apparent or appearing truth, the Fixed in the Fleeting, the Mightiest in the most Fragile, the

'Man' in all men, the Being that does not pass away in all that is passing. In His consciousness, Time, Man, Earth, Heaven, 'Nature' are reduced to Space-Being, to What-All-Is, and in this consciousness Jesus finds Eternal Permanence for Himself and for All. Heaven and earth only pass from our *conceptions* of limited being to be realised in our *consciousness* of Is-Being.

286. And if we would but remind ourselves that our meagre Gospel accounts are but the small fragmentary arcs of a mighty circle which is hid in the folds of History's Mantle, we should have little difficulty in discerning this consciousness of Jesus to be the same which, in Nature, men of Science to-day are slowly spelling out for our advantage. As a matter of common experience, no one now sees any incongruity in that consciousness which beholds the great oak evolving from a mist of protoplasmic life; the vast ocean as a gas-cloud whereon is enthroned the earthly Power of Empire; the Solar System itself as a Cloud, an evolved Nebula; and the great Cosmos as a Cloud of 'electric charges.' But we *never* find what-we-are in that consciousness, and the vision of Jesus which visualises Man as seated *on* the Cloud, but more than it, is none other than that which floats lustrous within the thoughts of Science at this present hour. When, indeed, we are able to wrench our thoughts free from the despotism of words and thought-forms, and especially from the tyranny of Creeds and Categories and all their narrowing associations, the Consciousness of Jesus will appear, not as mad, as some foolishly have deemed, but as the one true and sane consciousness on the earth, and certainly the only one upon which a permanent basis can be built for all that we include in our Sciences, Philosophies, and Religions.

287. There would, indeed, be little difficulty with this consciousness in Jesus (for it is in every one of us), if it were not for the assumed infallibility of the logical findings, regarding Personality in Man and God, which have been piled upon our minds with true Teutonic persistency through nigh two hundred years, and which have deflected the course of the human intellect afar from the philosophy of truth as it is found in the Highest Life, and which has thus sorrowfully widened the distance, where distance should never be, between right

reason and right faith. The wedge which has been inserted between them, and hammered by the most powerful of modern intellects, has been the fallacy that in the "I am" of our self-consciousness we have nothing more than the content of personal, individual, isolated 'man'-self. It seems to us to be all to the contrary. Personality, as we usually cognize that content, *i.e.* objectified individuality, isolated from every Man and every 'God,' is the dreariest of solemn deceptions, and ought to be abolished from both our Creeds and Philosophies. For it is but the contracted "I am man" consciousness of our everyday conceptions. The fatal lack of Permanence as a consciousness in it is also suspicious. In our genuine "I"-consciousness, no fixed boundaries of being are to be found. *Horizontal* limits there are undoubtedly, beyond enumeration, for every idea and motion of mind creates one, but they are merely as sky-boundaries to the all-space of the Cosmos. The true consciousness which every man has of himself is as inclusive of 'impersonal' as of 'personal,' and is not divisible from his consciousness of space. It is also quite impossible to think it other than eternally Permanent on such a basis.

288. There is a suggestive passage in Kant's *Critique of Pure Reason* which proves once again how strongly the space-consciousness as a basis of our self-consciousness allured him, yet which he refused as a conscious Permanence for Reality. In the section "Concerning the paralogisms of pure Reason," he is careful to show at length that the "Soul" cannot be conceived as Substance, or as simple substance, or substance of any kind. Even if we admit, he argues, that it *is* simple substance, having no parts and no multiplicity, no extensive quantity, yet we must grant it to possess 'intensive quantity' *i.e.*, "a degree of reality in regard to all its faculties, nay, to all that constitutes its existence. But this degree of reality can become less and less, through an infinite series of smaller degrees. It follows, therefore, that this supposed substance—this Thing, the permanence of which is not assured in any other way—may, if not by decomposition, by gradual loss (*remissio*) of its powers (consequently by elanguescence, if I may employ this expression), *be changed into nothing*. For consciousness itself has always a degree, which may be lessened. Conse-

quently, the faculty of being conscious may be diminished, and so with all other faculties. *The permanence of the soul*, therefore, as an object of the internal sense, remains undemonstrated, nay, even undemonstrable" (italics ours).

Kant, of course, is perfectly true in his reading of Consciousness of Self as yielding for itself no conception of Substance. He is also correct in affirming that even if we could suppose this substance to be simple and a true consciousness of what-we-are, our consciousness of this substance would stand in peril of melting away, and of remitting itself into 'nothing.' Its intensive reality could not be assured permanence. For it is not enough to have a unit-thing *just* a unit-thing. The Unit-thing may shrink in our consciousness of its content so long as we persist in thinking it substance. The world-unit might shrink to a marble-unit, *e.g.*, and it might so elanguesce until our consciousness of it would be of Nothing. But why could not he accept this consciousness of *Nothing* as the last and true consciousness which he had of himself? This consciousness at least could not elanguesce, or remit itself away into the undemonstrable. It was the consciousness which demonstrates itself beyond all negation. It is whole *Yea*. But Kant felt it a hopeless task to conceive the 'Soul' by any other category than those he found in his list. And he did not count space as a category. Yet he had a strong and irreducible consciousness of space. He seems to have conceived that because his ultimate consciousness of himself was a space-consciousness he was *thereby* unknown to himself. He was bound to remain a miserable *x*-thing to himself!

On the contrary, *we know everything less than we know space*, for we only know anything because of our space-consciousness. It is the absolutely essential consciousness to know anything of what we know. It is true knowledge unclothed by "categories." It is also the last consciousness to become unknown after all else has vanished from our knowledge. We could not know, for example, either Substance, Causation, Quality, or Quantity, apart from our consciousness of space. It is both *Sub* and *Super* to all we call Existence

289. But it is because this consciousness of Space counts 'nothing' for absolute Being, or Being-value, that we are hindered

from realising by it either ourselves or our 'God.' We have also thereby been unable to realise the eternally permanent in ourselves or in our 'God.' We have tried constantly *to interpret the 'Self' and 'God' by what was in the Flow*, and hence through all ages, up till this present day, our conceptions of the 'personality' of 'Self' and of 'God' are as uncertain and variable as ever. And it must so remain until we base our conception of 'personality' on the space-basis which is so terrific in the consciousness of what-we-are. It was, as we presume to think, Kant's defective grasp of our consciousness of space as being homoousious with What-we-are, that led him into these mythical conceptions regarding our consciousness of our "Soul." A study of the consciousness of Jesus would have yielded him far more satisfactory results, and saved the philosophical and theological worlds from the blinding influence of his genius. For in Jesus alone do we find this space-consciousness as the fundamental one for every right and exhaustive conception of the Cosmos, the Self, or 'God.'

290. What we have to bear in mind in discussing Personality is that we are *never* conscious of its edges or boundaries, and that as Jesus holds it in His consciousness, *without our contexts of limitation*, every ordinary 'personality' is sublated in His consciousness through reducing it to its fundamental space-being, until Space itself, which He names 'Spirit' (see below *passim*), becomes Whole-Personality for our consciousness of Whole-Being. We humbly submit that this is His invariable method. We also seem to be compelled to assume that if He had to get beyond the consciousness of all that is related and fleeting, in all we call 'ours,' no other method was possible to Him. His Teaching simply follows the compulsions of His and our consciousness of Being.

Therefore (summing up so far) Jesus, beginning with the Child set 'in the midst,' affirms that the Child-'personality' (as we usually cognize it) is such that when we receive it, we do not receive it, but the Jesus-Personality, and that when we receive the Jesus-Personality, we do not receive it, but the Father-Personality. He sees *continuous* Whole-Being subtending these 'personal' individuals, and sublating them in itself. There is in Jesus a consciousness of Being which is not

limited by these 'personal'-beings or the sex-terms by which they are defined. He again sublates the Father-Personality by the same space-being till Spirit-God is identical with Whole-Space-Being, and our consciousness of ourselves as 'spirit,' and of God as 'Spirit,' becomes a consciousness of Being without parts or multiplicity.

The facts of the Four Gospels unfold a sufficiently clear order of consciousness in Jesus. So far as the Father-Person is concerned in His cognition of Being, Jesus strives to keep the Divine we know not within the concept of 'personality' as we are accustomed to conceive it. But the God-Being which we know not embraces the Impersonal as we are accustomed to cognize impersonality. Consequently it is through the concept of 'Father,' as also God-Being, that He seeks to enlarge our conception of personality, so as to embrace within it a far wider concept of personality than we find in either theology or philosophy. He draws within our conception of the Father-Person the whole Being of Heaven and Earth; that is, both what is 'personal' and 'impersonal' in heaven and earth, as these concepts lie in our cognitions. Jesus then affirms personality of the Father by identifying the term with Himself, "I and the Father are One," and also secures 'impersonality' within the same term by extending the Jesus-Personality, which is 'one' with that of the Father, to be 'Lord of heaven and earth.' For the Father-Personality whom we receive when we receive the Jesus-Personality (Mark, ix. 37) is 'Lord of heaven and earth' (Matt. xi. 25).

It is clear that we can have nothing but confusion of ideas as regards personality if we decide to hold 'personality' as only numerically Three: Child, Son, and Father. The sublation of these Three persons, however, in continuous Being, Whole as space, receives constant verification in Jesus' consciousness as He transcends them. *He reveals His own consciousness of Himself as being all three.* He calls Himself the Son of Man, which involves our conception of *Child*-personality. But He is also all that *Man* is. And, strictly, no man knew the full content of the Man-term till Jesus revealed it to the world. In the same way, no man knew the Father till Jesus revealed the fulness of that term. The 'Man'-Son of the Father-God showed that all fatherhood stood on identically divine levels. Jesus raised the

human animal into Being Divine. Therefore he could affirm that He alone knew the Father, and knew the Father and Himself to be One, and knew this common Self to be 'Lord of heaven and earth.'

Therefore the 'personality' of Jesus transcends both our conceptions of the 'child' in the midst, and that of the 'son of Joseph.' The personalities of the child and that of Joseph's son are sublated in a higher personality which is seen to embrace the 'Divine' as well as the 'Human.' *They* become space-beings. That is, they lose all objectivity. The 'Lord of heaven and earth' becomes instead the only objective of Jesus to our consciousness, and it is evident that it is this Personality whom He assumes Himself to be in all His dealings with diseases, demons, and death. But, *as* the Father, this Personality includes, as we have said, the Impersonal, as we cognize impersonality. This is very clear in the incident of Peter's confession to Jesus. Jesus points out to Peter (Matt. xvi. 17), when Peter confesses his conviction that Jesus is the 'Son of the Living God,' *that he has not received such revelation from 'Flesh and Blood.'* "Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matt. xvi. 16). *The Being who has revealed this truth to Peter has none of the connotations of human personality, the only form of personality conceivable by us.* That is, He who is the Father of Jesus and as *personal* as Jesus, is also as *impersonal* as That which is *not* Flesh and Blood. Or, in other words, the conception of personality lying in the consciousness of Jesus, is something which far transcends the ordinary conception of personality so prevalent in the great fields of ancient and modern thought. He places the conception on quite another basis. He can speak of the Father as 'in heaven,' and as 'in' man, and 'in' Himself, and as 'one' with Himself, yet again as One who is greater than Himself, and one yet again to whom he ascends as "God." The human and the divine, the earthly and the heavenly, are separated or united, many or One, just as He views Being from the common consciousness of men, or from the unique consciousness which is peculiarly realised by Himself.

But these *motions* or processes of personality—defining or transcending personality as we are accustomed to cognize it—

cannot be rationalised except from a deeper basis of consciousness where motion or process is not present. This high conception of personality which embraces heaven and earth, that is, the Cosmos, is still a limited or Unit-personality; for our consciousness of even heaven and earth does not include our consciousness of Space, and, therefore, it is not capable of rendering to us a consciousness of that Whole-Being which we desiderate for our conception of 'God.' But that Jesus does transcend even this "Father-God" personality in a higher sublation, it will be our endeavour to show in the following chapters.

CHAPTER XII

THE TRANSCENDENCE OF PERSONALITY

291. We affirm, then, that in the consciousness of Jesus, Personality, as we usually conceive it, is not a changeless permanence. It is in the Flow of universal change. There is, however, a background of unchanging permanent Being in His consciousness over which the 'personalities' of the 'Father,' the 'Son,' the disciples, and the Child, *i.e.*, all 'personalities' known to us, move and change their *ensemble*, as distinctly as do the flashes of the aurora borealis over the dark background of the heavens. Each, of course, has its own individual unit-personality, around which our thoughts play, just as they play around all conceptual 'objects' universally; but such unit-personalities never yield a consciousness of eternal permanence of isolated and distinct being. It is all the other way. They come under a consciousness of evanescence. *What each Is*, cannot be fixed under our conception of each 'personality.'

And, therefore, it becomes evident that what we designate as 'personality' is the product of a constant effort, on the part of Conceptual Thought, to qualify and define what-we-are; an attempt which our consciousness is unceasingly affirming to be impossible absolutely. And, consequently, the perpetual change under which the conception of 'personality' labours, is not really Change of Being, but merely the necessary change of judgment, and therefore of conception, in readjusting relative truth to a closer approximation to Whole-Truth, or to What-we-are. For no conception of personality which we ever formulate ever exhausts the consciousness of what-we-are. Personality, as it lies in our thought, and fills its place in all schemes of thought, comes always far short of our consciousness of Being. And thus it is perfectly natural that Jesus, under the

constraining consciousness of Whole-Truth, should ever ascend higher and higher, through such limited conceptions of Personality, in order to realise ultimately the full-open consciousness of Whole-Being. And the whole question of personality will be more intelligible to the reader, if it is borne in mind, as we proceed in our argument, that our *conceptions* and convictions regarding personality are never identical with our ultimate *consciousness* of what-we-are.

This may appear clearer to us if we ask ourselves how we *conceive* personality. By which concepts, or characteristics, or qualities do we commonly apprehend this conception? *Completely isolated Being* seems to be the chief characteristic of 'personality.' 'The bounded, the fenced, the separate, the enclosed' is what one writer claims for it. Hegel declares that "Personality is the free being in pure self-conscious isolation" (*Philosophy of Right*, p. 45, Dyde). And we understand by 'free being' and 'pure,' that he means complete isolation. But complete 'isolation' for any 'personality' is just the quality of what-we-are of which we have not the remotest consciousness. This completely 'isolated being' is a pure conventional ideation, abstract and unreal. In pure reality, as our consciousness maintains for us, no mortal has the least consciousness of being 'free' other than as Space-Being is free, and, similarly, no one has the very faintest consciousness of isolation from Space-Being. Before we can accept such a statement regarding such 'freedom' and such 'isolation' we have first and foremost to annihilate all consciousness of space-being in what-we-are. And this is the impossible. In any conception of what-we-are, the consciousness of space-being is inseparable. If we try our hardest to think the two as two, we cannot do it. This view of 'personality' is therefore illogical, artificial, and untrue. Hegel, however, boldly persists to the contrary. He says, "I can abstract myself from everything, since nothing is before me except pure personality" (*ibid.*). We can certainly abstract ourselves from every *objective* thing, as we conceive an object. It is a matter of our conceptual judgment, and it may be narrow enough. This is our usual and conventional way of treating the matter of personality. It is the normal conception of personality in all time. Every one thinks and says, "I am *this* man: I am no *other* than myself: I am *all* of myself there

is." We have no difficulty in abstracting this 'personality' from everything that is objectively conceived. And if our consciousness were incapable of yielding a deeper content of being for what-we-are, we should all have to accept this 'personality' as the final consciousness of what-we-are. But it is not the final consciousness we have of what-we-are. We cannot abstract ourselves from Space-Being. And if we could, we should not then have the least consciousness of our own reality. For it is because our consciousness of what-we-are is identical with our consciousness of space-being that we have at all a consciousness of reality for anything. The absolute truth of our own reality could not be sustained unless our consciousness of absolute or whole-being sustained it in our consciousness of whole-being itself.

It is indeed this ultimate consciousness of what-we-are which, though never acknowledged, acts as the tidal force under the philosophical waters, causing them to rise or fall as the ages advance. And it is to maintain the uncleft aspect of being as sustaining the absoluteness of our own reality, that the philosophical battle goes on incessantly to support the 'Unity' of Being. Instinctively, philosophers feel that unless Being has an uncleft aspect for itself, such cleavage may be just as easily predicable of what-we-are, and for everything that is, as for Absolute Being. It all stands or falls together. If a being may be absolutely itself, then we have no guarantee what *sole* being is, seeing that everything may claim the same isolation. Consequently, the consciousness we all possess of what we call Whole Being could not be accounted for in our consciousness. How it had come *there* would be the mystery of mysteries, and on the supposition that isolated being was as true for what-we-are as for anything else, this consciousness of Whole Being would have less to sustain its truth in us than any other thing we could think of, and would amount practically to being the greatest falsity we could conceive. Consciousness itself would prove the well of all deceptions.

292. Personality is not completely 'free' and it is not 'isolated.' Until we can accept its absolute truth of space-being, we are safer to conceive it, for objective purposes, as being which is analogous to the wave on the ocean, the leaf on

the tree, or the vibration in the Ether. Steeped in Whole Being through unthinkable past ages, it is somewhat hard to conceive ourselves as suddenly wrenched from that Being when we become flesh and blood and enter this world. We are apt to ask, by what power were we isolated from this Whole Being? By what power are we now kept isolated from everything?

But in a generally received sense, everyone admits, to a certain extent, *the procession of personality*. The body of the man, we say, is not elementally the same body which he had in his youth, nor the body of the youth the same body which he had in his childhood. We all grant the consciousness of impermanence or flow in the personal *body*. We are not conscious of any fixed or permanent Thing in our bodies which abides through-and-throughout all changes of the 'matter' of our bodies. There is procession of our personal bodies. Nothing in breath, brain, blood, or body abides permanently. Our 'personality,' so far, is in Flow.

But, on the other hand, we are far less certain, in our consciousness, of impermanence of body, than we are of eternal permanence for what-we-are. The certainty of permanence for what-we-are as compared with the certainty of impermanence for our bodies, is as the All to zero. And we find that in dealing with such a consciousness as that of Jesus of Nazareth, the same superabounding consciousness of permanence for What-He-is, is just as deep and strong in Him as it is in every 'personality.' There is, however, a distinction. We find that the 'personality' which *we* account to be so permanent, *He* accounts to be as changeful and as impermanent as we account our bodies to be. Our consciousness of the impermanent part of our 'personality' has a far narrower range and content than His. We transcend the personal *body* only, whereas He transcends the entire content of that 'personality' which we usually assume to be *all-we-are*. In short, He shows that *every* category by which we define our 'personalities' is completely inadequate to define what-we-are, and that all such categories merely designate the fleeting and the impermanent. They simply designate, that is, a 'personality' which, like our bodies, passes, by and by, into the 'impersonal.' Or, in other words, *there is no conception of 'personality' known to us, which is not also known to Him as*

changing and passing away in the Flow of the All. And His *final* statement of what-He-is, as Being, is not capable of being conceived in the human mind save as Being which we call Space.

293. We shall now try to show in some detail, the data upon which we found this judgment. And it will be necessary, for the sake of focus and clarity, to condense our attention upon the consciousness which He reveals of *Himself, The Father, and the Holy Spirit*, as 'Personalities.' We shall thereby also seize the concept of 'personality' at its tensest. And as leading up to His conception of 'personality,' we may now answer our question as to how we conceive 'personality' by assuming what is supposed, viz., that every human being is conscious of being Something which is—

- I. Single, substantial, indivisible, one, and ruled by one Will.
- II. Sole source of its own feelings, conations, and thoughts.
- III. Sole source of its own speech, or words, and acts.
- IV. Possessed of one simple and indivisible Life.
- V. Definable by one name, and knowable as one character.
- VI. Occupier of one space which it is impossible for any other Something to occupy.

'Unity' and 'Identity' of personality are, of course, implied in these categories.

294. Now, we have to show that Jesus throws every one of these categories of 'personality' out of His consciousness of His real Self, or What-He-Is. He withdraws every one of these 'qualities,' and all quality absolutely from His 'person,' by which it is possible for the human mind to characterise Him as Jesus of Nazareth, and thereby He leaves no category to our understanding by which we can conceive Him as a 'person.' That is to say, What-He-is then enters our understanding as 'impersonal,' the Something which we cannot think as 'personal.' But it is just then that we find him affirming What-He-Is the more: "I Am": Is: and in such a dilemma we have only the alternative left us to conceive Him as the Nothing, the Space-Being, of which we are ourselves conscious of being. From the

facts which He Himself gives us in all His teaching we cannot scientifically conclude otherwise.

This is not, of course, a new statement of Being, for all have experienced this perplexing aspect of 'personality,' but the great world has spanned the gulf by saying 'It is spirit'; and there ended the matter. The consciousness of what-we-are is so deep and strong, that it must be expressed somehow. Yet as soon as we ask, what do you mean by *spirit*? the space-content of that term is exposed. For we cannot think differently of Spirit and Space, if we are faithful to ourselves.

We shall also see that Jesus in boldly *negating His 'personality' as it is usually conceived, determined this process as necessary to the highest realisation of absolute perfection of Being.* His teaching throughout bears out the fundamental consciousness, viz., that consciousness of space-being, for what-we-are, is also identical with a consciousness of absolute perfection for what-we-are, and that a consciousness of absolute perfection for what-we-are is impossible by any other path. Or, summarily, our consciousness of space-being is identical with our consciousness of perfect-being. But we must leave this consideration of absolute perfect-being to later chapters. We now take up the categories of 'personality' which we have set forth above.

295. I. After 'free,' 'isolated' Being, Will may be taken as the most characteristic element in our composite conception of 'personality.' Will-power enters consciously or unconsciously into every motion of what-we-are. It is will that guides and determines the space-spread of our concepts, and moulds the objects of our knowledge to be *this* or *that*. It goes much deeper. Will leads the child's lip to the breast, and the protoplasmic cell to its destined form and individuality, by a light which is far more inextinguishable than the light of conscious intelligence. It seems to be the chief distinguishing feature of individuality and personality, in so far that, *if will cannot be predicated of an individual or person, neither can we affirm the individuality or personality.*

Jesus lays immense emphasis upon Will. For Him, as for us, the *conception* of either God or Man practically means, in its content, that will-power upon which Creation and human destiny

rest and are upheld. Civilisation, as we see it, stands forth as the embodiment of Will, even as heaven and earth epitomise the Will of Whole-Being.

Now, will-power is not more a characteristic of 'personality' than the negation of that will-power is the chief characteristic of Jesus. He makes it His meat and His drink to subdue, to subvert, and to annihilate this will-power in man. He cannot tolerate this will in Himself. No doubt, He speaks of His own will, just as we all do, but He steadfastly forbids to it the slightest dominion or authority over His thoughts, feelings, purposes, acts, or words. "*The will of The Father*" is the true *Will to Him*.

It would be superfluous, perhaps, to insist upon this fact. But if it were necessary, the proof is abundant. The Four Gospels may be said to teem with it. His recognition of will in Himself, as factual, has first to be admitted. Men appeal to His will. "If thou wilt, thou canst make me clean." "I will," He replies, "be thou clean." He also freely recognises will-power in man. "If thou wilt be perfect, go and sell," etc. "If any man will come after me," etc. But the facts are so evident that they need not be pressed. But what we have to press is the fact that He everywhere seeks to persuade men to lay down this will-power and accept His own will-power instead. "Come unto me." "Come after me." "Follow me." "I have given you an example." "Believe me." "Let him deny himself."

But the sacrifice of will-power which He demands from all, He first makes for Himself. His own will is absolutely surrendered to His Father in heaven. "Not what I will but what thou wilt." "Thy will be done." "Thy will be done on earth, as it is in heaven." "My meat is to do the will of Him that sent me." The true Will-power which all are to obey is *not* on earth. It is *not* in man. The entire sphere of Creation, as well as the inmost being of men, is to be ruled by a will which is not included within the categories of any human personality.

Jesus thrusts His own will out of His person, and out of the person of every man. He declares that unless this Father-Will is done, man will inevitably fail in his highest capabilities of Being. The sum of all perfection also consists in negating the personal will in order to do the will of the "Father," who is

not yet accounted to be in the make-up of any 'person.' Moreover, He affirms that the wisest and the best relations of man to man, are to be founded not upon man's will but upon the Will of the Father. "For whosoever shall do the will of God ('of my Father in heaven,' says Matt. xii. 50), the same is my brother, and sister, and mother" (Mark, iii. 35). "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven (Matt. vii. 21).

Jesus places a subordinate value upon man's obedience to His own will. It is only a constitutional method of leading man to the Father, in order that man may obey the Father's will, to which will He Himself has surrendered His own will. In His own hour of crisis, when the trial of death comes upon Him, He finds His own will useless and vain. "Thy will, not mine, be done." And why is it vain? *It is because His own will is not absolutely permanent, but passing.* "I came not to do mine own will but the will of him that sent me." "I seek not mine own will but the will of him that sent me." "Whosoever will come after me, let him deny himself," that is, let him deny his own will. The most characteristic feature in any man's 'self' or 'personality' is commanded to be denied and annihilated, if what-he-is would be perfect.

296. Jesus thus recognises the *procession of will-power*. "'Twas mine; 'tis his." He regards the will of man as passing under His own will, and His own will as passing under the will of the Father, who is not on earth but in heaven. And this Will of the Father, *so far*, appears to Him to be the Real, True, Permanent Will. From first to last, He casts out of Himself such 'will' as we usually understand to be the principal determining feature of 'personality' in a man. But a will that is so obliterated and negated by a greater Will, has in reality no will-power, except as accepting negation, and so does not exist as a permanence. It is sublated. It does not rule but serves and passes. As the body of the child is sublated in that of the youth, and the body of the youth in that of the man, so the will of the person-Jesus is sublated in the will of the Father-Person in heaven. Jesus substitutes His Father's

will for His own, and, so far, negates the most characteristic category of 'personality' in Himself. And by all the tests of philosophy, the Jesus-Will being withdrawn from the person-Jesus, the Jesus-Person should "cease to be" a person to that extent. As a matter of conception, when His will is gone, we cannot conceive Him to be a 'person' at all, on the usual basis of our concept of a personality. His 'personality,' in such a case, is seen under process of passing away. Personality is in the 'Flow.'

It will now occur to most people to say, "But it is still His *own* will which so negates and annihilates His *own* will." And this fact brings us immediately into the presence of the inadequate *conception* which is generally held concerning Will. For so we must conclude when we insist upon conceiving our wills to be distinct, separated, and isolated forces acting independently absolutely. But the very fact that we are able to deny ourselves, or to negate our wills, proves that the will which we consider to be so indispensable to a 'personality' is far from being indispensable to what-we-are. It is seen to be a mere motion in what-we-are, which can be subsumed under higher motion of Being, even as the motion of the stone to the earth is subsumed under the motion of the earth round the sun. Our view of 'personality,' in short, as we at present hold it in philosophical and religious thought, and as based chiefly upon will, is in exactly the same unscientific position with reference to whole-being as the stone used to be with reference to the earth and the sun before Newton enlightened the world. It is held to have no relation to Being except one of isolation, independence, and self-assertion. It is only for itself! It is independent of even 'God'! It can assert its power against Whole-Power!

Now we think it will be granted by all that just as we have a consciousness of Being far transcending the limitations of what we usually call our 'personal' being, so we all have a consciousness of Will-Power far transcending that which we characterise as our 'personal' will.

Whenever, indeed, we conceive a Being as exalted above ourselves, we must needs conceive a greater and more imperative will in such a Being than in ourselves. And, necessarily, until we realise what-we-are to be space-being we must always

have this conception of higher will. For in our consciousness of space-being, whole-will is alone given us.

But in the same way that we are never conscious of our 'personal' being as isolated absolutely from all-Being, so we are never conscious that our 'personal' will is absolutely isolated from *All-Will*. In fact, as we see, *it is in the realisation of His own will as nothing that Jesus reaches a higher consciousness of Father-Will*. But He is not conscious of being de-created in His *being* because He has abolished His own *will*. On the contrary, What-He-is without a 'personal' will is more than He is under its sway (§ 154-6). For when all 'personal' will ceases to determine itself, Will which is not so determined through 'personality' prevails beyond that 'personality.' 'Personality,' in realising its space-being, determines itself by that very fact as *nil*, and finds itself then under Will which is determined *with* Space-Being as Whole-Power. Indeed, the recognition of our own will, as merely the isolated and independent 'force' of our concepts, is the first step to our realising the truth of Whole-Will as it Is. Jesus clearly aims to teach that *man is ever more than his so-called 'personality,'* as he defines it conceptually by *substance, unity, will, etc.*, and is always nearer to the truth of what-he-is when he negates and annihilates every one of these arbitrarily created categories by which he assumes to define *all-he-is*. The more fully he can realise himself as space-being, the more fully he will be able to realise what-he-is absolutely. The more he can transcend 'personality' as he *thinks* it conceptually, the more he will realise his true being as it *is*. It is towards Whole-Will in Whole-Being that Jesus ever seeks to lead men, and by obliterating the conceptually isolated 'will' of the conceptually isolated 'personality,' to enable them to realise Will as Whole in Being which is Whole. And as we advance in our investigations of His consciousness, it will become more and more convincing and rational to us, that it is the force of the great consciousness in Him that He is Whole with Whole-Being, which enables Him to deny and annihilate, and to command all men everywhere to deny and annihilate, *every defining limitation* of 'personal' being, of which 'personal will' is held to be the chief. It will become more and more certain that just as all cosmical forces, the force of gravitation not excepted, are homed in Space-Whole-Force, so all forces in

man originate in the same Space-Being. We thus understand that when we conceive our own wills to negate our own wills, it is the consciousness of Whole-Will or Space-Will which is so realised in such negation, Father-Will being but a higher form of the 'Will' we call ours, and which is in turn sublated even as the Son-Will is sublated in Father-Will.

It seems evident enough that the very fact that *will can be reduced, changed, denied, or negated*, even as one force is reduced by another, gives proof sufficient that What-we-are is not founded on Will, whatever 'personality' may be. For no conception of unchangeableness and impossibility of reduction can ever equal the consciousness we have of such absolute permanence in what-we-are. *Will cannot be the fundamental and absolute postulate for Being, for the consciousness of Will infallibly yields us a conception of change, or possibility of change, even when that will is conceived as the "Will of God."* Will is in the 'Flow,' and is not conceivable as Self-imperative and Self-directive. Will connotes a Force, and Motion; whereas in our consciousness of What-we-are and of Space, we have no such connotations (§ 133). We have only the consciousness of Whole-Energy in the consciousness that we *are*; and with this consciousness of energy we also have the never-failing consciousness that such force or energy is not changeable or reducible by any force or energy known to us in this Universe. Therefore, whenever we *conceive* will as force, energy, or motion, we necessarily connote change and limitation in it, and then we know that what-we-are is in no wise dependent upon such a Will in order to *be*. Such a Will, and the 'personality' said to be founded upon it, are in no respect commensurate with our consciousness of what-we-are.

Now, the consciousness in Jesus that He is, *in Being*, 'One' with the Father, but that *His Will* is negated by the Will of the Father, proves that He has no consciousness of *Will* as counting for the fundamental postulate of Being. Being abides when Will has vanished. For the fact remains that when He has annihilated His Will He is all the more assertive of even greater Being. But, undoubtedly, what we then conceive to be the "personality of Jesus of Nazareth" built up on such a Will-Quality so negated, is *now* only thinkable as Space-Being. The 'personality' is transcended in our consciousness of What-He-

Is, which is not so transcended but is more and more affirmed through such sublation of His "personality."

We draw a deep distinction, then, between the *conception* of personality as based on Will, and our *consciousness* of what-we-are. Consequently we may have separate conceptions of the Personalities defined as Father, Son, and Holy Ghost, recognising in each a separate Will which each may subdue or follow, and yet have a Consciousness of Being in which all these 'personalities' are sublated as Whole-Being, and in which we find Whole-Directive-Energy which knows no personal limitations of unit-will absolutely. What we really have before us, in this process, is the transcendence of Will, as we conceive it, by our consciousness of Whole-Will which cannot be put under conceptuality. And therefore we should expect to find that consciousness in Jesus which sublates the wills of all men in His own, and which sublates His own will in the will of His Father. But we should also expect that when ultimate 'personality' is sublated, the wide-open consciousness of Whole-Being should have no 'Will' affirmed in it, except that of Whole-Will: Whole-Energy: Is: Being. With the sublation of 'personality' sublation of Will should also take place. And this is exactly what Jesus teaches. In his doctrine of highest Being, *i.e.*, of God who is Spirit, and still more so of His conscious 'I am,' *there is no affirmation of a particular will, even as there is none of personality.* The Father-personality is the ultimate of Objectivity in the consciousness of Jesus, and with the sublation of all personality in His consciousness of Whole-Being, all consciousness of Will also vanishes. The Is-Consciousness alone abides enclosing all that has been subsumed within it. Jesus rends every limitation asserted in every conception of 'personality' and will, and affirms in their stead the full-open absolute consciousness of Reality; What-Is.

297. From what has been already said regarding *Substance* (§ 180, 181), it will be evident that Jesus also teaches that His 'personality,' in as far as it can be held to be 'single, substantial, indivisible, and one,' is under change or process. "I and my Father are *one*," "I in them and thou in me," "Abide in me and I in you," "Whosoever receiveth me, receiveth *not* me, but Him that sent me," and other similar passages prove the same remission

of 'personality' to the space-consciousness. He does not "cease to be," but He ceases to be a 'single, substantial, indivisible-unit, or one' 'person' whom we can designate 'Jesus of Nazareth.' In His consciousness, if not in ours, the Father and He are not dual-being but unit-being, and it is the same with His 'I' and 'them,' His 'me' and 'you'; and such unit-being cannot be conceived except as spatial, or, as the theologians say, 'spiritual.' We may call it what we please, it is being which cannot enter our consciousness save as Space-Being. All the qualities and quantities of 'personality' have vanished, for without this we could not conceive two persons to be Same-Being. As He *conceives* Himself, He is without *Will*, and without *Substance*, and *is* as truly the Father as He is Himself.

298. II. and III. He likewise negates all His feelings, thoughts, purposes, aims, and desires, in the same way as we have seen Him negate His 'will' and the *substance* of His 'personality.' For each of these particular 'qualities' of personality is dependent upon His Life, a term which includes more than feeling, willing, and conating, and He does not regard even His *Life* as His own. He calls upon all to lose this Life in order that they may save it. So far as Life is necessary to our consciousness of 'personality,' He withdraws it from what-he-is, and "lays it down" in order that He may "take it again." *What-He-is is not dependent upon this Life.* But when *Will*, *Substance*, *Unit-Being*, and *Life* are withdrawn from our conception of any one, what of that being remains in our consciousness that we can define as 'personal'? Has it not been reduced to 'Nothing'? Have we, or can we have, any other consciousness of such 'personality' save one of Space-Being?

In like manner Jesus affirms that His 'words' and His 'works' are not His own but His who sent Him. So completely is He not Himself, as a 'self,' to Himself, that He declares "I can do nothing of myself." "The word which ye hear is not mine, but the Father's which sent me." "The Father in me doeth His works." He repudiates His 'personality' as being the source of what He either Thinks, Does, or Says. What remains, then, of the 'personality' of Jesus? What characteristic, quality, or feature is left us by which to

form a concept of 'personality' for Him? Have we more than a space-being consciousness regarding Him?

299. Transcendence of the Jesus-Personality is practically admitted by Bishop Westcott in the following statements. "Perfect Sonship involves perfect identity of will and action with the Father." "Separate action on His part is an impossibility, as being a contradiction of His unity with the Father." "His action is not only coincident but coextensive with the action of the Father" (*Gospel of St John*, p. 85, on v. 19). Nevertheless, when we have unity of Being and 'perfect identity of will and action' in that unit-being, we cannot predicate 'personality' of the same save as of one total Personality. Which 'personality,' then, are we to sacrifice? The duality of the two 'persons' is incognizable, and is reduced to space-inobjectivity. Do we count the Father-Personality as nil? Must we count the Jesus-Person as still conceptual and representable to our thought? Would not this course run counter to His own consciousness of the Father-Person as being the Highest Person either in Heaven or on earth? And would not this course be directly in the face of His own teaching that *Will*, and *Life* must be denied and laid down, and sacrificed for the will of the Father and the Father-Life eternal? Does not His language expressly enforce the fact of His abolition of 'personality, as we *think* it, for that consciousness of space-being which for Him, as for ourselves, is our ultimate consciousness of What-we-are?

The abolition of personality has not the same context of consciousness to Jesus as it has to us. We think of abolition of 'Will and Life' as abolition of being, but He of abolition of our concepts of Being. Our conceptual 'Will' and 'Life' are untrue to fact, and in discarding or 'laying down' both, we do not militate against what we really *are*. We rather advance a higher realisation of what-we-are to our experience. Every sacrifice Jesus makes throughout His earthly existence is based on this context of consciousness. 'Personality,' as men conceive it, is, to Jesus, utterly untrue to His consciousness of What-Is. He seeks to destroy the concept of our imperfect judgment in order to establish the Reality of our Absolute Consciousness.

Transcendence of the Jesus-Personality is clearly affirmed

by Him. This is more emphatically confirmed in the *word* He employs. In the statement, "I and the Father are One" (John, x. 30), the word for 'One' is the neuter *ἐν*. As Tertullian pointed out, it is not *Unus* but *Unum*. It is neither masculine nor feminine. The Son and Father, therefore, are not One *Person*, but One *Thing*, or One *Essence*. Perhaps the intention of Jesus was to teach 'one Being.' What is certain is that, in it, 'personality' is sublated and transcended in impersonality, as we cogitate that concept. The 'One' is not different-being from the 'I'-person Jesus, nor from the Father-Person. Each is IT. And IT is more than either 'person.'

And being neuter, *the signification of 'Son' is then impossible for Jesus*. 'I Am' is the only characterisation of What-He-Is, in this transcendence, for the 'I Am' consciousness does not connote sex-being, man-being, or 'personality' of any denomination. It contains no quality, feature, or characteristic, save space-connnotations.

300. IV. 'Personality,' it is said, connotes the possession of one Life, simple and indivisible. But, as already shown, Jesus does not regard His Life as accounting for What-He-Is. He lays it down to take it again. It is a motion of His Being. It is not His own. The Father gave it to Him. "I live by the Father." "For as the Father hath life in Himself, even so gave he to the son also to have life in himself" (John, v. 26). The fountainhead of 'personality,' so far as it is conceived to be Life, lies not in man himself, but in this Father. Seeing, therefore, that this basis of 'personality' is not in ourselves, originally, can we expect this basis to remain eternally permanent as it is, and as we at present understand it?

That Jesus affirms the transcendence of this 'life' there can be no doubt. "Let him deny himself," implies the "laying down of life," as John phrases it. But, as we have pointed out, life implies the summation of all sensation, feeling, and thought, as we are able to *cogitate* these terms. Yet He negates them by negating Life, and assumes that His hearers will understand that What-He-Is is *more* than this Life. And although He frequently speaks of His Life as His own, as we do, and of His life given to the world, and of Himself as 'The Life,' yet His higher consciousness of What-He-Is rises above

this Life-Concept; and on the plane of what we know as 'personality' He has no affirmation of a single, unique, indivisible, unit-life, as particularly and absolutely His own, and as permanently His own eternally. On the contrary, His 'personality' is always represented as in the flux of Change, and Himself is beheld as deliberately furthering its process of transcendence. He deliberately takes away from us every quality of 'personality' for Himself, and leaves us with only the same consciousness for What-He-Is that we have for Space-Being. There is nothing in His teaching of Being to sustain the modern *conception* that Real, Permanent Being is to be found in Appearing, Fluxional, Being; or that Personality and Impersonality exist *through each other* in a kind of conflux or endosmosis of Being. For He does not leave us with even the conceptions of *substance* or *motion* for what-he-is, and therefore He cannot be affirmed as Being unless as we affirm Space-Being. And His transcendence of Life, in a consciousness that He is more than Life in What-He-Is, is rationally sustained in our own consciousness of what-we-are. We have no consciousness of a *thing*, *Life*, in What-we-are. We are conscious only of *motions* in space-being. What-we-are does not generate, grow, assimilate nourishment, propagate itself, decrease, decay, or die. We have no consciousness of such qualities in what-we-are. What-we-are does not appear, show, or *become*. The 'I'-am consciousness, *fundamentally*, is the same as we all have for the Universe fundamentally, viz., a consciousness of Space, and space as also Being. The transcendence of personality, in the teaching of Jesus, is completely sustained in our own consciousness of What-Is.

301. V. His own name He also finds insufficient to define His conception of Himself, in all He IS. In His own teaching we never find Him favouring a permanent definition of Himself by *any name*. Could He have truthfully done so? Did His expression "I am," to Judas and his predatory band, imply "I am *Jesus*"? Probably it did, but perhaps as subject to the sense in which St Paul is said to have heard it and understood it. In any case, we are not bound to assume that He fixed His person, in all He believed Himself to be, to the narrow content of any name, whether it were 'Jesus,' 'Christ,' 'Door,' 'Vine,'

'Shepherd,' 'Light,' 'Truth,' 'Way,' 'the Resurrection,' 'the Life,' or even 'the Stone' which the builders rejected. His deliberate purpose seems always to be to empty Himself of predicates which strictly define him as a 'person' and to employ others which transcend 'personality' in order to include in His Being the so-called 'impersonal' as well as the 'personal.' As we have seen, the *Name* which He prefers with especial emphasis is "Man." And however we may decide to interpret this term, it seems safe to assume that He did not intend it to cover merely what we mean by an 'individual' person. It gives far more than the connotations attachable to the "son of Joseph and Mary." It signifies a Nature, and not a mere isolated 'personality.' We have Type in it. It appears quite useless as a term of singularity. And those who are anxious to 'define' Jesus by a singular name, forget that He Himself discourages every such course. He asserts "I am come in my Father's Name" (John, v. 43). This Name alone is to be "Hallowed." For this Name really sums up the content of every other name by which Jesus has characterised Himself, or by which we can define Him. And, consequently, just as His Will, His Life, with all that they connote of 'personality,' are sublated and negated, so also His 'individuality,' so far as a name is concerned in His definition of His 'personality,' is carried up and beyond the negation of all such 'personal' qualities. So far as a Name can personalise Him, He negates it, and thereby shows His conviction that *every name fails to define true personality*. The WILL, the LIFE, the NAME, He withdraws from His consciousness of 'personality,' and regards them all as subsumed and melted in the Flow of impermanence. If we name the child, we name Jesus, and if we name Jesus, we name Him who sent Him.

We shall also see that in naming *The Father*, we only give a name to *all that is in the Universe*, conceptually defined. It is by this Name that Jesus defines the Universe to Himself, for everything within its compass is, in the consciousness of Jesus, *Fathered*. Therefore is He "*Lord of heaven and earth*" (Matt. xi. 25). And it is in this sense that we should perhaps interpret the Name, "Son of Man." In this Name, "Man" is named universally. Jesus as an individual man is named in it, but so also are the great collective conceptions, Child, Son, Father. It is not a name which merely mediates a conception

of individuality, but universality as well. And this is clear in the fact that Father as a term does not, in the consciousness of Jesus, limit itself to a conception which excludes Child, or Son, or Man; for His 'Father' is as much a Child as Father, as much Man as Son. The Father is received when we receive the Son, and the Son is received when we receive the Child. "He that hath seen me hath seen the Father." "I am in the Father and the Father in me." "I, the Child, the Son, the Man, *and* the Father, are *One*." Whether, therefore, His names be individual or universal, particular or collective, their connotations of Being conceptual are far more than their actual *conceptual* content. Their bounding limits are seen to melt away from mere individual 'personality' towards a consciousness of Being which transcends them. That is to say, every so-called *Name* of Jesus denotes Impermanence of Being, just as the terms Brain, Blood, and Breath denote the impermanence of the motions of our Body; or as an idea, impression, or sensation connotes the impermanence of Thought.

Jesus therefore refuses to be defined by one name exclusively individualistic. He casts forth from His 'personality' every name or designation which personalises Him as One, Separate, Unique, Independent, Isolated 'person,' wholly and absolutely *apart* in His being from all beings.

302. VI. Neither does He claim to have and to hold exclusive possession of a 'space' in which He is absolutely isolated by Himself, and which no other 'person' can occupy save Himself absolutely. We can only understand such passages as, "Thou *in* me," "I *in* the Father," "the Father *in* me," "I in them and thou in me," and many others of a kindred connotation, to mean that space-being is whole and common being to Father, Son, Man, or Child. It is in this consciousness that Jesus transcends individualising terms, and affirms Whole-Being as that of which Father, Son, Man, or Child are but mediating concepts. Every 'quality' of being which can be placed under either of these concepts is to Jesus, and in His consciousness, unreal in that it is impermanent ultimately, and can be eliminated from the 'persons' who thereby "cease to be."

Clearly, then, in this consciousness of Jesus, the 'personality'

of our psychologies, philosophies, and theologies is transcended. He leaves us without the faintest shadow of a category, or quality by which we can think, cognize, recognize, or conceive His individual 'personality' as Jesus. His Will is Father-Will, His Life is Father-Life, His name is Father-name, His person is Father-person, for He is One (*εἷς*) with the Father.

303. It must be evident, too, that Jesus, in using the above noted terms concerning the 'personalities' of Father, Man, and Himself, inferentially withdraws from them the category of *Substance*, as we are able to conceive it. As He discusses two and three and more 'persons' as all 'in' each other, it is clearly impossible for us to apply to either the category of 'substance.' It is the unthinkable. Moreover, we have tried to show above that no one has any consciousness of substance in the connotations of the personal "I," except as *substance* is taken to mean *space* (§ 181). For Jesus is not seeking to abolish our consciousness of space when He speaks of one person being 'in' another person. He is rather abolishing *our conception of personality*, and affirming *space and what-we-are as yielding an identical consciousness*. To abolish space in the consciousness of any one is the absolutely impossible, for the simple reason that this consciousness gives us no 'qualities' of its being which we can withdraw, eliminate, or annihilate. It has no 'qualities,' yet it does not "cease to be." It is rather the most insistent and subsistent consciousness we have of Being. And it is this Being which Jesus is insisting upon for Himself, for Man, and for the Father. It is the real Permanent Being, transcending all 'personal' being which is in the flood of all that is flowing and passing away.

We are shut up to this conclusion as the only possible one to be drawn from the unmistakable data given in the words of Jesus. Beyond all doubt, He persistently withdraws from our minds every category by which His 'Personality' can be conceived in our understandings. "The son can do nothing of himself." "I can of mine own self do nothing." "If I honour myself, my honour is nothing." "Then shall ye know that I am, and that I do nothing of myself." When He wills, it is His Father willing. When He acts, it is the Father that works His works. When He is conscious of Life, it is the Life of

the Father. When He speaks, the words are those of His Father, and not His own. He does *nothing* of Himself. He cannot, therefore, be put under a name, for He has come in the name of the Father. He *is* the Father, to be seen of all men, as He plainly declares. He frees what-He-is as Son from the qualified, the categorical, and the historical, as we conceive and cognize these, and through the nothingness of the Son, qualifies what-He-is, as Father-Being. He transcends the personality of Himself, the Son.

Now it is a scientific fact that we can all sublate our wills, passions, purposes, ideas, and sensations in a consciousness of Being which we are convinced is not enclosed within all we conceive to be our 'persons.' Even Life we do not feel to be our very own. Every feeling, every thought, every motion of will, may be so negated. But this is the annihilation of 'personality' as we usually conceive it. Take feeling, thinking, and conation away from the predicates of our being and what is left of our 'personality'? Nothing. Yet we are still conscious that all we *are*, IS. Jesus affirms all the more our permanent being after all we attribute to 'personality' has been extinguished!

304. It is here, of course, that He far transcends the conclusions which are philosophically affirmed by the great thinkers of the East and the West. Buddha, for example, in his earnest search for deliverance from the Impermanent, delineates step by step the journey he pursues, until he arrives at that consciousness of Permanent Being which gives him at the same time a true consciousness of deliverance from all change inherent in his 'personality.' He begins by placing behind him the "idea of form" internal and external. "By passing quite beyond all idea of form, by putting an end to all idea of resistance, by paying no attention to the idea of distinction, he, thinking 'It is all infinite space,' reaches (mentally) and remains in the state of mind in which the idea of the infinity of space is the only idea that is present—this is the fourth stage of deliverance." Similarly, the one who is being freed from all desire of Existence leaves this idea of 'infinite space' behind him, and reaches a consciousness which enables him to say, 'It is all infinite reason.' He further advances beyond this conscious-

ness to one in which he finds 'Nothing at all exists.' There are then but two more stages to go until he attains Deliverance, or *Nirvana*. "By passing quite beyond all idea of nothingness he reaches (mentally) and remains in the state of mind to which neither ideas nor the absence of ideas are specially present"—a state which admits him to the goal of his long quest, viz., a "state of mind in which both sensations and ideas have ceased to be." This is the eighth stage in the famous "Eightfold Path" of Buddhistic Deliverance from the burden of Being (*Sacred Books of the East*, vol. xi., par. 33-42).

Modern Philosophy has advanced no further than the philosophy of Buddha. Buddha simply, as we can see, engages in the process of withdrawing every category of personality from our conceptions until the 'person' is reduced to a consciousness of Nothing. Buddha, of course, called for the entire repression of the existence and pride of the "I am" consciousness. All personality must be abolished. There could be no 'deliverance,' and no *Nirvana*, until this were effected. And he never hesitated to take the step into Nothing in order to attain the unthinkable yet Permanent Being *sans* personality. Modern philosophers of the West hesitate to eliminate 'personality' from their conceptions of Being. To do this would not, they believe, give them Reality but Unreality! The Nothing-consciousness *is* Nothing to them, 'and it is nothing more'! Yet it yielded a consciousness of Permanent Being to Buddha, and therein he read his consciousness "without mistakes" so far. For higher enlightenment and deeper truth than Buddha saw, we are indebted to The Master.

305. For, with Jesus, Personality is not swallowed up of Impersonality, nor Life buried in the womb of Death, as Buddha would suggest. Buddha believed that he passed into absolute bliss by the loss of consciousness of self, and the annihilation of 'personality.' The whole teaching of Jesus assumes that man rises into absolute beatitude by *gaining*, not *losing*, the supreme consciousness of what-he-is. *Man by widening upwards all his limited conceptions of personality gains what these limitations always hide from him, viz., consciousness of unlimited being: what Is: Reality.* In the Doctrine of Jesus, the Nothing-consciousness not only leads us to a

realisation of Whole-Being, for which Child, Man, Son of Man, Father, are mediatory, or revelational terms, but to a realisation of this Whole-Being as that in which both Personality and Impersonality, Life and Death, and all similar Relativities are sublated, and in which, moreover, Whole-Being is *Personal* and *Living*, with no possible relative 'Impersonal' or 'Dying' conceivable in it. He affirms, in short, that our consciousness of Space, 'within' us or 'without' us, is also a natural consciousness of Ultimate or Whole-Personality and Ultimate or Whole-Life. He calls it 'Eternal,' 'Everlasting,' 'Abiding forever,' 'Shall not perish,' and such like terms. He always conveys in each of these expressions the meaning that no possible relativity of Temporality, Flow, or 'passing away' is to be found in it. It is Being without the least shred of 'relation,' 'quality,' or characteristic in it; yet again it is Being in which *all* we are conscious of conceptual being, or of 'God' as being, is fulfilled, exalted, and glorified.

Buddha sought to realise Being through *loss* of consciousness, Jesus by gaining our highest consciousness, of what-we-are. The process of suppression of consciousness in Buddha is reversed by Jesus in one of ever fuller and fuller consciousness of What-Is: Reality: Space-Being. Buddha saw the seed fall into the ground and die, but he did not see it, beyond death, alive and bearing much fruit. This was the vision alone of Jesus. The Space-Consciousness which both East and West have found so pressing, so insistent, so overpowering in its strength of sovereignty beyond every other consciousness; so ineradicable from the necessary postulates of Knowledge and Being; is the same great consciousness which we find fundamental in the Teaching of Jesus. But with him it never leads to 'empty nullity,' 'impersonal' being, blank lack of life and motion, 'nirvana,' but to the utmost conceivable negation of such, and the affirmation of the fullest consciousness of Being, on the basis of our consciousness of what-we-are.

306. But is it not the weakness of both Eastern and Western philosophy that they have never admitted into their postulates the mediating category of Life? There has been no mediating postulate set between the extremes of Thought *and* Being. Hence the necessity to find the Ultimate Postulate in either the

Hegelian 'Notion' or the Buddhistic 'Nirvana.' In each system the entire sphere of Life, with its millionfold connotations of Vitality, has been ignored and disrespected. The Father, the Child, the Poet, the Biologist, Motherhood, Social and National enthusiasms, and much besides, are all frowned upon and negated when they seek a place in these cosmologies. Consequently, we may either have from Buddha a desperate obliteration of all 'Personality' and that Knowledge which it sustains, or with Hegel an exaggerated exaltation of Knowledge, and its eternal permanence affirmed in its identity with 'personality,' *supposed* to be identical with the 'Notion.' In either case we miss the mediating *living* personality which is so familiar in our everyday conceptions of ourselves, and we never find the way out of our 'personality' to either Notion or Nirvana. East and West, by their highest minds, *have* acknowledged the fundamental importance of the consciousness of Space, but both have denied it Life. "Space is Dead," has been the accepted interpretation of this consciousness. The consciousness of it has been that it was *less* than Life, instead of being far more, by our consciousness of Infinity. To build upon the space-consciousness was to build upon Death, and living 'personality' has refused to yield itself to that 'Gorgon'! It has been considered better to bear those ills of 'personality' from which yet every thought turns back dissatisfied, than fly to those of the narrow and too straitened Notion, or the too expansive Nirvana.

There are signs in modern thinking that this postulate of Life *must* be founded in its proper place in any system of universal interpretation of Being. The consciousness of the Whole of Being appears to be felt to be impossible apart from it. We seem to see in the able works of Eucken and Bergson an effort to redeem this lost position. So far, however, such efforts do not seem to have profited by the deep lessons of the past. Buddha and Hegel recognised to the full the space-consciousness, though under different terms, but both regarded it as the abode of blank Being and Abstraction. Modern writers, of whom Bergson and Eucken appear to be the best representatives, emphasise Life and '*Spiritual*' Life, but they leave aside the consciousness of Space as fundamental. And 'Spirit' is pure assumption. We are no more conscious of the

Thing 'Spirit' than we are of the Thing 'Life.' It is but a swing of the old pendulum to the other side. Space to them does not yield a consciousness of Personality, and therefore we are not surprised that it is avoided as a Nullity. And yet it is an open-eyed truth to every one that no consciousness of Life or any conception which we may form of Life, can ever yield to us a consciousness of Eternal Permanence for What-we-are conscious we are. It is a conception that never gives us any other consciousness than simply the Flow at its worthiest and best. It is never other, that is, than the Correlative of Death. It is never Whole-Being to us. We do not escape from a cleft universe by founding on it, nor from the Plurality, the Duality, and the Unity of all the dreary past. The parade of scientific facts by which it is sought to be sustained may serve many useful and meritorious purposes, but no so-called 'scientific' fact ever so much as explains its *own* existence, and need not be asked to explain ours. The one 'scientific' fact of Space is the only Fact that can do this, and when we realise with Jesus that, in the consciousness of it, we have all and far more than our consciousness of Personality and Life can bestow upon us, we shall, like Him, see in it the glorious transcendence of both conceptions of Personality and Life, and realise the fuller Whole-Being after which our deepest consciousness continually craves. We shall also realise the true consciousness of Eternal Permanence, unchanging for ourselves and for the All that is truly All.

307. Jesus places Life into His interpretation of Existence with as much care and emphasis as He postulates Space. It is by the Life-category that He shows the mediatory *process* of the passing of 'personality,' as we conceive it, to that higher conception of Being which He embodies in the term 'Spirit,' and which is shown below to have no other possible content for our consciousness than Space-Being. Thought, Life, Spirit, are distinct representative postulates in three distinct spheres of His great interpretation of What-we-are and What-God-Is. And His method of interpretation is exactly the one which modern philosophy finds impossible and yet retain Being. He negates every quality or relation by which we characterise what we-are, and where we find a Blank, He reveals the highest consciousness

of glorified Being. "A thing without qualities is clearly unreal," Prof. F. H. Bradley boldly affirms (*Appear. & Real.*, p. 130). "Isolate a thing from all its relations, and try to assert it by itself," says Prof. E. Caird (*Hegel*, 162), "at once you find that you have negated it, as well as its relations. The thing in itself is nothing." Philosophy says "It is nothing"! Jesus, after stripping Himself of every relation, quality or characteristic by which we know Him to be a person, declares that He is the Father! Through the utmost negation of 'personality,' as it is summed up in Thought for us all, He substantiates a deeper postulate of Life, and condenses that postulate in the term "Father." He puts Life as a mediating conception between the extremes of Thought and Whole-Being. Men thought they saw a 'personality,' Jesus, who had Form, life, will, love, act, word, work, motion, and mission, yet He denuded Himself of all of these and affirmed what-He-was, to be still more as 'Father,' when all these were negated. His Life was not His, nor Him, and their Thought of Him was based on a transient Appearance. Both Thought and Appearance, however, were based on the motions of Life, and as the Father, this Life was held to be Eternal, Permanent Being. "No one shall pluck them out of my Father's Hand." There was every encouragement to believe so, for Jesus declared the Father to be "Lord of Heaven and Earth." We shall see, nevertheless, that in the enlarging consciousness of Jesus, Life with all it connotes of both Father and Son, heaven and earth, is also a conception of Being which is under process of 'passing away,' in order to reveal the deeper postulate of 'Spirit,' which is the final representative term which Jesus employs to *interpret* our consciousness of Whole-Being. There is no final revelation of Eternal Permanence in the term *Father*, and it is only used as mediatory of a higher consciousness in the Doctrine of Jesus.

308. The facts of our consciousness, then, are (i.) Personality is eternally permanent, but not the 'personality' of Literature and Philosophy. The 'personality' of disciples, the Child, the Son of Joseph, the Son of Man, the Father, is under process and flow, as much as everything framed out of the concepts of Thought. The fundamental implication in the Doctrine of

Jesus is that, by the nature of Thought, no concept or conception formed by it can indicate other than what is in the Flow of the all, and that the 'personalities' of those mentioned are necessarily, in all thoughts of them, processional, or changing, and passing away. Permanence is not given in our consciousness of *them*. They are only temporarily helpful and revelational as Media. *Procession of Personality*, as taught by Jesus, is indeed but the highest vision of that Whole-Process of Being which moderns know in the Cosmos as *Evolution*. (ii.) No conception of 'GOD' can be accepted and sustained as Eternally Permanent Being which fails to fulfil that consciousness of eternally permanent being which we each, in our space-consciousness of ourselves, have for our own being. And as the concept 'God' has hitherto been built-up out of the qualities and predicates of evanescent 'personalities,' it must be held to be also, so far, necessarily Impermanent. This is in accordance with theistic history which reveals the concept 'God' as ever changing and ever varying in its content of Deity. For this reason Jesus necessarily allowed all such 'God'-concepts to lapse into desuetude. But a new concept of God required an antecedent new definition of Man, for only through himself can man form any concept of God. Past conceptions of Man had traced his descent from God, not through Life as in God, but through God's *power* of creation. Man was a living thing, but not living by the same Life which was in God. Jesus traces the Life of Man to the same Life of God. Life is the true nexus of these two concepts *Son* and *Father*. 'I live by the Father.' It is the same nexus which binds Jesus to the world. "I give unto them eternal life." He himself is thereby truly Father to Man, and on this basis of common Life, Jesus sees God, Himself, and Man as One. Any concept of 'personality,' therefore, for either, is possible of application to all or each. "That they all may be one *as thou, Father, art in Me.*" "That they may be one *as we are.*" "I in them and thou in Me." "Abide in Me and I in you." "I and the Father are one." We have in these statements a concept of Being which is *common* to each 'personality.' There is a true consciousness given to us of a 'Unity beyond the difference' of 'personality.' That is, 'personality' is so far transcended. And LIFE is the common basis of the transcendence.

309. For Life is not necessarily solely 'personal.' Science declares Life to be in man, beast, fish, plant, and protoplasm, the cell-source of Life. And clearly Jesus carries His concept 'Father' far beyond the concept Man. He is 'Lord of heaven and earth.' Luther felt this to be a just conception. He says:—"If I thoroughly appreciated these first words of the Lord's Prayer, *Our Father which art in heaven*, and really believed that God who made heaven and earth, and all creatures, and has all things in His hand, was my Father, then should I certainly conclude with myself, that I also am a lord of heaven and earth" (*Table Talk*). The concept Father, in His consciousness, covers *everything* that lives. Jesus sees the Father to be as much the Father of the plant, the lily, the grass, as of Himself, the Son. For it lives. And just because life is, a Father is. All fatherhood is based solely on the gift of life, and not necessarily upon 'personality.' And to Jesus just because this 'Father' alone 'has Life in Himself' (John, v. 26), and is self-sustained, He is thereby The Father Absolute, the Father of All. For Life is one. It is evidently the same conception which enables John to say that 'In Him was Life,' and on the basis of the conception of Life being before all things, to conceive Jesus as being in the beginning "with God" (i. 1).

Hence the conception of Jesus that everything has behind it a Living Father. *The Father* is inseparable from his consciousness of the sun as it shines, and of the rain as it falls, and of the grass as it grows. It is the same consciousness which has come into our knowledge with the discoveries of science that no life could be upon the earth for either plant or man without both rain and sun. The width of vision which also in Jesus is covered by the concept 'Father,' has only lately come into our conscious knowledge through the scientific assertion that life in protoplasm, amoeba, plant, fish, bird, beast, and man, is the *same* life. Life is One. As a conscious fact, we are conscious only of one life. 'Natural' and 'Spiritual' life are terms of expedience, and do not connote duality of lives. All that Jesus is, He is conscious of having come whole from the Father, and as going whole to the Father.

There is therefore no life except the life which is given from the Father 'in heaven.' It is this fact that fills up the content

of the term 'Father' in the consciousness and statements of Jesus. This Father clothes the grass, glorifies the lily, feeds the raven, is bound up in the sparrow's fall, and is in Man, His Son. And He does so through His own life in them. The 'Person' of the Father is constructed wholly out of creational material. Jesus by this consciousness carries His conception of 'Father' beyond the bounds of Human Nature and widens it to the full extent of Nature as a Whole. It is co-extensive with the Cosmos, or the Universe. For under the 'Father,' Jesus assimilates the vital as well as all that we regard as inorganic and non-vital.

And, as we have said, this is in strict harmony with His conception of the Father as alone intimate with the final destiny of 'the heavens and the earth.' The great process of Life, as we know it, shall pass away, and also heaven and earth as its Form. They shall pass away, but of that hour knoweth no one, 'not even the angels in heaven, neither the son, *but the Father*' (Mark, xiii. 32). The power over all Nature is purely Father-Power. It is a Father, and not merely Law, that is 'Lord of heaven and earth.' Jesus, as Son, makes no pretension to know the destiny of Life-Process: Jesus, as Father, does. Now science believes that all Life is one, and that no life comes save out of life, and that Life is the highest phenomenon of Nature, and yet persists in believing that all life is Unfathered, a mere product of lifeless law. Have the theologians done worse in believing that God created all things 'out of nothing'?

310. Putting aside for the moment that the term Father indicates a defined *Person*, and looking at it as a name for what we call *Nature*, we might now ask ourselves if Nature could be conceived to rise to a higher altitude of Being than as the Source of all Life. The term Father does not, of course, rise higher than this conception. To be the self-determined, self-sustained source of Life, or, in John's phrase to have Life, 'in Himself' (John, v. 26), truly defines the absolute conception of Father; and to *give* life is to create the relationship of Sonship, which again shows us Fatherhood passing over from the potential or passive state to that of the active. This is the same conception which is given in the sentence, "That which hath been made," or *Creation*, "was Life in Him," where Life is

viewed as also Personal. Now, our difficulty in conceiving Nature, the Universal Cosmos, to be Personal, is in limiting Life-giving to the human personal form. But to put Life-giving as a conception within the limits of the narrower one of human personality, is to render the term Father, as Jesus uses it, wholly abortive. The term "Father" transcends human personality as a source of Life. It is the absolute Source, and if fatherhood is to be our conception for What gives Life, then Nature is the highest form we know of fatherhood. 'Personality,' as we are accustomed to conceive it, is not necessarily bound up with fatherhood. In the conception of Jesus, it is not because Nature is personal, but because she is the great Life-giver, that He identifies His 'Father' and our 'Nature' as One. If we take the predicate 'Life-Giving' from either His 'Father' or our 'Nature,' each term becomes a nullity. For it is only and solely on the basis of Life and Life-giving that the conception of Fatherhood exists, and this fact of Life is the *highest* we know in Nature. Neither the 'Father' of Jesus, nor the 'Nature' of science, yields us a higher concept of Being.

311. Life in the consciousness of Jesus has therefore but one Source. And this is doubtless the reason why He never mentions or even hints at the entity '*Nature*.' All that we attribute to 'Nature' He attributes to the 'Father.' He only knows the Father in heaven as the sole source of Life, and consequently He never conceives anything in Nature which may be without life, or capacity of response, as *being on the same plane of life as Himself*. He is a Son, a Child, of the same Source of life from which all that lives draws its being. Hence He addresses all things as alive, even the dead corpse being conceived as ready to respond to Him, and the very stones as ready to cry out in their sympathy. The conception of Nature as 'dead,' 'inert,' and 'mechanical' is therefore as far from truth as is that pantheism which is based on it and which now we must consider as mere deistic lumber.

The 'personality' which we associate with both Fatherhood and Sonship, heavenly or earthly, is a conception which His and our consciousness of What-we-are continually transcends. For Life is that which is given, given to the 'other,' or as it

is profoundly phrased in the Fourth Gospel, "laid down." In the conception of Jesus, to *give His life* for the sheep, to "*lay down His life*" is not merely to expire. His action is conceived in the same form as that of His Father who *gives* the Son also "to have life in himself." The Father '*dies*' in the same sense when He gives life or 'lays down' life in His Son, as does Jesus when *He* gives His life for and to the world. It is begetting, it is not losing, life. It is so that Jesus conceives that eternal 'personalities' are begotten by life given or laid down in them, just as temporal 'personalities' are by the same process. But what we do not always grasp is the fact that He conceives that when Life is thus 'laid down' in a 'personality' the Father also *comes into* that 'personality' and makes His *abode* there (John, xiv. 23). Similarly, Jesus conceives Himself as being 'in' another 'personality,' and it is this conception of Life given or 'laid down' which rationalises such statements as 'I and My Father are one thing, or being,' 'I in them and Thou in Me' where 'personality,' as we conceive it, is sublated and transcended. He transcends the 'personality' which is held in the limitations of *our* conception of Life, and reveals *His* consciousness of Personality as sublating all that we associate with even the conception of the 'Father in heaven.'

He that receives the little child receives Jesus, and he that receives Jesus receives Him not, but Him, the Father, who sent Him. The child personality is negated in the personality of the Son, and again the personality of the Son is negated in the person of the Father. Therefore, "He that hath seen Me," says Jesus, "hath seen the Father." "The Father in Me doeth His works."

312. Have we reached then in the conception of *The Father*, the Ultimate conception of Personality as it lies in the consciousness of Jesus? Does the Father-Consciousness of Jesus yield an *Absolute* consciousness of Personality? The Son is sublated in the Father, and we do not have any difficulty in accepting this reading of His own consciousness. "The Father is greater than I." "I am in the Father and the Father in Me," "If ye had known Me ye would have known My Father also." With the concept *Life* in our thoughts, as held and given in Father and Son, their 'personalities' are as easily identified as

One as they are dualised as separated. The Father is Jesus, Jesus is the Father. The Father is the Child, for the Child is also Father. The Father-Name must be given to Jesus. He says it is given to Him by the Father (John, xvii. 11, 12). They both likewise *dwell* together in one man who loves (xiv. 23), and thus having one Name and one place, they are unified in One Being, for "I and My Father are one being." This is clearly an analogous consciousness to that which sees the child-personality disappear into that of the youth, and that of the youth into that of the Man, and that of Man into that of Nature.

But it is also clear enough that this Unified Being is simply Unit-Being and not Whole-Being. We are here in the same perplexity with the unit Father-Son as we always are with the unit concept Subject-Object, One-Many, Cause-Effect. For no conception of Unity or Unit-being ever gives an adequate consciousness of Whole-Being. And similarly, no concept of Unified 'personalities' ever gives us a satisfactory concept of Whole-Personality, in which no possible duality can be found. It is clear, then, that some fundamental concept other than LIFE must be taken up, if a higher conception of Personality than what is given in the sex-terms, Father-Son, is to receive rational substantiation in our consciousness. The concept Father-Son-Personality cannot be transcended on the basis of Life alone. And we have now to try to show that Jesus does transcend this God-concept of Father-God by that of Spirit-God, and that He does so on the basis of our consciousness of Space.

313. Let us reverently remember, however, that, in the great past ages, *no* conceptual name for God has ever exhausted that consciousness in man. But this consideration only presses more earnestly the question, Why should man have a God-Consciousness at all? Whence comes this wonderful and all-prevailing consciousness in him? Since the world began it is this consciousness which man, savage or civilised, has steadfastly striven to put into words, and focus in a *Name*. His names for it are as the sands of the seashore for multitude. At bottom, they all point to this stupendous Fact. And every name of this conscious Being has had some particular truth in the heart of it,

satisfying for a time the limited lives of those who esteemed it to be their "Most High." In Egypt, India, Mesopotamia, Arabia, Greece, Scandinavia, the one consciousness of this Whole-Being is ever present in every man, although its name is Man-given, and adored by man after his special instincts and capacity of discernment.

314. It is not otherwise in the consciousness of Jesus. The Divine to Him as to us, and to all, is what we are able to *think* as Highest and Best; and to *name* it is to postulate *what* is highest and best in our conscious knowledge of all the Universe, and in that consciousness nothing is deemed to stand higher or better than Life. The terms Son and Father, or, in the amplest synthesis, Man and Nature, are then but mediatory of our experience of Life.

The Two 'persons' Father and Son are thus, in Jesus' consciousness, conceived as One Thing, on the basis of One identical Life. Therefore all that relates to the one 'person' relates to the other. "He that hateth Me hateth My Father also," says Jesus. "He that honoureth not the Son honoureth not the Father who sent Him." "He that receiveth whomsoever I send receiveth Me, and he that receiveth Me receiveth Him that sent Me." "He that hath seen Me hath seen the Father." The Glory of their common Being is identical. "The glory which I had with Thee before the world was."

315. We cannot say in our consciousness where the Son's being ends and that of the Father begins. We can but take the expression of Jesus Himself and say they are 'One.' All the 'qualities' of the 'person' Jesus as 'son of Joseph, Son of Man, or Man, are withdrawn, and such 'personality' negated in the affirmed 'personality' of the Father. Personality is widened upward in a synthesis which embraces Heaven and Earth, or the Universe. What we have left of the 'son of man,' is space-being. For we have no category left to us by which we can conceive Him as Objective. That is to say, after the process of reasoning through which Jesus leads our thoughts of Himself, as "Man," it is impossible for us to think differently of the Is-being remaining than of Space.

But while this is the fact regarding Jesus' 'personality,' what

we desire the reader to note is that the consciousness in Jesus of what-He-is, is now not less but intensely more. In the consciousness of Himself as space-being He is far more than His disciples conceived in the 'person' who walked by their side. It is this fact which misleads commentators into asserting that Jesus claimed a *unique* relationship with the Father. His persistent claim that Man, Son of Man, and the Father are *One* is inconsistent with such a view. To them and to all that saw Him He was the visible Jesus, whereas to Himself He was the Invisible Father, Lord of Heaven and Earth. "Show us the Father and it sufficeth us," the disciples cried. "We see you, Master, but where is the Father?" And He replies, "Have I been so long time with you and yet hast thou not known Me? You have seen Me, why do you not also know Me? Look with the mind as well as with the eye. Has the Father-God done more than give Life? And have not I given Life to the world? He that hath seen Me hath seen the Father." He that hath eyes to see, let him see.

That is, as He is conscious of negating the Child in Himself and affirming Himself as "Man," so He is also conscious of negating himself as "Man" and affirming Himself as the *heavenly* Father. Hence He declares His 'personality' by the same 'qualities,' relations, or categories, that are the exclusive attributes of the Father. The name-term is only changed; Personal Being is more intensely affirmed. But *now*, *Jesus is simply Space-Person*, inobjective, and the *Father* alone stands before our thoughts as the Object of contemplation.

But that which is the Ultimate consciousness for His own Man-Being must be the Ultimate consciousness for the Father-Being, if they are to be conceived as 'One.' Therefore the Ultimate consciousness of the Father-Being must be also one of Space-Being. And it is this resultant-being which Jesus sets before us. He reverses the process, and all that was the Father becomes the Son. By withdrawing every 'quality,' relation, category, or attribute of being from the Father, Jesus shows that the Father-Being yields exactly a consciousness of Space-Being as the Ultimate Reality of Father-, or Life-Being. And in doing so, it is evident that our Lord's aim is to show that Permanent Eternal God-Being cannot be put into the shallow concept which we denominate 'personality.'

316. To be Lord of Heaven and Earth, was satisfactory God-Being to all the past ages before Jesus. But He, Jesus the Son of Man, proceeds to qualify Himself with the attributes of this God-Being. The outlines are swift and sudden, but they are as lightning lines. "All authority hath been given unto Me in Heaven and on Earth" (Matt. xxviii. 18). So far, the Father-term is seen empty of Lordship of Heaven and Earth. It is now in the power and being of Jesus. He thereby not only decreates the 'son of Joseph' personality, but the 'personality' of the Father. It is tantamount to a consciousness in Jesus that neither the sex-terms of Son nor Father *can* express Whole-Being-God. Neither the attributes of Father nor of Son define Whole-Being of Heaven and Earth. Let us Name this Being as we please, through all the categories possible to our consciousness, until we reach the very Highest and Best Name of Father, Giver of Life, it still remains for this Man to say, "All things have been delivered unto Me of My Father" (Matt. xi. 27). "All things whatsoever the Father hath are Mine" (John, xvi. 15). "*All things whatsoever*"? Yet Jesus confesses to have received Life from this Father, and through Life, Personality, and to have received now also all that is meant by Heaven and Earth. But we cannot conceive 'personality' except as a possession within the realms of heaven and earth. If it is not, it must be conceived as space-personal. Every person has received personality from this Father. The Father, however, is conceived as having given away Life, Power, Possessions, "*All*," even Himself as Personal, for Jesus *is* the Father! It is impossible for us, in such case, to possibly *think* differently of this Father and of 'Nothing,' that is, Space-Being. The Son has received even His Power of Judgment, so absolutely 'empty' is this Father. "For neither doth the Father judge any man but He hath given all judgment unto the Son." Nothing of any attribute of Being remains to us by which we can think this Father 'personal,' and finally, we are conscious of Jesus as being alone in the space which this Father filled in our consciousness of Him, with the very Name 'Father' *as His own*. The Father-'person' is negated, possessing nothing, not even that Nature which is connoted in the Name which Jesus defines as His own. The Father has given All, even Himself, and His Name in Himself. "Keep them in *thy Name*

which Thou hast given Me" is twice repeated (John, xvii. 11, 12). And the Name implies Nature and Character. Jesus reveals the truth that the Father has given all of Himself to all, thus revealing His own true Being as that Space-Being which alone *gives*.

Yet, once more, let us emphasise the fact that in the remaining consciousness of Space-Being which survives for both Son and Father, personality is not *annulled* though *negated*. It is, on the contrary, more intensely affirmed for the One they are. But it is not then the 'personality' of our common conceptions. It is the neuter-personality which is identical with our consciousness of Space-being and has no 'qualities' absolutely save that of Unity. In both passages (John, x. 30 and xvii. 21-23) where Jesus speaks of Himself and the Father; and Himself, Father, and Disciples, as *One*, the numeral is neuter. It connotes finite-being, and is only conceivable as a Null-quantity in mathematics is conceived. It is by this process of depriving the Father-term of all its relations or qualities by which we can think it Objectively personal, that Jesus more intensely affirms the Is-Being beyond all 'personality.' All conceivable *relations* are subsumed; and the terms Father and Son are seen sublated in a consciousness of Space-Being in which every connotation of even that Life, on which they are built, vanishes. What is left to our consciousness of Being is simply the identical consciousness which we all have of ourselves, fundamentally, viz., Space-Being. And as neither Jesus nor any of us can conceive a value which transcends this Space-Being, His designation of it as "Holy" entirely meets the sanctions of our estimate of its worth.

317. Want of attention to a God-concept beyond the restrictions of *numeration* has led to much friction between Unitarians and Trinitarians. Neither the one nor the other can ever find solid ground in the conceptions of Being as One, or Three, or Three-in-One. The teaching of Jesus is constantly sublating the Son in the Father, and again the Father in the Son. It is the assumption that our God-concept must necessarily and essentially be limited *within* our conception of 'personality' that works confusion. Jesus accepts 'personality' for His God-concept much as we accept foetus, growth, assimilation, and

production for What-we-are, but always with a consciousness that our *being* transcends these *motions* of life.

318. This conception of God-Being as Space-Being is not so strange as it at first seems. Men who dare to think independently, and unhampered by the theological and philosophical categories of 'God,' and who reveal their actual consciousness of God, always approach towards an expression of the Nothing-consciousness as nearest their consciousness of what God is. That is, they have the same consciousness as Jesus possessed, but they do not define it so boldly as He did.

We give an example from an able Essay by Prof. L. P. Jacks (*Hib. Journal*, 22, p. 415). He says (the italics are ours), "*In the whole realm of thought there is no partition so thin as that which divides God from nothing, and such is the eagerness of the soul in its flight Godwards that it constantly breaks through and plunges into the abyss on the other side.* Certain forms of Buddhism and Plotinus among the mystics of the West, have done this. But when once philosophy has reached the point of conceiving God as the only true, or the truly Real, the moment has come for thought to return upon itself. Not a step further can be taken, and the warning to turn back is instant and peremptory. If thought neglect the warning, and tries to refine once more its last refinement, if thought ever seeks to rest in its goal and refuses to continue the endless cycle of its allotted movement, *it passes the boundary between God and nothing*, and enters the realm from which there is no return."

The assumption here is that the Space- or Nothing-consciousness is one that cannot yield a consciousness of God, and that the God-Consciousness is independent of, and distinct from it. The consciousness of a "realm from which there is no return" is, however, fully admitted, and evidently admitted as one which gives an alternative consciousness of Being from which the consciousness of God is shut out. Or, Prof. Jacks may only mean that there is a consciousness of Being which gives God to our *Thought*, and a consciousness of Being from which all *Thought* is debarred. This conception of "God" is clearly the old, old one of God who lives 'up in the sky,' and who can 'come down' among men for His own judgment-

purposes, and again re-ascend to the height of His Dwelling, separated from the earth and man by the sky-gap. This 'God' is objective, and purely relative to that Being which remains in the 'realm' *where He is not*. It is a Platonic 'Idea' with another name; a Hegelian "Notion"; an abstract ideation of the mind. In all ages and in countless forms, this deistic Will-o'-the-wisp has allured men as professing itself to be the true and only God. It has been the high instrument in the power of philosophical and theological Thought to cleave Whole-Being in twain, as in this instance now quoted, and out of these twain, God *and* the Universe, to make possible the multitudinous 'differences,' 'contradictories,' and 'oppositions' with which we are so familiar in the mental sciences. It is the ruinous assumption, like the crack in the bell, which all philosophers have taken as their *sine qua non*, viz., that our consciousness of Being *necessarily* gives in itself, fundamentally, a consciousness of Difference. Hence the long quest for a system of Thought which will 'reconcile' this Difference, 'pass beyond the difference to the Unity which is the presupposition of all our thinking,' and heal the grand breach in Being—which is never there!

319. Jesus banished forever this spurious dualism between 'God' and 'Nothing,' both thought-entities, by withdrawing every category or quality with which Thought might create a 'personal' God, or a 'person' of any kind, and charged upon this remaining consciousness, so maligned as 'Nothing' and so fierce in its insistence in all ages, the sole burden of being God as well as What-we-are. For this is the consciousness, beyond all other manifestations of it, which gives the deepest and most imperative impression of What-Is, or Reality. If no thought ever returns from it, it is because all thought is at home there, and finds its eternal satisfactions in it. It is perfectly true that Thought must be 'warned' back from this consciousness instantly and peremptorily, for without the severest constraints put upon its course, it seeks it as eagerly as the bird its nest. It is indeed where all Thought is sublated in Being. When we cannot *think*, it is just then that we *know*, the true 'God.' In plain words, 'God' cannot be put into a concept. The 'God' of our thought-creations becomes sublated as

well as negated in the 'Nothing' which renders up in consciousness the Reality which *is* God-Being. For the so-called fulness of the great Universe which is so real to Thought, is the emptiness of our 'God'; and the Nothing-Being which gives it its possibility of being, is True God. Or rather, what we call Fulness and Emptiness are both mere processes through which the true God is definable to us both as Thought and as Nothing. The consciousness of Space is the ultimate consciousness for both forms, and alone gives the most unnegatable affirmation of all that Is; God, Universe, Man; and gives this Is as Whole-Being. The "further step," which neither Buddha, Plotinus, nor modern Philosophy has taken, is to know this 'Nothing' as the true and whole consciousness of both What-we-are and Whole-Being; Is; using dual terms for purposes of exposition.

320. In the Kenosis, or Emptying of the 'personality' of Jesus, He finds the *Father*, and in the Kenosis, or Emptying of the Father-'personality' He finds the *Spirit*, Is-Being, which, He asserts, will abide with us "forever." But without a Postulate deeper than Life, it would have been a sheer impossibility for Him to have formulated the term *Spirit* as based on Fact; for we have no consciousness of Spirit. But this Fact He founded in His Nothing- or Space-Consciousness, of which we all have a consciousness the most profound. Against every conception we possess of Nothing He sets *increasing* nothingness of 'personality' as the true path to realise what is fullest and most actual to our consciousness. In every step He takes in the negation of 'personality,' whether conceived as Child, Man, Son of Man, Father, or Lord of heaven and earth, we are *increasingly* conscious of a fuller content in *Him* and in His thoughts of what truly Is. The more we see Him become 'Nothing,' and all we count conceptually as 'God' become 'Nothing,' the more we see Him and 'God' become Everything. Being, personal and impersonal, is seen Whole. When He takes the 'further step' where Thought cannot follow and from which it cannot return, our inmost *Experience* of Him, 'God,' and ourselves, becomes the more and more intensely Real on a common basis of a consciousness of Space- or Whole-Being.

CHAPTER XIII

TRANSCENDENCE OF SPIRIT PERSONALITY

321. The Father-Conception of God, then, in the consciousness of Jesus, is but the ultimate conception of Objectivity. The consciousness of Jesus and our own thus coincide in one consciousness that we abide after heaven and earth have passed away. Moreover, our consciousness of ourselves sustains Him in all that He affirms of Himself, His Father, and the Holy Spirit. For when He has exhausted the personality of the Father of every quality by which it is possible to cognize Him as personal, it is the identical consciousness of our own 'spirit' that abides. Heaven and earth are sublated, and the consciousness of Being which remains is that consciousness of 'Spirit' which has dominated the *Weltbewusstsein* from of old until now. But, in the sublation of the persons of Son and Father, what we have to impress upon ourselves is the conscious fact that they are still "One." The reason for this conception is that *in neither the conception of Son nor of Father is the Space-consciousness of Whole-Being given*. They are One, but we conceive this One as we conceive any Unit, viz. as space-defined, and conditioned in space. The Father is 'in Heaven,' as Jesus conceives Him. He is a 'Person' in a *Place*. He is space-surrounded. The consciousness in us of space does not, therefore, identify The Father and Space as Whole-Being. Therefore, the Father term only subsumes *all* personalities as identities on the basis of One Life in Him. Personality is totalised ; but it is still personality ; and as such it connotes only finitude. Although, indeed, it is the widest and by far the most universal form of our consciousness of finitude, it is yet clearly a term of limitation. Its sublime value, nevertheless, lies in this fact that it gives to us a consciousness exactly identical with that which is given in our

term Nature, *with Personality added*. It is really the conception which Pantheism in by-past ages has laboured in vain to formulate, and one which we have elsewhere ventured to call Pater-Pantheism, or, as some prefer it, Patripantheism (*The Advent of the Father*, chaps. vii. and viii.). Cosmic Being in it is raised by Jesus to the level of our own conception of ourselves as Living Being, and all as identical Being in One Life-Being.

322. But while this is true, the term *Life* itself never gives us a consciousness of Whole-Being, for the reason that it never sublates Space in itself. Our conception of Life is unthinkable apart from Motion. It always connotes Motion, growth, change, etc., and as such, it is conditioned by the Space-consciousness which defines it in motion. For the same reason, Life never connotes Infinity, Everlastingness, Eternal, until it is freed from the connotations of Death, and but for the Space-Consciousness as His basis, Jesus could never have convinced the world of the truth of Infinite, Everlasting, or 'Eternal Life.' But when on this basis He affirms, and affirms with the full approval of our own consciousness, personality as 'Spirit,' a term whose content cannot be scientifically thought of as differing from Space, then we have no choice but to accept the connotations of *Life* in our consciousness of Spirit as not only personal but also Infinite, Everlasting, or Eternal. For in the Spirit- or Space-consciousness no connotation of Death or of limitation is ever possible to us. For the same reason, based on the corroboration of our consciousness, Life never connotes Infinite *Permanence* until it is freed from the relativity of motion, and only when we are conscious of ourselves as personally alive, and as living 'Spirits,' and 'Spirits' affirmed as space-beings, can we have the full consciousness of Infinite Permanence, or Permanence identical with the unchanging Permanence given in our consciousness of Space-Being.

323. The attempt, therefore, which such as Eucken and Bergson make to base a theory of Being upon the Postulate of Life, as we know it, is doomed to failure. Life itself, as a postulate, has neither in itself the connotations of the Infinite nor of the unchangingly Permanent. And that a consciousness

of Being is always given us beyond our consciousness of Life, or of any process, is very well shown indeed by the latter writer. Speaking of the "evolution of life," and doubting if it can ever be explained by "a mere combination of mechanical forces," Prof. Bergson says (*Hib. Journal*, No. 37, p. 40), "Obviously there is a vital impulse: what I was just calling an impulse towards a higher and higher efficiency, something which ever seeks to transcend itself, to extract from itself *more* than there is—in a word, to create. Now, a force which draws from itself more than it contains, which gives more than it has, is precisely what is called a *spiritual* force: in fact, I do not see how otherwise spirit is to be defined."

Tested by our consciousness of what-is, there is by general admission a congeries of motions which all agree to call 'Life,' in their total or universalised ideation. "A vital impulse," "a force," are alternative terms, if we like to use them, which may mean the same thing. The actual duty each fulfils is to conveniently cover our ignorance of 'Life' as it *is*. But each of these terms, connoting as it does Motion and Change, is absolutely helpless in cognition until the fact of Space is stated with it. Apart from our consciousness of Space, the cognition of anything as moving, or changing, is impossible. Why then is this consciousness ignored? No scientific fact is better attested as Real. Should not Science then take this fact into her problem of 'Life'? Does it actually assist us in the least to call Life "spiritual"? Have we the faintest testimony in our consciousness as to the *truth* of this qualification? Surely it is the amplest charitable concession to popular belief to so qualify the phenomena of 'Life.' For unless we accept "spiritual" in its original meaning of 'breathing' and thus come back to Motion and Change once more, 'Spirit' has no place in the scientific realm of fact at all. The actual *fact* connected with the motions of 'Life,' as affirmed by both eye and consciousness, is Space-Being. And no qualification is possible to it.

But M. Bergson assures us that the 'impulse' of 'Life' is "towards a higher and higher efficiency." It "seeks to transcend itself." We must not be surprised at this transcendence. It is the natural course which all things take absolutely when we demand from them the satisfaction of our consciousness as to their Reality. We have a *certain general conception*

of them as realities, but such conception never seems to take in all the truth of being they give us so as to satisfy our consciousness of what-they-are. And it is undoubtedly the omission of the space-fact from our conception of them that permits such unsatisfactory results. We have to widen our conception to the full truth of being which they profess before we can realise what-each-is absolutely. And when we elect to do this they at once lead us home to their Nothingness, or Space-Being. For being so under Motion, Impulse, Change, nothing finds *itself* except in the consciousness of its own unchangeable reality as Space. And as 'Life' yields neither a consciousness of absolute permanence, nor of anything absolute, there is a necessity to carry its special 'qualities, quantities, and relations' to more ultimate ground than is covered by "what is called a *spiritual* force." It seems to us that when M. Bergson describes his consciousness of Life as a force which draws from itself more than it contains, and gives more than it has, he is simply saying that he has a consciousness of Being which transcends Life. He has exhausted all the known 'qualities,' 'categories,' and relations of Life, and reduced it to the consciousness of Space-Being, of which he has a clear consciousness as being *there* after all connotations of Life have vanished; and perforce, as we see, *he must name this Being which consciousness persists in placing before him*, and so he names it 'a *spiritual* force.' Now, according to all the tests of modern philosophy, Life under such conditions should rather be declared as having "ceased to be"!

This is the same consciousness of His own Being and that of His Father, which is so fundamental in Jesus; but He does not say, when both Himself and His Father are negated as to their personality, that either has "ceased to be." On the contrary, His consciousness of such Being approaches that of Bergson's *in affirming Being to which the predicates of Life cannot apply*, although it sublates and transcends them. It yields also a consciousness not merely of 'a spiritual force' but of Being, which is *more* than is contained in 'Son' or 'Father,' and gives more than these Life-Beings, from which it "goes forth" or "proceeds," for Jesus says emphatically "*God is Spirit*" (Westcott). (John, iv. 24.)

This Name 'Spirit' is, of course, the term which by mutual consent the human mind has found best interpretive of the

space-consciousness, seeing that space itself, as a consciousness, has been steadily misread as being one merely of Death, Impersonality, and Non-Being. For even the humblest savage has a consciousness of this Great 'Spirit,' the Being which is more to us when *devoid* of all categories of being, than anything else we can conceive by any other category of being whatsoever.

324. But let us now consider the content of the consciousness of Jesus with regard to what He calls "Spirit." It does not seem difficult to show that Jesus has a well-defined consciousness of the 'Father' as cognized on a different basis or postulate of Being from that of the 'Spirit.' He also shows that His consciousness of the Spirit is of Being which takes up into itself all that is found in the Father, and transcends it. His consciousness of *Life* as particularised in Son and Father is transcended in a Postulate of 'higher and higher efficiency,' as Bergson puts it. *But there is no conceivable Postulate of Being higher than Life except the Postulate of Space.* And Scientific accuracy will endorse this finding as well as Reason and Religion, for we cannot think differently of 'Spirit' and of Space. We have an identical consciousness under both appellations. Neither consciousness gives any predicates of Being save *Is*, the identical consciousness which we have of ourselves. And because *Life* and *Space* are the highest facts attested by our consciousness as Real, it was necessary that Jesus, abandoning all the deistical nomenclature of the Old Testament, should found His God-terms only upon these, and thereby include under them their native idioms of *Father* and *Spirit*, which sufficiently embrace all we mean by the *Natural* and the *Supernatural*. In these two God-terms He clearly exhausts our whole consciousness of Being.

325. Viewed from the most general standpoint of thought, we may say that the conception of 'God' being primary, it was natural that Jesus should not desire it to remain subordinate to the weakness of sex-terms and their connotations, or to the finitude of numeration. These, of course, must always possess important uses for the instruction of mankind, just as all our imperfect conceptions have. The important thing to notice in

Jesus' teaching, is that neither the conception of 'Son,' 'Father,' nor 'Holy Spirit,' *in their connotations of 'personality,'* is for Him the *ultimate* consciousness of 'God,' any more than the conception of these Three Persons being One God, as affirmed by the Church Symbols, is the ultimate consciousness in us of Whole-Being. Both 'Father' and 'Son' are always, for example, strongly entangled in our conceptions of *embodied* being, out of which each at will may 'go away.'

No doubt this very limitation is their chief value for our conception of divine proximity to Humanity, as made flesh and dwelling among us. God is thereby conceived as living and loving, with affections and desires similar to those of man. And, if man had had no consciousness of Being beyond life, this conception of God would have sufficed. But possessing such a consciousness, Deity could not be conceived as ultimately enthralled in corporeity, or *substantially* incarnated. Man himself is conscious of escaping from these limitations, and cannot conceive his 'God' as ultimately remaining within them. Sex-terms and numerical Beings, therefore, have to be subsumed in a conception of untrammelled Being, lifted up above all cosmical connotations; and 'Spirit' is the name which Jesus gives to this conception of Deity. But even 'Spirit' while transcending the 'Father' and 'Son' conceptions of Deity, requires itself to be transcended, *in as far as we conceive the term to denote 'personality.'* For this is limited by 'impersonality.'

For as we at present conceive 'personality,' that term connotes *Life*, and *Motion*; and as a matter of fact, Jesus involves the spirit-term in connotations of motion when He speaks of the Spirit as like the *wind*, blowing where it listeth (John, iii. 8), and as the 'Quickener,' or Life-Giver (John, iii. 6; vi. 63). And we have to note that while the 'Son' term is transcended through the 'Father' term, and both through the 'Spirit' term, each term in its limitations of Life and Motion, Substance and 'Personality,' is finally transcended by a term in which it is not possible for us to find any such limitations. That is to say, just as Jesus subsumed every name of Himself, such as Son, Son of Man, Man, Son of God, in a conception of Father-Being, declaring that He and the Father were One-Being, so He resolved all these terms, Father, Son, and

Holy Spirit, so far as they connote limitation, finitude, and 'personality,' under Being-terms which know neither 'personality,' 'impersonality,' motion, life, corporeity, nor any relationship whatsoever. And this Being is declared in His consciousness, "I AM" (John, viii. 58). Human consciousness knows no term which transcends the connotations of this Being-Name. It is the consciousness of What-We-Are, the Space-Consciousness, and one through which every *conception* of Father, Son, and Holy Ghost is interpreted. It is also the consciousness in which both personality and impersonality are sublated, no *concept* or conception of either being found in it.

From this standpoint we easily realise how Jesus could speak of diseases as 'demons,' and attribute a devil-father to the Jews (John, viii. 44-5), and compare God and Mammon as possible masters to be served (Matt. vi. 24). He was compelled to accept the conceptions of His hearers and make them wires for His truth-currents. They could not receive His truth 'wireless,' or spatially conceptless, although to Himself it was clearly just as true to put 'evil' under a concept of personality as 'good'; to have a Father-Evil as a Father-Good. For when *division of Being* is postulated as *factual*, all these 'opposites' and 'contradictories' are inevitable. Hence it is immaterial whether we count His words "that Thou shouldest keep them from the evil" (John, xvii. 15) to mean personal or impersonal evil. If the term "them" means personality then 'evil' must be in some way personal also, but if impersonality then the concept 'evil' cannot be other than impersonal. But Jesus held all that appears to be *fathered*. And in the presence of Absolute Reality or Truth everything depends on man's conceptive or inconceptive consciousness of I-Am-Being. If it is a consciousness of space-being, then no form or appellation which denotes objective-being will suffice. But if not a consciousness of Space-being, all names and conceptions of Being, either 'human' or 'divine,' will be merely conveniently true. Where *relativity* is accepted as true of all Being, absolutely, 'Satan' is as rational as 'Father-in-Heaven.'

326. The I Am consciousness is indeed the final expression of Whole-Being in the consciousness of Jesus, even the term

'Spirit' being subsumed under it, in as far as it connotes personality, Life, Motion, Wind, or Breath. But we must again caution the reader that this "I Am" is not identical with the 'Self' of modern philosophy. The one has nothing to do with the other. The latter is limited and isolated, as Unit-Thing, while the former knows no limitations absolutely. It is, as we shall try to show from the teaching of Jesus, a Timeless consciousness of Being. Neither, of course, is it the "I Am" mentioned in Exodus, iii. 14, seeing that that conception of God-Being is one more than ordinarily restricted and limited; not being even Cosmic, like the 'Father' of Jesus, but merely racial, and local, imperfect in both knowledge and personality. The "I Am," or "That I Am," of Jesus' consciousness, is His highest consciousness of His own Being (John, viii. 24, 25, 28), and as this Being is 'One' with the Father, and *That* from which the Holy Ghost proceeds, being breathed by Jesus upon His disciples (John, xx. 22), it is a consciousness in which Being, as affirming God-Being, necessarily transcends every form and objectivity of that conception as we can think it. It is a consciousness, in short, of which Space alone can be the basis.

327. 1. The first distinction between 'Father' and 'Spirit' seems to come before us, in Jesus' consciousness, in the relationship of *worship*. Jesus did not ask His followers to worship Himself. But He seems to encourage worship of God under *any* Appearance, so long as men see in that Appearance the "Most High." Hence He did not check the worship of men for Himself when He was certain that in Him they saw the Highest. And of course that men have seen in every Object in heaven and in earth, the Most High, is the reason that there has been universal Worship. And we may say that, generally, *whatever* is conceived by man as Most High, will be truly *God* to him, no matter under what Form it may appear, and he will do well to worship there. In a deep sense, if he discerns what is Highest, he *must* worship it. Such discernment is worship.

But Jesus, in His conversation with the Woman of Samaria (John, iv.), acknowledges that she *can* worship the Father both at Jerusalem and 'in this mountain,' although He assured her of a time when neither at the one place nor at the other would

men worship the Father. It was only a little way above idolatry but in both places men beheld the Most High, and their worship was genuine. Yet, on a higher plane of devotion, Jesus declares that the Father '*seeks*' His worshippers to do so 'in spirit and truth' (23). The Great All-Father may be worshipped through any appearance in heaven and earth, yet seeks that men should not rest in the Appearance, but raise their adoration to the full height of their own being, worshipping in 'spirit and truth.' The entire history of the worship of mankind has borne testimony to this urgency to ever higher altitudes of adoration of 'God.' Jesus discerned the 'Father' behind such movement. And indeed although man did not discern the 'Father' in their worship before the time of Jesus (John, xvii. 25) He is now clearly seen to have been a Latency in all worship whatsoever, past or present.

2. Jesus does not however reveal the same alternatives in the worship of God who is *Spīrit*, for He says that they that worship Him *must* (δεῖ) worship Him in spirit and truth (24). There is no possible alternative. And it is common experience that the Father and Spirit have distinctly different connotations in the consciousness of those who worship 'God' under these revelational-terms. There is a true transcendence of the Father-connotations by the worshipper when he realises himself in the conscious Presence of Spirit, just as all connotations of *Cosmic* Appearances are transcended in the conscious presence of *Space*. Worship then attains its sublimation. It becomes Whole with ourselves as spirit and truth. Communion is then an experience existential rather than relational. The Spirit *e.g.* was *in* His disciples while the Master was promising that He would be given. "He abideth by you and *is in* you" (John, xiv. 17) is a reading which has the strong support of B, D.* La.¹ Tr. WH. It is not therefore a consideration of rendering that love, service, and obedience, which fathers desire from their children, or of offering prayer to a Father, but a consciousness of blending spirit with spirit as Whole-Being, where all consciousness of relativity ceases, and every need of prayer is transcended in absolute beatitude.

328. 3. He also teaches us to pray to Himself (John, xiv. 14, supported by α, B. La.¹ Tr. WH.), as it is inevitable that prayer

will be made to what man conceives as Highest Objective Being, *but Jesus has not taught us to pray to the Spirit*. He Himself only prays to The Father, for in such a God-consciousness there is a conception of *Relation*. In our deepest consciousness of our space-self, there is no relativity with the Space-Being-God, but only a consciousness of Whole-Being. Worship then passes into Being-Communion, as one communes with one's Self. Spirit is realised as *in* us, and only conceivably related to us as we are related to ourselves. In this consciousness, also, Life as a basis of Being is transcended, and consequently Fatherhood also, and space alone remains. For we have no consciousness of *Life* in our consciousness of Spirit and Truth. And it is evident that when the Father desires to be worshipped 'in *spirit* and *truth*,' ~~that~~ the Father-conception is intended to be transcended also. The Father is represented as giving up Himself as Father, and entering Spirit-Being, who alone *must* be worshipped in 'spirit and truth.' This transcendence is given by Jesus Himself when He declares to Mary Magdalene, "I am ascending to my Father and your Father, and my God and your God." (1) He Himself, (2) The Father, and (3) God who is Spirit, are set before Mary as a conceptual path of ascending and transcending Being which she as He and all must follow. She would have been content to follow Jesus alone, the sensibly objective Highest, and ascend no higher in her worship than the Person seen. Jesus urged her to ascend, as He was doing, to the Higher Objective of conception, the Father, and to the Highest of all, Spirit, or 'God,' realisable only through the Space-consciousness. He reveals to her that her 'Spirit' must ascend to the full whole of itself, to find its worship consummated in that Whole-Being, of which 'Jesus,' the 'Son,' the 'Father,' and 'Holy Spirit,' *when considered as 'persons,'* are but mediatory conceptions. It was a common path to Jesus and to her, for He Himself was not yet ascended, but was ascending to the Father, by transcending Himself, and to "His God and her God" by transcending the Father known to her and to Himself.

This ascendance above Himself, by the transcendence of the inadequate *conception* of what-He-is, is the rational standpoint of all the many sayings of Jesus where He expresses His conviction that He is *one* with the Father; that His disciples *see* the Father when they see Himself; that He is *in* the Father,

and *in* them. 'Personality' is shown to be a mere mediatory process for Being that is deeper; and all that we conceive through the *conception* of Life to be transcended by the *consciousness* whose ultimate content is Space-Being.

329. 4. Jesus therefore is quite intelligible when He applies terms to the Father-conception which He never uses when speaking of The Spirit. The Father, for example, can be *seen*. Jesus avers—"I speak the things which I have seen with my Father." "The son can do nothing of himself but what he seeth the Father doing." "He that hath seen me hath seen the Father." "From henceforth ye know Him (the Father) and have seen Him." Sense and Understanding are employed in the conceptions of Son and Father; man can be impressed by them through all that is included in a Common Life; and in the fact that Jesus includes Himself as one seen by the eye, and identifies Himself objectively with the Father, we seem to be shut up to the conclusion that *as* we see Jesus and *as* He was seen by men, *so* can we see The Father.

Now, this is the position we occupy towards all Nature, or the Universe, and as we all have an intensive consciousness regarding Nature, and see the Unseen in all we see, so Jesus reveals in Himself an intensive consciousness regarding the Father, which deepens in degrees from Himself, the Visible, towards the Father, the Invisible; and again brings this Invisible into the foreground of Objectivity which men can *see*. This is the "Immanent God" of modern thought. It is this consciousness in all men that renders the conception of God-Incarnate and God-Incorporate a true consciousness, and it also proves that we all have a true consciousness that 'personality' as we see it and know it, *must* be transcended.

Nevertheless, while Jesus speaks in this way of the Father, He does not so speak of the Spirit. No doubt, He Himself is said to have seen the Spirit *like a Dove* descending, and it should be admitted that Being as Whole must connote revelational power of all that Being is. But the Spirit, as Spirit, is never objectively given to the mind of men in the same way that The Father is given, even when designated 'He,' because no sex is connoted in the Spirit-term and neither is Life, although The Spirit is set forth by Jesus as the highest Source

of all Life (John, iii. 6 ; vi. 63). In short, the consciousness of Spirit, while sublating all of which we are conscious, is never itself in its fullest content sublated in a higher consciousness of Being. That is to say, it is impossible to sublimate the consciousness of Space, the true scientific basis of our term 'Spirit,' though the consciousness of Life, and all it connotes of Father and Son, can be so sublated in the higher consciousness of Space-Being.

5. But with the sublation of all objectivity in our consciousness of Spirit-Being, there also necessarily vanishes every consciousness of Will. *The "Will of the Spirit" is non-existent in the consciousness and teaching of Jesus.* The "Will of the Father" is frequently on His lips, and in His prayers, and is confessed as inspiring all His purposes. But The Father is objective and conceptual, and changes His will, conditional to the acts of man (Matt. xviii. 35 ; vi. 14, 15). He changes in every way, for He delivers *all* things to the Son. 'The Father,' just as 'The Son,' is a term, the connotations of which, as we have said, convey no consciousness of absolute Being. It is a mere limited conception, and, as such, is not commensurate with our wide-open consciousness of What-Is.

The Holy Spirit indeed gives *knowledge* but never imposes His *will* (John, xiv. 26). His witness is to be of Jesus (xv. 26). His 'will' is so utterly absent, indeed, that *He is not represented as coming to men, to the Church, or to the world, by the initiative of His own Will.* He is *sent* by Father and Son. Nay, His being is *begotten* from them. He 'goes forth' or proceeds from the Father and Son. *All* He is so 'goes forth' from them (John, xv. 26 ; cf. Luke, xxiv. 49), and it is here where He is conceivable as *Child*, as far as language and thought permit the conception.

Again, although *He guides men into all the truth*, yet He is never shown as doing this *on the initiative of His Will*. It is simply said—"For he shall not speak *from Himself*, but what things soever he shall hear, these shall he speak" (John, xvi. 13). And as there is no trace or evidence of Will in the 'person' of the Holy Spirit, who only acts and speaks from others than Himself, and acts by the Will of Father and Son (for Jesus also said, 'I will send Him'), it is clear by that fact that *He cannot be conceived at all as having 'personality.'*

Both will and personality are transcended in the consciousness of Jesus regarding *Spirit*. *Yet in the consciousness of What-we-are ; I am ; we have all the realisation of Spirit-Being that is possible.* Or, in other words, in the transcendence of the *conceptions* of Son, Father, and Holy Spirit, in as far as they are conceived personally, Jesus leads us to an ever-deepening realisation of what-we-are as Spirit- or Space-Being. Particular and determined Personality and Will pass away, and with all objectivity of Godhood also gone, we then enter the consciousness of Whole-Being, Whole-Person, Whole-Will (§ 156).

330. 6. Jesus again speaks differently of Himself and the Father as compared with the Holy Spirit. He does not designate Himself as "Holy." He but once applies this term to the Father, and only in the John Gospel. Jesus, in the Synoptists, is never 'Holy,' except to the man 'possessed,' and he is rebuked. Neither is the Father 'holy' in their writings. They had been taught to reserve this designation of Holiness for the God Yahweh alone, and doubtless hesitated to confer it upon a man whom they saw and heard, and upon a Father of whom they were in so much perplexity (John, xiv. 8). But in all Four Gospels Jesus characterises The Spirit, in His own words several times, as "Holy." The Father, on the other hand, is often defined by Jesus as 'heavenly,' and as 'in heaven.' As already said, it is as one resident in a *Place*, objective and limited, that He conceives the Father. The Spirit comes forth *from Father and Son* revelationally, but *He is in no place* and *knows no limits*, and while Jesus characterises Him as 'Holy,' He, the Spirit, does not define Himself in any way. Space cannot be defined, and our highest consciousness of 'God' must always remain undefined by any term, seeing that it is a consciousness of Whole-Being which no term comprehends. *'Spirit' has no objectivity, either as possible to perception or conception, and so far as knowledge is concerned, it is a consciousness of Space-Being solely and only.* The *conception* of the "Holy Spirit," in as far as it is personal, related, and qualified by Life and Motion, is transcended by it.

331. The great realm of our Lord's consciousness of Being is thus sufficiently distinct. For Himself He has the conscious-

ness of consummating all that is 'Man'; of the Father as comprehending all that is 'Heaven and Earth'; but of The Holy Spirit, His full conception is not realisable to our consciousness save on a basis of Space-Being. But neither 'person' is apart from the Other in Being. Jesus discerns the Spirit as *given* to men, yet as *in* them, and again as *sent*, or '*proceeding*' from both Father and Son. Each Unit person is subsumed in space-being, all qualities of personality being taken away, and then both are subsumed in a space-consciousness of Spirit in which all personality, unit-being, and relativity are subsumed in our consciousness of Whole-Spirit-Being.

332. Theology has defined the Triune-Being in such language as,—“The Father is God, the Son is God, and the Holy Ghost is God: and yet they are not Three Gods, but one God.” The ‘One God’ is again explained to mean *The Godhead*.

This conception of God leads directly to, and culminates in, an abstraction, viz. “Godhead.” The Three ‘persons’ stand out before the understanding as distinct and separated Beings, the one from the other. They are numerical *Units*. Their fundamental basis *for Thought* is Life. And as *living* Beings, the statement is supported by the teaching of Jesus Himself, for He declares that each of these ‘persons’ *gives* Life, or is the Source of Life to man. But for the statement, “They are not Three Gods but One God,” there is not the slightest scientific foundation, or rationality, and there is no basis in consciousness sufficient to meet our God-crave until the basis of Space is postulated. Indeed it is because this consciousness of Space is really in every one, that it is possible for theologians to assert, without any outrage on human nature, that the *Three Gods* are *One God*. For the *capacity* for such a result is always maintained by our consciousness, although Theology has never revealed any *concrete* basis on which her statement of Triunity of Being is laid. So long as each is held to be a Person, each for Himself, the basis of Personality is found impossible for a *conception* of common Unit-Being: Three = One.

333. But even if we grant that Theology has been successful

in giving a scientific basis for the *Unity* of the *Three* 'persons,' Son, 'Father,' and 'Spirit'; and we do not grant this; yet it is evident that this consciousness of Being is never more than the unsatisfactory one given us in the philosophical Unit which is made by concussing 'Subject' and 'Object' together. Difference never becomes existentially Whole. It is still but a tied-up Total-Being, and we yet to the last, have a consciousness of Space-Being beyond and surrounding this *One*; and we are never certain when the so-called Unit-Being may become undone once more into its former differences. As we have tried to explain in a former chapter, no conception nor perception of *unity* is ever possible to us except as an abstraction, for it is never, as is supposed, isolated from Whole-Being. It owes its existence entirely to what we have called the Point-and-Spread consciousness in which all our usual Thoughts, Feelings, and Conations live, move, and have their being. And each 'person,' Son, Father, and Holy Spirit, is a *Unit* by this capacity in us, even as is the *One* God out of *Three*. But we imagine a vain thing if we conclude that our consciousness of Whole-God-Being is scientifically explained in that way. Jesus, and we, and all men, are conscious of Being which is beyond these Unit-Beings, and we are conscious of its being Space-Being, in which no consciousness of Difference or of 'persons,' is possible. And clearly, it is to this consciousness that Jesus is ever leading our thoughts, in His Teaching, in order that, through the mediatory conceptions of the highest consciousness of *personality*, we might rise to a consciousness of Being in which all personality as well as impersonality is sublated. Hence He extinguishes every category by which we can think *Himself* as anything but space-being, and extinguishes every category by which we can think the 'Father' as anything but space-being, and gives the name 'God' as 'Spirit,' in which no other consciousness than that of space is possible to us. In this way, the Unit-Beings of Son, Father, and Holy Spirit, in all that we conceive of them as 'persons' ^{are} sublated in a consciousness of Is-ness which has no difference absolutely, for in it we also have the identical consciousness of ourselves as Whole with Space - Being. 'Personality' and 'Life,' as summational postulates of either 'human' or 'divine' Being are thus transcended in a conscious-

ness which gives us far more, by infinity, than they are as 'Persons,' or as 'One' out of Three.

The rationality of the 'Nothing' consciousness in us could never have been effected by Jesus unless He had stood upon the consciousness of Himself as being Space-Being or "Nothing." And it is because He has found this Space-consciousness in Man to be the Reality on which all rationality can alone rest that He proves Himself to be indeed "The Light of the World." We shall also see that this same 'Nothing' consciousness is the basis of His entire Ethic of Life for the world. And it is so, of course, because in this 'Nothing' consciousness of Being, *Relative* as well as *Absolute*, are subsumed in that consciousness of 'higher efficiency' which we have ventured to term Whole-Being. In such a consciousness also, the terms 'Unitarian' and 'Trinitarian' are both seen to be false as God-terms, unscientific, and irrational. They are mere mathematical or numerical God-terms, and they shut out our true God-consciousness from its connotations of Space- or Whole-Being. The Unit-God equally with the Three-One-God never includes *our* being in theirs. For we ourselves are as much 'One' as they! We are thereby independent beings, and nothing is ever Whole in such a consciousness of any one, either for 'God' or ourselves.

334. Jesus thus unmistakably stands upon the consciousness that Space is the fact which gives the true basis to all we Know. *He knows everything through the Spirit.* "In that same hour *He rejoiced in the Holy Spirit*, and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father; for (or *that*) so it was well-pleasing in thy sight. All things have been delivered unto me of my Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal him" (Luke, x. 21-22) (Matt. xi. 25-27).

It is in the joy of the Holy Spirit that Jesus realises the knowledge of the Father as revealer to Himself and to the babes, and of Himself as knowing the Father Himself, and being the revealer of that Father to whomsoever He willeth. There is reciprocal knowledge of Father by Son and of Son by

Father, but behind such sphere of revelation stands the Holy Spirit who is *not known* as they are, but is only a joyful consciousness of Being which sublates both Son-and-Father 'persons.' *It is the Spirit who has shown Jesus the "Father."* He is really addressing the Holy Spirit as 'O Father,' in joyful consciousness of such knowledge. He finds the spring of that joyful knowledge to rise out of the Holy Spirit. But all knowledge of 'Subjects' and 'Objects,' 'Son,' 'Father,' and 'Whomsoever,' is sublated in the consciousness of the Spirit who stands above them. All that the Son *is* can be learned from the Father, and all that the Father *is* may be learned from the Son, and Man may *know* the same Father through the same Son, *but neither reveals all that the Spirit is.* In other words, Son and Father, *Man and Creation*, interpret each other, to the highest terms of personal and impersonal being, and to the deepest foundations of the vital and non-vital, *but all that is known of Life cannot exhaust all that is known in our consciousness of Spirit.* This is a Joy; Being aflame: it is not strictly bare Knowledge. The word (*ἡγαλλιάσατο*) (Luke) denotes exultation, high, dancing Joy, "in the Spirit, the Holy One." It is rapture, in which His own 'spirit' is caught up into the All-Spirit. He then addresses the Holy Spirit as *Father, Lord* of heaven and earth. We have happiness through the motions of Life; but Life in all that it connotes of Son, Father, and Babes, or the world and the Universe, is sublated in rapturous being in the Holy Spirit. Therefore, Jesus represents the Holy Spirit as taking the things of Himself and showing them to His disciples (John, xvi. 14-15). And as the 'things' of Jesus include the 'things' of the Father, the Father having delivered 'all things' unto Him, we see that the Holy Spirit, in Jesus' consciousness, sublates all knowledge of Father and Son within the knowledge and purpose of Himself, as that Being, in which both conceptions of Father-Being and Father-Knowing are subsumed. The Son-Subject who knows the Father-Object, and the Father-Subject who knows the Son-Object, are elsewhere 'One' in the consciousness of Jesus, and it is here we have the proof of it. For Jesus represents His own Spirit as joying *in* the Holy Spirit with Himself the Son, and The Father, as *both objects* of the subject Spirit. Knowledge of each other by both is transcended by a conscious motion of Joy, which is yet mutual motion of

Spirit, Jesus and the Other, of Whom only the predicate of Space remains.

335. The passage is a great one, and perhaps it was the circumstance of Jesus' motions of demonstrative joy that impressed it upon the writer's memory. For all that John has elaboratively written concerning *Son, Father, and Spirit* is condensed in it. The allusion to the wise and understanding and the Babes also compresses for us the entire policy of heaven.

But lest it should be doubted that when Jesus says 'Spirit' He has also said 'Space' in His consciousness, as to its content, let us turn to the conversation which He conducts with the Woman of Samaria (John, iv. 21-24). "Woman, believe me, an hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. Ye worship that which ye know not . . . the hour cometh and now is, when the true worshippers shall worship the Father in spirit and truth, for such doth the Father seek to be His worshippers. God is Spirit, and they that worship him must worship him in spirit and truth."

In this account, neither the term God nor the term Spirit conveys the slightest objectivity to either our thought or consciousness. The one consciousness that is given by either is simply *Is*. Being is affirmed by Jesus, without any predicates. He takes up the universal consciousness which was named universally *Spirit*, and unites that other universal consciousness *God* to it as Whole-Being. This was necessary. But *both* would be pure abstractions, and have no foundation in anything concrete, *unless Spirit gave us the consciousness of what-we-are, and of Space-Being*. And that it does this is proved, in that our own consciousness of ourselves as 'Spirits' (this consciousness being always put under limits by our conception of 'person') gives us nothing else than a consciousness of space-being. We can always say "We are Space-being" with far deeper consciousness of truth and reality for what-we-are, than we can say any thing else about what-we-are. All the rest that we usually do say about what-we-are is untrue, or at most very partially true. The consciousness of ourselves as space-being is *absolutely* true, and is the *prins* of every truth we know.

Jesus, then, shows the nexus between this GOD who is

SPIRIT and our own spirit by declaring that the one must be worshipped by the other in 'spirit and truth.' "Spirit with spirit can meet." Communion really becomes soliloquy. That is to say, Jesus is conscious of identical being with this God-Spirit, for neither He nor we have the remotest consciousness where each is divided from the Other (using dual terms for expository purposes). Similarly, Father and God are identical terms in that both receive the same worship "in spirit and truth" (John, iv. 23). Worship in its highest connotations is then Existential Communion, and is not Relational. We pass from the Father-consciousness to one of 'higher efficiency.' Jesus can then "rejoice in the Holy Spirit," for His Spirit is identified with and in the Holy One, and this consciousness in Him rationalises such expressions as "If I by (or in) the Spirit of God cast out devils" (Matt. xii. 28) where He clearly gives over His own work to be that of the Spirit, and thus identifies Himself with the Spirit. The 'person' Jesus, *is* then consciously the Holy Spirit. St Mark indeed understands that when men blaspheme Jesus (iii. 29-30) they blaspheme the Holy Spirit. The whole force of Jesus' caution against blaspheming the Holy Spirit is traced to the fact that "they said, *He* hath an unclean spirit." It will be remembered also that Jesus assumed Himself to *be* the Holy Spirit when He breathed upon His disciples, saying, Receive ye the Holy Ghost (John, xx. 22).

336. The Ultimate Consciousness, then, for both God and Worshipper of God is Spirit. Spirit worships Spirit. And only then is it 'in truth.' And our absolute consciousness of Spirit is Space. And the Space-Consciousness is the sole concrete consciousness of Everlasting Permanence we possess. As '*Things*,' however, neither "God," nor "Self," nor "Spirit" is to be found in our consciousness. Our consciousness of Spirit is Whole-Being.

The full force of this fact is felt in what follows. For the entire meaning of Jesus, in this teaching to the Woman of Samaria, would be rendered abortive, and lose all its point, if the term Spirit, which is God, did not identify itself with Everywhereness, or Space. This is His main teaching to her. Worship is not confined to either 'this mountain' or to 'Jerusalem,' for the local God-Yahweh is an insufficient revela-

tion-term for God who is Spirit. God who is Spirit is not to be conceived as localised anywhere, or confined to any one people. Being: God: Spirit: is Everywhere. Neither is there any choice in this view of God. To conceive Spirit as limited or finite, is to conceive the impossible. No such consciousness is possible to man. When, therefore, Jesus says 'Spirit' He says 'Space.' Or in other words, the consciousness in Him of *Everywhereness*, *Space*, and of *Spirit*, is identical. This also is our consciousness of 'God' even as it is of what-we-are (§ 172). And as the true and only idiom of Space-Being is *Is*, the same idiom is alone possible for what-we-are, in its form "I am."

337. Jesus thus finds for all Three 'Persons' in the 'God-head' a basis of Space-Being in which the numerical 'Three' are not merely conceived as Unit-Being but as Whole-Being, a consciousness of Being which is as common to us as to Himself. And, of course, at bottom, it is the Space-consciousness in us that renders this consciousness possible for anyone. And *the right order of this consciousness*, as it appears to us, is that which Jesus follows, viz., not Father, Son, and Holy Ghost, but *Son, Father, and Holy Ghost*, in an ever-widening conception of Being. This is also the *natural* order of the Apostolic Blessing, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all" (2 Cor. xiii. 14). And we may note in passing that the central conception for each, i.e. *Substance* for 'Son,' *Life* for 'Father,' and *Space* for Spirit, marks the historical development of the Christian Mind since the days of the Nicene Council, in which *same substance* of Son with the Father was the principal contention and victory. The new emphasis which has been laid upon *Life*, following the rise of the conception of the Father-God, has practically been made within the last century, and marks the entrance of another phase of Jesus' consciousness to the world.

Having thus shown that Jesus founds our consciousness of Whole-Being on our consciousness of Space-Being, subsuming therein every shred of conception of personality or impersonality for any being, man or God, we shall now try to show that He also subsumes in His consciousness of Space-Being which is Spirit, the conceptions of both Life and Time. That is to

say, the connotive consciousness which is given us in Son and Father, of both Life and Time, is, with their 'personalities,' taken up into our consciousness of Spirit, in which yet, as space-consciousness, no trace of any conception of either Life or Time is found.

Life subsumed in Spirit.

338. A. The Holy Ghost, and not the Father, is found to be the *Ultimate* Source of all Life. We must be 'born of the Spirit' (John, iii. 6) for 'It is the Spirit that quickens' (vi. 63). Or, more intelligibly, the conscious motions in our being which we term Living (for we have no consciousness of a Thing called Life), are found by Jesus as native only in the Being which He calls Spirit. These motions, so relational in the conceptions of Father and Son, are no longer relative to anything in the Spirit, but are common consciousness in all consciousness of Spirit-Being.

We have postulated the term Life as fundamental for any conception of Son and Father. If we eliminate this postulate, by eliminating its qualities, these 'persons,' as objects, vanish. Without this basis of Life the conceptions of both Son and Father are impossible. The Early Church possessed the conviction that *the Holy Spirit was the True Father of Jesus*, as regards His incarnated Life. The angel is reported to have announced to Mary "*The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee*" (Luke, i. 35). And no conception of Power, or Force which we receive from modern science, transcends for a moment the sublime energy which is thus attributed to the Holy Spirit. On the broadest plane of vision He is always seen controlling the great Material sphere out of which heaven and earth are fashioned in the Beginning (Genesis, i. 2). Then in the narrower domain of Human History He is represented as moving on the seething masses of men, bringing order out of disorder; government, arts and industries, out of warfare, slavery, and desolation (Isaiah, lxi.). He is the true Potter who fashions His human vessels by His wisdom and might. So great is His power that human will and human force seem as the bowing reed by comparison. But every manifestation of His power is dwarfed

in the conception which Jesus gives of Him as convicting *the World* of Sin, Righteousness, and Judgment (John, xvi. 7-15). The dark 'chaos' of the Heart of Mankind is brooded over in the same vision that shows us His hovering wings upon the Material Waters, the wide Wastes of History with its rise and fall of billowing dynasties, thrones, and dominions; and Time and the Perfection of Man are seen to be His special purposes by which, as instruments, 'God' is fully revealed through His Creation in His fulness. The worlds of Matter, Mind, and Spirit, as we usually conceive these spheres, are all seen under His Power. Science knows no power greater than Life, and the vision of Jesus reveals the highest expression of this category in 'Father' and 'Son,' or Heaven and Earth and Man, as being directly subject to the Holy Spirit, and Spirit also, as Spirit-Space, uniting both categories of Life and Space, in Whole-Being.

339. It was considerations of this complexion that biased the Early and Medieval Church to take the view of the Holy Spirit as the stern and strong 'God' of the 'Three.' He was the Fierce One as compared with Father and Son; great and irresistible in intellectual and moral power; wrestling with the World, the Devil, and the Flesh; making His word as a Fire, as a Hammer, and as a Sword. He was indeed the Dove, but He was also the Driving One who gave the Christs their Deserts, and taught them to encounter victoriously the oppositions of wild beasts, devils, and their own passions of thirst, hunger, and lust (Mark, i. 11-13). He it is that is seen to bow the proud hearts of kings, confounding armies, and suppressing oppression; disposing the ebb and flow of races and the great epochs of Time; protecting the Child, ennobling Woman, freeing the slave, humanising Laws and Manners, flooding barren lands with human influences, purifying literature, and sanctifying art. It is He who stands behind all self-denial, presses the agonising duty, steels the heart to highest sacrifices, demanding to endure persecution, to lift the cross, pluck out the eye, cut off the right hand, slay the affections and the lusts, and humbly 'lay down' the Life. He sits as Flame upon Man (Acts, ii. 1-4), inspiring emotion, directing thought, and subduing tongues. All ages and all races are His materials, and all forms of Energy

are His motions of Presence. The gentlest of the gentle, He is also the terriblest of the terrible, the joy of the sunshine and the splendour of the lightning, the weakness of the seed and the majesty of the tree. The spirit of Nature and of the Church is the Holy Spirit, the Holy One, who begets the Babe which is laid in Mary's as in every mother's bosom, as well as the converted 'little child' which is laid in the arms of the Eternal Father, thereby subsuming thus in Himself all we mean by Time and all we conceive as Eternity.

340. The Holy Spirit is undoubtedly Jesus' supreme *Name* for our consciousness of 'God.' No other approaches it in width and comprehension, sublating as it does every attribute possible to our conception or consciousness of 'God.' The Names of Father and Son as connoting number, Sex, and Life, and thereby the great realm of Feeling, Conation, and Thought, are conceptions of Being which are transcended by the Name *Spirit*, connoting as it does Space-Being, or Being that is Whole-God-Being: a consciousness in which all 'attributes' are subsumed.

Therefore, while He connotes fatherhood with that which is 'born of flesh,' it is through a higher consciousness than that of such Fatherhood that we discern the spirit which is 'born of Spirit.' It is never to realise the fulness of Life to be merely born of the Father or of the Son, to be born of blood, of the will of the flesh, or of the will of man. Such conceptions of the origin of Life are infirm and inadequate. We must be born of God. From the birth which is connoted in the 'Father in Heaven,' there must be a second birth, 'from above,' 'anew,' or 'again,' and this birth is through the Spirit whom Jesus does not yet name 'Father,' because He is Being which transcends *every* conception of Fatherhood, as we know it. And the reason is that even our consciousness of Life and all it connotes of motion and change, cannot give permanent 'origin' to Being. Spirit-Being is to Jesus but the ultimate possible *conception* of Life-Origin which transcends conceptual origins of blood, flesh, Man, Son, and Father, but it is one which is itself transcended in a wide-open conception which is identical with His consciousness of Space-Being. For although the Origin of Life is ultimately given to Spirit, our consciousness of Spirit transcends

every consciousness of Life and Death, and sublates every subordinate relativity in Whole-Being. The consciousness of Space-Being has no taint of either Life, Death, or any Limitation within itself. And in this ultimate consciousness we realise once more that, for Jesus, the Names Father and Son, so hallowed to us in our ebbing and flowing experiences between cradle and grave, are merely used as mediatory conceptions, leading ever upwards and onwards to His consciousness of Life-Source, as identical with His ultimate consciousness of Spirit. Therefore, to Him, "It is the Spirit that quickeneth," or *giveth Life*, absolutely (John, vi. 63). The "Father," as *Life-Source*, is never emphasised so profoundly in Jesus' teaching, and neither is the "Son," as is the Life-Source in Spirit. "He that believeth on me, as the scripture hath said, out of his belly shall flow *rivers of living water*. But this He spake of the Spirit, which they that believed on him were to receive" (John, vii. 38). Jesus and Truth are regarded as *mediatory channels* to the possession of that Life which, in its fulness as of rivers of water is to be *realised* in the Spirit. When Jesus, *i.e.* has exhausted every gift which He or the Father have to give mankind, there is still the Holy Spirit to be accepted as the highest of all. "Receive ye the Holy Ghost" (John, xx. 21-23), completes the mediation of Jesus in that marvellous outpouring of the revelation of God-Being which He has bestowed upon the world.

Time as subsumed in the Holy Spirit.

341. B. And as all Life is seen carried beyond the Father-and-Son Source to the Holy Spirit, so also Time is put under Him in the consciousness of Jesus. *Neither Son nor Father are conceived by Him as "abiding forever."* This Eternality is the special content of the Spirit-Being. Jesus does not promise more for Himself than that He will be with them 'to the end of the world,' or Time (Matt. xxviii. 20). But it is the special promise to His Disciples that the Other Comforter whom the Father will send shall be with them '*for ever*.' "That with you He may for ever be," seems to be the emphatic form of the Greek (John, xiv. 16) (*μεθ' ὑμῶν εἰς τὸν αἰῶνα ᾧ*) (WH., alternative reading).

It is The Spirit also who is conceived as gathering up all the results of *past* Time and utilising them for the good of the Church. He is to teach "all things," and bring to the *remembrance* of the Disciples "all that" He said unto them (John, xiv. 26). The *Future* is also in His hands. "He shall declare unto you the things that are to come" (John, xvi. 13). Time past and Time to come are sublated in His Being. He Himself *is* the Present. We have all the same consciousness of Spirit-God-Being as we have of ourselves in the present. It is the consciousness which we call Space. And it is in this great consciousness of Jesus regarding the sublation of Time in Spirit-Being that we discern *the limits* which He finds in the Conceptions of Father and Son as God-Media. He admits that He *must* 'go away.' It is expedient for them. But all that the Son has been to the Church, the Holy Spirit will be, and far more. He will abide 'for ever.' Jesus places the vision before them that in Heaven the Father has 'resting places,' or 'Mansions,' and that He will prepare a place for them there, 'that where He is, there they may be also' (John, xiv. 1-3). But there may be a possibility that the Church may lose all consciousness of both Father and Son. And ecclesiastical history proves that at least the consciousness of The Father has been the dimmest of realisations in the Creeds and Worship of the Church. If it were possible, therefore, owing to both being "away," to obliterate all consciousness of Father and Son, it is impossible to forget or ignore the continual presence of the Space-Being who is ever present with the Church "for ever." And it is this Comfort which Jesus holds out to His Disciples. With both Father and Son 'gone away' from them, they will not be left "orphans" (John, xiv. 18). The Spirit will always Father them, and be 'in them,' the Living, Quickening One. And but for the perpetual Fathering of the Church by the Spirit in Her, She would indeed be 'orphaned' by the absence of Father and Son, as Jesus conceives these two limited revelational terms.

342. But this consciousness in Jesus is really the sublation of the Father and Son in the Spirit. Neither is conceived as *present* in the Church or even in the World. *Jesus has gone to the Father.* His words, 'I go away,' 'I go to the Father,'

are unmistakable. And they are repetitive and emphatic. "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you" (John, xvi. 7). This is a true consciousness. Both Father-term and Son-term, used for 'God,' are totally inadequate to all the demands of the human being, and of our consciousness as to Whole God-Being. The highest deistic conceptualities of the Mind of man as based in concepts of Life and Time, or, all that rests on our common conceptions of Man and the Cosmos, are but in the vastitude of Flowing Being and 'go away.' They do not abide "for ever." The Space-Spirit-Being alone is inconceivably absent from the spirit of man.

343. The vision of Jesus concerning His Church is thus that of being wholly left by Himself and His Father in the hands of the Spirit. The Father, as we have seen, 'delivers all things unto the Son,' and thus surrendered, Jesus in turn represents Himself as surrendering all things into the hands of the Spirit. But this consciousness requires a far wider area of action for the Spirit than was conceivable for the Son. Therefore, the Holy Spirit is seen for the first time wholly devoted to the good, not of a small section of men merely, in Jerusalem or in Christendom, but of the whole WORLD. "He will convict the world." *The Spirit takes upon Himself the entire well-being, progress, and destiny of the World*, and uses for His wise purposes the highest means and material which Jesus has made available in His Life, Doctrine, and Death. There is no limit placed upon the work of the Spirit, just as no limit can be placed upon the consciousness of His presence Everywhere. Now under the Son-term, Jesus could not perhaps affirm His own presence in the Church to be world-wide. The universal consciousness must either refuse such a conception or regard Jesus Himself as universal *Spirit*. And the latter view is no doubt the correct one, for He regards both the Father and Himself as abiding in the heart that loves (John, xiv. 23). But before such a conception of Jesus can be admitted to rationality, *it is expedient* that *Jesus as Son* should 'go away,' a phrase which Jesus uses apparently to avoid saying He would die, which would have been untrue. That personal-term must

be subsumed in that of 'Spirit,' and there is no nexus for such a consciousness save that of Space-Being.

The universality of both conceptions of Spirit-Being and Spirit-Work also reveals to us for the first time that the conception of Jesus, finally, with regard to His Church, was one that embraced *all mankind, believers and unbelievers*. There were other sheep not of this fold (John, x. 16), and not even believers, any more than some of that 'fold' were, that He would bring. They had not even heard His voice, as this 'fold' had done, but they were His sheep nevertheless. Them He would bring, "and they shall become one flock, one shepherd." And this cannot be limited to anything less than the World-Church. The highest conception of the Church, as it is given in the consciousness of Jesus, is not, therefore, conditioned on Belief or Unbelief. The Spirit is always moving in the spirits of all men, where as yet neither knowledge of Father nor Son may be found. It is this great fact that accounts for the universal religious consciousness, and for the rise and fall of all forms of worship, and all definitions of God. He is poured upon "*all flesh*." He broods upon the face of the waters of the spirit-world even as He has always done upon the waters of the earth. But for this fact, unbelief could not be transformed into belief, nor the corrupt tree into the good tree, nor could the world-powers of Thought, Feeling, Will, Life, and Time be subsumed into absolute accord with that Existential Being which is common to Spirit and spirit. To effect this, a Power is and always has been at work,—the rise of the spirit of man from the far-past nebula of the Cosmos is not evolved by a Nullity,—and the Holy Spirit, the Space-Being on whose bosom the Cosmic Nebula lay 'in the beginning,' still takes of the 'things' of Father and Son, Nature and Human Nature, in their surrendered totality, and shows them unto men. Thereby He convicts the World of Sin, of Righteousness, and of Judgment. The Thought of Man labours through such conceptions and all that is implied in them until, in the lapse of centuries, the consciousness of Spirit-Being is realised above all such conceptions as Whole-Being with Man. For so the Spirit abides "forever."

The limitations of the Church, or the Communion of spirit with spirit, are not, therefore, bounded by the lines of either

Faith or Reason. There is an *Existential Communion*, Space-Wide, spirit with and in spirit, which far transcends the sphere of the motions of Thought and Faith, as we usually conceive these. The Church is Whole-Being in Spirit-Communion with itself. And towards this conception of the Church, all other conceptions of it are mediatory and temporary.

344. It is also in full harmony with Jesus' conception of ascending realisation of God-Whole-Being that He should regard the Spirit as Personal yet as Whole-Person, or *Being in Whom all 'personality' is subsumed*. For this reason Jesus does not pretend to reveal, or show, or declare the *Spirit*, as He reveals, shows, and declares The *Father*. The Spirit has no such predicates of Objectivity. His '*fruits*' are love, joy, peace, and such like, but He Himself is our consciousness of Space-Being. The Spirit comes, or rather, *be-comes* of both Father and Son, subsuming all that is Heaven and Earth in '*personality*' that has no limitations, and which, like Space-Being, is for ever being, and to be, revealed. All that the Father and Son stand for, in Jesus' consciousness, is fulfilled in the Spirit, who is Space to Creation, and yet who is more and more forever. He is the Space-Fact within which Heaven and Earth '*pass away*,' even as the Son goeth to the Father, in Whom all IS that passes.

It is also fitting symbolism of these holy presentations of God-Being, that while Jesus is *Son of Man*, a *Mortal* most exalted of all living creatures fashioned of Earth, and laid dead therein, the Father should be seen seated upon and covered by *the cloud* (Mark, ix. 7), most ethereal form of motional objective Matter; now seen, now unseen; home of the gentle rain; home of the terrible lightning; moving wide as the world itself; and that the Holy Spirit should be the Winged One, *dove-like*, descending from the firmament, the ancient seat of the Cherubim, and living and moving in the Expanse which envelops both earth and cloud, none knowing whence He cometh nor whither He goeth (John, iii. 8), seeing that all '*distances*' are subsumed in His eternally-present Presence. And although Jesus is the TRUTH, or Reality, in its limits of WAY, and LIFE, and grateful, as such, to the world, in its multitude of bewildering unrealities,—because that He leads

to the Father, who is the desire of every true emotion in man,—the Holy Spirit alone is the “Spirit of Truth,” and as such is the full *glory* of Truth. “He shall glorify *Me*,” said Jesus (John, xvi. 14).

345. Surveying the matter, then, in its broadest aspect, we may say that the conception of ‘God,’ in this light, is one which moves and widens upwards through a consciousness in Jesus which in the same way begins and also ends in the consciousness of every man. The process of realisation and sublation is the same. His and our consciousness is of being *somewhat*. We are: He is. ‘I am,’ is common consciousness. This is His fundamental consciousness even as it is ours for all that Is. All He is and knows and declares rests on this basis. But what He is, and we are, is Life: is Child, Son. Neither He nor we determine our own Being. We *live*, and, therefore, we necessarily discern a Father, ‘our Father.’ If we postulate our *life*, Fatherhood is inevitably postulated. For all life is ‘Fathered.’ But the knowledge of ourselves as Sons, and the knowledge of The Father through this postulate of Life, though knowledge wide as heaven and earth, is yet limited knowledge, for such life is relative only to Death. Proceeding, therefore, from the Son and from the Father, the *motions* of Life and Death realise for us the Space-Being, without which we should have no knowledge of their motions, even as their ‘personalities’ would remain undefined forever, and with this consciousness *beyond* the knowledge of Father and Son, we transcend these representative types of God-Being, and realise that, literally, the Spirit proceedeth from both Son and Father in the processes of our evolving knowledge of each.

But yet the Spirit is not *known* to Man as the Son and Father are. Him the “world cannot receive, for it *beholdeth* him not, neither *knoweth* him.” He is objective to neither eye nor thought. We *see* and we *know* spirit exactly as we see and know Space. And really to know Him is to be conscious of His being in us, or Whole-with-Us. Therefore, the consciousness of Jesus is, that knowing Father and Son through Life, and through hearing, seeing, and knowing, we also, in a higher sense, *know* the Spirit. We know them as “away,” but we know Him, for *He* abideth with (or, by) us, and shall be (or, *is*) *in*

us (John, xiv. 17). That is to say, we realise the Holy Spirit in what-we-are, *and know Him as we know ourselves*; and, in knowing ourselves as space, we have a knowledge which is *whole* with our consciousness of Space-Being. Wherefore, in knowing the Spirit under one consciousness "I am," the Holy Spirit is transcended as a *unit personal* God - Being. We know Him as Whole-with-us. "He abideth with you, and *is* in you."

The more we thus transcend 'personality' the more truly do we ascend to 'God,' a consciousness which gives neither He, She, nor It, but only 'I am.' For it must be emphasized that, in the consciousness of Jesus, *personality is never sublated in impersonality*, as in the method of Buddha, but always in a wider and more vivid concept of personal-being which finally merges into absolute or Whole-being, identical in our consciousness with what-we-are, or Space-being. It is this consciousness of Being which subsumes every relativity of 'personality' and 'impersonality,' but which yet *preserves* while it *transcends* the fulness and value of either concept, and is nameable only as God-Spirit. The truth of Being is really not stated until it is affirmed absolutely in its sole idiom, *Is*; and this idiom yields up its every remnant of impersonal connotation when it affirms *I Am*, an affirmation which is given by all, absolutely.

The path is one. We have seen that, in every system where thinking, earnest minds search for a realisation of Ultimate Being, whether in the realm of Science, Philosophy, or Religion, they inevitably gravitate towards the consciousness of Nothing, which is not yet Null-Being, but Space-Being, for they find that every quality, quantity, or relation, or category, has to be left behind them, and that none of these gives them that consciousness of final and full permanence of being which they possess for themselves. In the special sphere of Science, every object of Thought or of sense, betrays a capacity for losing each quality, or relation, until the human mind has, against all its deepest instincts, to hang with all its energies to the frailest objectivity, which hardly yet may be named objective. "Substance" is eliminated, "Matter" is eliminated, and so one would think should "Motion" be eliminated. But this is retained in order to have something like a notion of *Energy*, which is the last hope. It is felt that we must all cling to

Energy! What is clear is that the consciousness of Jesus with regard to Heaven and Earth is the true one, and is the consciousness which is sustained by the common consciousness of the world, viz., that every such scientific 'object' must pass away, and that absolute Truth of Heavenly and Earthly existence *cannot* be attained until they do pass; that is, until we realise their apparent Being to be subsumed in Space-Being, the Being that does not appear; Spirit. And in this Space-Being we then find every quality affirmed of Relativity as Whole-Quality.

346. Space-Being alone does not pass away for the Universe. It "abides forever." Similarly, in the sphere of Philosophy, Personality, when totalised and generalised from its congeries of qualities, and relations, is seen to melt away into pure Space-Being, and out of its 'nothingness' asserts a far deeper consciousness of its own reality. What-we-are does not 'cease to be' although every quality of our 'personality' is taken away. In both spheres of science and philosophy, our consciousness of Reality is deeper than the 'object' or the 'person' of either can carry us. To attain to the actual consciousness of what-they-are, we have to transcend them. We see the Master to have done this, even when 'personality' was set on the loftiest throne of human adoration, finding Himself and God more and more as all such 'personality' became subsumed. For the sphere of Religion is the sphere of realisation of what-we-are and what ultimate-Being is, and all *Names* of either (using dual terms for convenience) must be held as only mediatory to our highest consciousness of what Is.

347. Therefore, it is in the true interest of our deepest consciousness of Reality, or The Most High, that the terms Son, Father, and Spirit, in as far as we conceive them to be 'personal,' should be regarded as the *Qualities*, or *Categories*, of the Being to whom Jesus gives the name "*God*," in order that when He takes away these Qualities or Categories by which a consciousness of 'God' is objectified to *Thought*, we may, through such transcension of all 'objectivity' and 'personality,' ascend to the *consciousness* of God who is equal to God-Spirit,

or Whole-Being. Thereby we realise the identical Reality in Religion which we realise in the spheres of Science and Philosophy, equally as concrete and irreducible, and obtain the amplest and fullest affirmation of Whole-Reality which is possible to human conviction. We also in such consciousness of Whole-Reality have affirmed in us that Being where Man and God cannot be 'personalised' *asunder* from each other; and we find, further, that neither mediating category of Son, Father, nor Spirit, in their 'personality,' is *less* to us as such, but more and more as the ages fulfil themselves. It is by these 'personal' categories that thought and consciousness will always find it easiest and best to realise what-we-are, or space-being.

348. With these facts before us, we can now realise more profoundly the vastitude of the ancient conception that All Flows. Nothing that has come down to us from them is yet so world-sustained. Every great religion that has held the devotions of men, and every consciousness of the great spirits which have founded these religions, the consciousness of Jesus not excepted, has maintained its vastitude. It is a universal conception. And the Flow of Being, with all that such a term means, has always been as deeply convincing to the philosopher as to the theologian, and as heartily endorsed by the scientist as by both. But amidst the irresistible testimonies of its truth we have also seen that there has ever throbbed in the heart of the world that other fact of *eternal permanence of being*, and which each in his sphere has endeavoured to transfix in his consciousness by an Objective Definition. The man of religion stamped it as 'God,' the scientist as possibly 'Ether,' and the philosopher as the conscious 'Self.' But all in vain. For while the scientist has the hope though not yet the decision of permanence, both the 'Deity' of the Religions and the conscious 'Self' are as prolific of change to-day, in variant names and concepts, as they have been in the historical past. The modern, no more than the ancient, has really grasped the veritable limitation of the Flow, and we have sought to define this limitation as negated in the consciousness of Space-Being. For when the ancients said 'All' they did not include Space-Being in that term. Similarly, when the modern has defined

his 'Ether,' his 'God,' and his 'Self,' or, the Universe, God, and Man, he has never included Space-Being in either, and consequently both ancient and modern have failed to include the very fact of consciousness, the *sole* fact, which could yield a true consciousness of what is desired in such terms as 'Eternal,' or 'Infinite' Permanence of Being. The modern mind has never advanced beyond the ancient people in substantiating an Absolute Basis of eternal permanence for 'God,' Universe, and Man in scientific, in moral, or in intellectual affirmations, which are founded for all in fact, and admitted by all as fact. We have seen that not even the conceptions of God as 'Son,' 'Father,' and 'Spirit,' considered as 'persons,' can be credited with unchanging permanence. In our consciousness they are found to be as fluid and flowing as are the 'matters' and 'motions' of science, or the 'notions,' 'egos,' 'thoughts,' 'conations,' and 'feelings' of philosophy. Jesus alone of all the teachers of men has shown that all that men have firmly clung to, as imagined to exist in the Objective and the Flowing, is given them in the Space-Being which they have ignored, and given back to them in infinite fulness of a consciousness of the Unchanging, the Deathless, the Sinless, and the Real.

349. Where, however, it seems to us that the modern mind has surpassed that of the ancients, is in the clearer grasp of the Fact of *Direction* in the All-Flowing-Being. The consciousness of All-Flowing which is so profound and so oppressive in both past and present literatures, has come, in modern thought, to include Order in it. The All that is in Flow is not flowing anyhow, and anywhere, as the ancients seem to have believed. The vastitude of its sweep of motion, its stupendous power of change in the universe of matter and morals, reveals not merely bare, blind change, but 'Directivity,' and this 'Directivity' is seen trending upwards, and forwards, in an ampler Existence of universal *Benefit*. The all-flowing is revealed as likewise the all-evolving and the all-developing, and the 'God,' the 'Universe,' and the 'Man' of the Past, are discerned as immeasurably inferior to the 'God,' the 'Universe,' and the 'Man' of the present, as these *conceptions* lie in the modern consciousness.

350. But this great fact cannot be explained by anything that is found in the All that is itself Flowing. In such a vision, and in such a consciousness, there is revealed in man himself a *point d'appui* which is above and independent of the Flowing All. He himself stands on a rock that is not itself under the power of Flux. He has, in short, a consciousness of Being which does not Flow. The *Process*, whether we call it Cosmical, Intellectual, Moral, or the more particular 'Vital,' explains very little. Nothing of permanence is ever found in the universe, the mind, the 'soul,' or the Life; and the Rock of Man which towers always above their changes cannot be based in either. The rock of permanence for what-we-are, is the same as that upon which we see the universe itself reposing, the Space-Being which is itself more than the Flowing All in that it ever conditions its flowing, and determines its purposes and progress. This higher vision of Being to which moderns have risen is evidently of the deepest significance. For, fundamentally, it is the ground-fact of that larger structural Religion in which scientist, philosopher, and theologian will yet be able to kneel in common adoration of Whole-Being and consummate worship as a man communes with himself. It is much that each now discerns a true permanent power ascending in the All-Flowing Being, in the high consciousness that no matter what changes may transpire in the realm which each calls his own, *that change makes irresistibly for the good of both the Cosmos and Man*. The tremendous exhibitions of apparently uncontrolled and, as was believed, uncontrollable Forces, not only in the Earth and among the heavenly orbs, but in the social and spiritual spheres of human nature, show an unhesitating determination towards further changes which, as time elapses, every creature ultimately realises sooner or later to be "very good." The Cosmic Processes, no matter how overwhelming their changes, are, in the end, crowned by the moral and spiritual judgments of approval. The All-I 'without' and the All-I 'within,' confess their common Being in common Beatitude.

351. Pausing now to look back over the ground which we have traversed and criticising the results we have attained, we ask ourselves the question: Is this changing spectacle of Creation, and of human and divine personalities, as seen in

Jesus, real in itself, and totally independent and isolatedly apart from the mind which is conceiving it all? Or, Is the changing process due wholly to the psychological mechanism of Thought which conditions all His and our conceptions? (§ 89).

We have seen that all that is given to our senses and sensibilities, *i.e.* to our perceptions, is never completely exhausted, enclosed, included, and determined *in* our conceptions, and that every concept, idea, notion, or generalised judgment, lowest or highest, is but temporarily created out of the material which is arbitrarily selected from our perceptions, and is continually unstable and liable to be changed with new accretions of perceptive matter. We have seen also that until every concept in its wide-open, unenclosed, and undetermined state becomes identical with our consciousness of Space-Being, *change of conception is not only certain but necessary*. For this is how knowledge is said to increase. Therefore, we seem justified in concluding that such changing conceptions of Creation and Personalities are due not to Reality itself, but to a Consciousness which is more than ordinarily sensitive to the presence of Space-Being-Truth, and is impelled to reach it and reveal it *through eliminating every imperfect concept of Being which obstructs such revelation*. And this Consciousness we believe to have been the grand driving power in Jesus in His teaching of Being and 'Personal' Being.

Such a concept as Child, for example, is imperfect and limited by the fact that it is conceived as defining being which is One, isolated, formed, figured, substantiated, etc. Similarly, the concepts, *Jesus, Son of Man, Father*, are limited and imperfect definitions of Being. These are all limited by the concept, *Life*. Take Life from these conceptual generalisations of being, and they are not. The concept 'God' is also limited and inadequate because it is a closed and determined judgment of a *personal, Other-Being*. Such a one is not us; He is only One by Himself in such a conception. And as we always have a necessary consciousness of Being extending beyond every such limited and imperfect conception, *viz.*, Space-Being, all such limited conceptions must sooner or later dissolve away under that consciousness. Jesus, consequently, in realising this undetermined, unlimited consciousness of Space-Being, was

necessarily compelled to negate *every* concept of Being, Personal or Otherwise, which did not accord to the full with it. And this seems to be the key to the so-called ontological changes which He effects in Creation and in 'divine' Personalities. The *actual* Change is process of Thought.

His *consciousness* of Being was limitless, and therefore required a limitless *conceptualisation*. And even to us, it is clear that no possible conceptualisation of Being which should give mere Unit-Being, and not Whole-Being, could be regarded as absolute and final. Every such concept or conception, no matter how revered and consecrated by time and hallowed uses, was doomed to change and pass away. This seems to have been the actual experience of Jesus. For all the names, or conceptualisations of 'God' which were hallowed, for Him, in His people's history and Sacred Writings, were set aside by Him, and their professed definitions and determinations of Absolute Truth abandoned. And even those which He Himself set up in their place before His generation, were clearly transcended by Him as often as it was possible for Him to do so in His teaching. In His efforts to realise His consciousness of God-Being, He abandons gradually every conception of personality for conceptions of impersonality, until conceptual impersonality is also abandoned as a realisation of Being, and Whole-Space-Being alone remains in His consciousness of What-Is. This is the content of His name 'God' to which He 'ascends' and which is only fully affirmed in the Space-idiom, I AM.

Contemplating thus the facts before us in their widest scope, and with only the one desire to humbly learn Truth, it must be said that if Christianity is to stand forth before the world as the sole and only Religion which is justified and sustained by Highest *Reason*, by ultimate Scientific *Fact*, as well as by universal *Faith*, we must accept the Great Master's position and regard every possible conception of Personality and Objectivity as 'in the way,' and merely mediatory, of our ultimate consciousness of Reality, or What-we-are. He 'ascends' to conceptions of Being in order to transcend them. He transcends them in order to ascend to still higher; thus manifesting a consciousness of the *imperfection* of all such affirmations of Being, seeing that He sublates all qualities of

Being absolutely, till a wide-open, limitless conception of Being is set before us, whole and identical with His and our ultimate consciousness of Space-Being; IS; *I Am*.

He never has the least intention of affirming any Personality to be absolutely isolated Being from all other Beings. The service-conceptions *Son, Father, Spirit*, which seem to be separated so severely and rigidly in thought-form and nomenclature, are, in actual fact, and fundamentally, Whole-Being in their Nature and Function. All Three give Life: and therefore all Three are FATHER. All Three are CHILD, for the Father is one-being with the Son, and the Spirit 'goes forth' or 'proceeds' from Father-Son Being. The 'Spirit,' that is to say, comes forth from Father-Son Being as our 'spirit' comes forth from our father-son being. And, again, all Three are SPIRIT, even as we are spirit. Moreover, man is seen surrendering all WILL to the Son, and the Son surrendering all Will to the Father, and the Father surrendering, and 'delivering,' all things to the Son, even including 'all judgment,' while, as we have just seen, the Spirit has no semblance of Will, and does not even "speak *from* himself." And in the matter of our Knowledge of such beings, the Holy Spirit is thanked by the Son as 'Father' (Luke, x. 21-22). The Son *knows* the Spirit as Father and rejoices therein, and the Son only knows the Father, even as the Father only knows the Son, and Man only knows the Father through the Son. But the Son is Himself pre-eminently 'man.' This Knowledge is thus clearly *a process of conceptualisation of Being* which has its foundations *in* Man; in Jesus, or any Man; whose highest affirmation of what-he-is is finally asserted by this Highest Man in the Is-idiom, *I Am*. And in this Knowledge all conceptual being is sublated, and becomes identical with the I Am consciousness. The I Am consciousness of Being is indeed necessary and essential to interpret Being as it *is*, for without it the conceptions, Son, Father, and Spirit, would have possibly remained indurated in the imperfect qualifications of Unity, Totality, Plurality, etc., etc. But in the *I Am* consciousness we stand in the limitless Space-Consciousness; IS: Whole-Being.

CHAPTER XIV

SPACE AS WHOLE-ETHOS

352. Our position, then, is that Jesus transcends, in His consciousness of Being, every form of personality known to us, even Personality in the Highest, 'God'-Personality; not, however, by asserting Impersonality in its place, after the manner of Buddha, but by affirming What-He-is as sublating all conceptions of both personality and impersonality in His consciousness of Space-Whole-Being. He is identical with Father-Being and with Spirit-Being, affirming first the unity of Himself and Father-Being in Neuter-Being (John, x. 30), which cannot be cogitated as either Father-Being or Son-Being. He is also that Being which, as *Spirit*, He breathes upon His disciples, and by which He casts out demons, which also originates in, or is Begotten, or 'goes forth from,' Father-Son-Being and transcends them, seeing that the 'Spirit' subsumes every function of both as *Life-Givers*; and because, unlike both Father and Son, He "abides forever" with men.

And with reference to this indwelling of the 'Spirit,' everlastingly, it is evident that the consciousness of Jesus, while wholly sublating the conceptions of 'God'-Being as Father and Son, finds it impossible to do the same with that of 'Spirit' (except when assumed to be merely 'personal'), because 'Spirit,' unlike them, is realised non-objectively in our experience as same-being with Space-Being, or with What-we-are. But, simultaneously, in the same process of conceptual sublation, Jesus transcends That-which-appears, or "Heaven and Earth," and finally transcends all process itself in wide-open, limitless conception, which is identical with His consciousness of Space-Being, or What-He-Is. But He nowhere says "Space," any more than He ever says "Nature," for to Him these terms

bore suggestions of the Unreal and the Untrue, *as the human mind had conceived them*. But what they stand for, in our consciousness, was the same to Him, and from his loftier plane of interpretation He named them "God-Spirit" and "Father"; giving both terms finally their absolute and unchangeable status of wholeness in His experiential "I AM."

He thus stands simply in the absolute consciousness of the unrelated 'I,' determining nothing save by the space-consciousness 'I Am,' which determines all. As such, He seems to be a veritable space-self, or philosophical 'nothing,' an 'empty' space-being: whereas *all* He has transcended is fulfilled in What-He-is. We cannot grasp Him, *i.e.*, in conceptual thought by any quality, quantity, or relation, except by what the relational-less space-consciousness yields. But He still finds Himself to be identical-being with all being 'below' Himself in the existential world, even as He is identical-being with all-being 'above' it. He is the Child. He is The Father. He is the Father on earth, for He says He gives life, not merely to particular individuals, but to the whole world (John, vi. 51). He is also the Father in heaven, being 'one' with the 'Lord of heaven and earth.' He Himself is not from the earth. He is in heaven; comes down from heaven; and ascends up where He was before. He has a consciousness of coming in the clouds of heaven, and sitting on the right hand of Power. His personality as 'Jesus' or 'Christ' or 'Son of man' vanishes away in His higher realisation of Himself as 'The Father.' His conception of Being, that is, widens ever upward and outward until, as we have said, even conception itself becomes identical with a full-open consciousness of Space-Being in which all objectivity is sublated.

353. For, as we have seen, He ascends above this consciousness of Father-Being to His 'God' and our 'God.' But as we now seek to enter upon *His consciousness of Absolute Perfection*, we take up here His conception of Father-Being as embracing to the full that *Relationship of Man to Man, and of Man to the Cosmos*, which appears to us to be the most fitting plane of consciousness in Him on which to base our treatment of Relationship. It will form a starting-point, at least, from ground well-trodden and familiar, whence we may finally reach,

in His consciousness of Absolute- or Whole-Beatitude of Being, that transcendence of all relationship, as it is ethically regarded, to which His Doctrine ultimately leads us. For just as Jesus transcends all personal and impersonal Being, so He transcends likewise all *relationship* of Being, and reveals Being as Whole. But in order to transcend it, He must necessarily begin with it, as it inheres in the common thoughts of men.

On the conscious plane of Father-Being, then, Jesus may be said, in philosophical phrase, to lose Himself in the Other, the Not-Self, the All, or Pan-Being. And so far, the philosophers are right in their discernment of this great fact. But the basis on which He stands in this process is far from being the same as theirs. The chasm of 'difference' between Himself and Not-Self is not bridged by Jesus in 'thinking them together' contactually in a being-less thought-void. For Him there is really no chasm to be bridged. The nexus is itself Space-Being, and both are existentially space-being. When Jesus is conscious of being really personal, that is, when all of His 'personality' which is known to man becomes 'nothing,' it is then that He realises Himself as most truly space-personal, if we may be allowed the expression; and as such, homoousious or homoensive with Man, the World, and the Cosmos Father-Being. He takes Space-Being with Him in His consciousness of All-Being, and interprets all from that Absolute standpoint.

In modern phraseology, Jesus recognises the 'Cosmic Process' in all its vastitude of motions summed up in His words "Heaven and Earth," and identifies His Father-Being with it, but He also in the symbolism of the cloud and His enthronement upon it, views Himself, the Man, as transcending it, and still being What-He-Is when the Cosmos has passed away (Mark, xiii. 31). Cosmic Process is sublated in His consciousness of What-He-is.

354. And as it is through His consciousness of What-He-is that He reaches this high summation of thought for Himself, He necessarily finds personality, or What-He-Is, in all the realm of "heaven and earth." And it is so, clearly, because His consciousness of personality is identical with His consciousness of Space-Being. He therefore discerns What-He-Is in everything, and thereby finds personal response where such

response has been held by men to be impossible. The vast limitless sphere of the Universe, and Space as its absolute Being, He identifies as Same being with What-He-Is and we-are.

The Four Gospels abound with concrete instances of this consciousness in Him of responsive personality in all things. Take such a puzzle-narrative, as representative of others, in the case of the "Legion" (Mark, vi. 20; Luke, viii. 26-39). He accepts the 'disease' as conceived separate from the man, and we are given the strange experience of hearing the 'impersonal' disease speak, reason, and entreat, with a preference strongly expressed to abide in the realm of related things rather than go out into the Abyss of space-absolute. "And they entreated Him that He would not command them to depart into the abyss" (Luke, viii. 31). The man is seen to be personal. Jesus is personal. The disease is personal. It is even strictly many personalities. It is Legion-Personality. The swine are also as responsive to the presence of the Legion-Personality as the latter are to Jesus. And we know from an incident in Mark, iv. 39, preceding this one, that the Sea can be addressed as personal, in which Legion and swine find a watery grave. "He rebuked the wind, and said unto the sea, Peace, be still." And wind and sea *obey*. Indeed, in reading the life of Jesus we cease to marvel at this assumption on His part of personality for everything. The fig-tree knew His reproof; He tells His disciples that the mountains and trees will obey *them* if they have the smallest faith. He spoke to the very corpses as to those who were listening to Him. He prayed on the Mount as to the Open or universal Being. He converses with Moses and Elijah though long dead. The cloud also speaks, and instructs the Three Disciples as a 'Father.'

355. The consciousness of Space-Being alone solves the wonderful and perplexing phenomena thus presented to us. For the 'Thing' *we* are conscious of being is just as absurdly 'impersonal' as is the sea, the corpse, the wind, or the tree. There are no relations or qualities at our command by which we can conceive it to be 'personal.' It is a consciousness only of Being whose idiom is space. And upon an absolute basis of our consciousness of What-we-are, we have no more reason to

predicate personality of ourselves than we have to predicate impersonality of these objects. *Fundamentally*, we have the same consciousness of what they are as we have of ourselves, viz., Space-Being.

It is not wonderful, therefore, that now and then we should find our conscious instincts transcending our logical conclusions, and that we should be prompted by the same disposition to address the impersonal in the same personal manner as Jesus did. It is only commoner for men to live on the level of their logical life, and to leave the deeper motions of what-we-are to the poets and mystics, and to regard their conversations with the 'impersonalities' as gentle hallucinations! In veritable fact, however, it is impossible to put any being on a lower plane of being than we put ourselves, seeing that each gives for itself a consciousness of *Is*, and *we* give no more. Jesus was simply giving them their true place when He assumed for them the same being which He enjoyed for Himself. It is we who err in creating conceptual 'differences' and absolute discreteness for 'objects' and 'persons.'

356. It is for the same reason that childhood, which moves more to the deeper consciousness of Being than to logical thought, is nearer pure truth of Being than manhood. Jesus is always consistent in insisting for childlikeness in any return to Reality. The childhood of peoples and the childhood of the world seem to verify in their literatures this same tendency to personify everything in heaven and earth. When the free spirit of man is not hampered by thoughts which demand truth verified in the prints of the dead nails and side wounds, this tendency is always felt by all to be in profoundest harmony with what is best and holiest in man. And as soon as we speak to the Absolute Being instead of to the Related; as soon as we widen our conception of Being to be identical with our consciousness of it; that is, as soon as we *pray*, we find no absurdity at all in addressing the Impersonal as Personal. Yet, at first sight, we ought to have greater difficulty in realising a possible response from Absolute- than from Relative-Being. For if anything can be impersonal to us, it ought to be the Thing for which we have no categories in our minds by which to think or conceive it Personal. Whatever it may be that we address in

Prayer, there is not in it the remotest quality or quantity or relation by which we can grasp it in conceptual thought. How, then, can we assume it to be either one thing or another? Yet we have the deepest consciousness of *personal* response from this 'Impersonality.' And it is a universal consciousness. For everything may be said to pray. Everything has a conscious *want*, and whenever there is such a consciousness, there is prayer. The cry of Prayer is not, indeed, determined by our conviction of Personality in the Being prayed to, but in the consciousness of ability to supply the need. And this conviction again implies the deeper consciousness of possession of common being, as of Child and Mother. Need, moreover, goes much deeper into experience than personality, and just because that all we have said of this Impersonality, to whom we pray, can be said of what-we-are, is it as impossible to withhold personality from this Impersonality as it is to withhold that category from ourselves.

357. The more profoundly we drop the plumb-line into our own consciousness of what-we-are, the more difficult does it become to find in any being a difference of being from what-we-are ourselves. And when man is unhampered by the 'wise and understanding' tendencies, nor 'sicklied o'er with the pale cast of thought,' it is as natural for him to personify everything in heaven and earth as it was for Jesus. The difference between Him and us in this respect lies in His *conviction* of the absolute truth of that which we regard as amiable illusion. We never attain His firm grasp of the wholeness of all being *with our own*, but persist in postulating 'distinctions,' contradictories, and 'opposites,' or these patched-up into 'unities,' and shrink from predicating the same being of everything that we select for the personalities of ourselves and our 'God.' We assume without the least demur that our conception of personality, as an absolute 'isolation,' must be indisputably correct! And no doubt we are so far correct in such an assumption, for when we do not bring the space-consciousness into our data of judgments upon Being, all the swarm of 'isolated' things in heaven and earth is the only conclusion we can reach. It is the consciousness of Space-being for what-we-are that explains the consciousness of attributing to all that Is, the same being with ourselves.

This yielded to Jesus a consciousness of identical being with all being, and rendered everything in heaven and on earth as consciously responsive, intelligent, alive, and as capable of willing, and as 'God'-acknowledging as He found Himself to be. That is, personality and impersonality were abolished for Him in a common consciousness of Being which refused to be characterised by any quality, quantity, or relativity. As space-being He transcended these categories, and found Being for Himself Whole, and not a myriad-riven multitude of precariously connected 'isolations.'

358. This being His attitude towards Being, as Absolutely True only in His consciousness of it as Space-Being, and not merely as Personal or Impersonal, we shall now endeavour to show that *His consciousness of Perfection of Being rests on the same basis*. His consciousness of What-Ought is identical with His consciousness of What-Is. But, for obvious reasons, we can give the subject only the same meagre outline of treatment which we have meted out to the foregoing chapters. This book is but a sketch.

359. In a previous chapter we referred to the ancient and modern conceptions of Being as that which is in *Flow*, or under *Process*, and pointed out the superiority of the modern apprehension of *Order* in this Process (§ 349). The modern mind views this *Cosmic Process*, or all that is included under the term 'Nature,' as moving under Purpose, the All that is flowing, evolving, and developing as it flows. The chief characteristic of this vast procedure has been named "Struggle for Existence," with the result of the "survival of the fittest." Everything is seen to assert itself with all its energies in order to secure its own advantage, apparently indifferent to the interests, vital or otherwise, of all other creatures. Nature is beheld as a wild vista of war, in which the fittest survive and the unfit are obliterated from the Cosmos!

Prof. Huxley led the way in pointing out that this view of Existence was not consistent with the highest ideals of man. Man's ideal of perfect existence is not found in 'self-assertion' but in 'self-denial.' "In place of ruthless self-assertion, it demands self-restraint; in place of thrusting aside, or treading

down, all competitors, it requires that the individual shall not merely respect but shall help his fellows. . . . It repudiates the gladiatorial theory of existence" (*Evolution and Ethics*, p. 33).

According, then, to this view, what must be admitted seems to be, as he said, that "the Ethical process is in opposition to the principle of the Cosmic process": and with the data given by science, and the facts of human nature, so far as *conceived*, the statement cannot be controverted. But Science has never included the Space-Being of our human consciousness, *as a fact*, in her conclusions, and it is this lack which creates the difference of the two ideals of Existential purpose, *i.e.*, of the Cosmos on the one hand, and of Man on the other.

360. Science never gets beyond limited conceptions of Motion, or Process. The Space-Being outside of that is ignored. Hence, there is never anything found in scientific 'Nature,' or the Cosmos, which affirms itself as self-determined. Neither has it produced anything in heaven or earth to which man can assent as being absolutely and permanently Perfect-Being. Everything has instability and imperfection stamped deeply upon it. It points ever away from itself to some other source for this Perfect-Being. "It is not in us," is the universal cry.

361. But this again asserts, directly, a *consciousness* of this absolutely perfect-being in man, who looks on at this vast scene of universal evolution and does not find in any part or item of it that treasure which he seeks. *He has a standard of perfect-being within himself by which he judges that what he seeks is not present in the grand cosmic processes.* And the question arises, How has Man come by this consciousness of perfect-being when he himself, as Herbert Spencer said, is a product of this cosmic process? He himself is not in the least separated from Nature. He has not been created elsewhere and then brought into the realm of cosmic being. He is being of her being, and it is the very consciousness of this common-being which renders the apparent divergence of ideals at work in Nature and man so perplexing.

But the facts are undeniable. This ideal of perfect-being which man holds, has not been attained by him through the

processes of the Cosmos, else the same ideal would have been found plainly in these processes still, and undoubtedly the self-assertion of Nature is, so far, in dire opposition to the self-denial and self-negation which his ideal of perfect-being insists upon. As they stand, they cannot be reconciled. Plainly, the Cosmic process seems to assume that it is *good* to further one's own existence, to live, grow, and propagate and perfect, and *evil* to fail in doing so. It is good to be strong and fit, and evil to be weak, unfit, and imperfect. The Ethical Process seems to contradict this assumption by affirming all nobility to lie in 'laying down' that life which Nature has taken millions of years to consummate, and to lay it down not for self, but for the Other.

362. The chief mistake made by Theology, Science, and Philosophy, in discussing this problem, seems to us to lie in the gratuitous assumption *that process is absolutely necessary to the perfection of Being*. For man, it is assumed that he cannot reach a consciousness of himself as being perfect without undergoing this self-negating process. Neither, it is assumed, could Nature attain to her high purposes of Being without this process of self-assertion. Hence it comes to be calmly asserted that *Process* of itself creates, adds, makes, and finishes what without it would remain partially created, lacking finish, and not quite wholly itself! The consciousness of Whole-Permanence becomes a nullity in this view of What-Is. Process; evolution; is set up as Absolute Being, notwithstanding that not a fact of consciousness can be adduced to support it. It is all due to the agonising straight^s of over-burdened Reason when she is debarred from the inclusion of the space-consciousness in her data of the explication of Existence. *Now, we have to try to grasp the fact that Being is in no need of any process to make it more perfect than it is already, and that no process can ever lead to a deeper consciousness of perfection in man than that which, existentially, if not conceptually, he already enjoys*. In his consciousness of Space-Being, as fundamental for both 'Nature' and what-he-is, Being is absolutely and permanently perfect-being, and the processes of the Cosmos and in Man are simply mediatory to him in *realising* to conceptuality that conscious perfection through his experience. No process of

self-negation in man ever actually does more than *realise* in some feeble measure that Absolute Perfect-Being which he already *Is*. What-we-are is Space-Whole-Ideal: *process* can but realise it. Nevertheless, what-we-are is better known to us when all process is absolved, and only our Space-Consciousness remains. And it is this great fact which Jesus alone has taught in His doctrine of Man, God, and the Cosmos. And He has shown that the more absolute the self-negation, the more absolute is the realisation of Perfect-Being, or, the more fully we realise ourselves as Space-‘nothing’ the fuller we realise our Wholeness with Perfect-Being. In this sense alone is self-negation necessary to perfection.

363. It is the actual consciousness of Perfect-Being resident in Man’s ultimate convictions which has led him in all ages to formulate some kind of conception of evil, imperfection, wrong-doing, or sin. The Light within casts the shadow without. But for the existence of this consciousness of Perfect-Being no conception of imperfection had been possible. Hence, dimly certain that Man had *once* been perfect, men of old sought to account for the tremendous disparity between this ideal and human practice, by saying that Man had sinned and so fallen from this high condition. We have seen in our account of the Cherubim that this assumption was the principal feature and falsity in the consciousness of the Hebrew People. More or less, it is assumed in all the fundamentals of every religion. In the consciousness of Jesus alone it does not exist. Man, to Him, *in What-he-is*, is as perfect-being as ever he can be, but he has not so *realised* What-he-Is in his human experience. Jesus says of the meanest and miserablest, “Ye are the light of the world”: “Ye are the salt of the earth,” a height of worth He Himself never sought to surpass. But in all probability no one of His hearers believed His statements. Yet Jesus called for the fulfilment of the highest ideals of perfect life without the slightest fear that human nature would break down under the strain. He *knew* man. (John, ii. 25.)

364. The divergence which Prof. Huxley discerned between the Cosmic and Ethical processes was, we must affirm, due to the omission, on his part, of the fact of space-being from his

conception of Nature, or the Cosmos. He divorced his 'process' from space-being, practically assuming it to be self-directive, and consequently could not realise that all apparent 'self-assertion' of Nature is not a terminal, but a mediatory purpose of *That-which-does-not-Appear*. It is the space-being, *That which does not appear* in any motion or 'process,' cosmic or ethical, which is ceaselessly asserting itself, both in Nature and in Man, with a persistence and force, compared to which the so-called 'self-assertion' of the Cosmic Process is a negligible quantity. As soon as we bring-in the datum of space-being into the problem, the same perfect-being is found in Nature as in Man, as a consciousness. Without this fact, all the glory and goodness of Nature, so sung and said by wrapt souls, would be most anomalous. But when we include in our problem the fact that Space *is* Being, and, beyond all doubt, Being Absolutely Perfect, then we also realise that the vastitude of *Nature*, as we cognize it, is Being which is given, sacrificed, laid down, surrendered; and that this is the Fountainhead of all the 'self-denial' and self-negation in Man and Nature of which man is conscious as noble and holy, in his space-consciousness of Nature and of What-he-is. We can also thus discern Nature and Man to have fundamentally the same Absolute Purpose in all that Flows or proceeds of Being, and that Man's self-negation and self-effacement is *not* in opposition to Nature conceived as Space-Being, but only transcendent of that process which scientists imperfectly apprehend as being an *ultimate* one. All apparent Kenosis is actual Pleroma.

365. We should understand the matter better, no doubt, if we were to remember that our cognition of the so-called motions of Being is necessarily in regressive order of their happenings; what is first in Being coming last in our cognitions. Both for consciousness and conception, the cosmic process must be traced backwards along its historical progress; and when we do so, we cannot come to a determination of the *origin* of such Process until we place it whole in our ultimate consciousness of What-Is; Space-Being. It is then that the same consciousness of process is given us for *Nature* in this absolute sense as is given for What-we-are, and our own 'self-negation' of being is seen to be whole-conform to the Whole-Giving-Forth of Space-Being

in All that Is. Man's 'self-negation' is but the highest attempt of 'Nature' to realise, in cosmic experience, that principle of Whole-Giving for which our consciousness of Space-Being is the greatest voucher. And as the Whole-Origin of All, Space-Being is beheld to be the summation of all Goodness, all Perfection, and all Value, and man's conception of Perfect-Being as a mere approximation to that which he is already in What-he-Is as whole-with-space.

366. And it is in the consciousness of Jesus that this truth is first revealed. But He never assumes that Man, in what-he-is, is separated from the Cosmos, or Nature, or that he requires to imagine something not in Nature—a *spirit*, for example—to explain What-he-Is. His language for Man and Nature is the same, and Supreme Being is not just One-Being but Whole-Being. Being, also, to Jesus, is not to be *made* perfect by any process whatever, but is only more and more, in ever-widening conceptions, to be *realised* in its inherent perfection through that process in which, from eternity, Space-Perfect-Being has revealed itself. It is not because Jesus or anyone else lived and died that man esteems self-denial, self-negation, or the 'emptying' of self to be the glory of human being. Neither is it because that this self-sacrifice is done on behalf of the Other that we possess a consciousness of human being as being glorified thereby. It is the reverse of this. *These processes only reveal the perfection that already is inherent in all Being*, and the *process* to us is only conceptually consummative of perfection because, in the fundamentals of All- or Whole-Being, no other has been sanctioned. If we might venture the expression, it is *the native motion of Space-Being*. Most High Being has always done this continually (speaking in terms of time for expository reasons), and will do so forever. And it is the process which annuls all difference between cosmic 'good' and cosmic 'evil,' or the good of 'surviving' and the evil of failing to survive, for the cosmic process is itself, as we are able to conceptualise it, only part of that grand motion of Space-Being (supposing that we can conceive it in motion) which gives all forth freely and fully so that all may realise the same space-being, in the same cosmic-being, surrendered unto the fulness of its own being of space.

It was from this vantage ground, as we shall try to show, that Jesus affirmed Death, *all* Death, to be not evil but good; and perfect self-negation or self-emptying to be the path that inevitably leads us into the presence of What-we-are, space-perfect-being (§ 488). His teaching is that, when the Cosmos itself has passed away, when heaven and earth have vanished, What-we-are shall not be *improved* or *made* perfect by having been involved in its processes, either self-assertive or self-denying, but only that these processes will have mediated to our experience a knowledge, ever enlarging, of what-we-are, always and ever, as space-being. To *know* ourselves, as affirmed in a common consciousness with Space-Being, is to attain more and more to a knowledge of Whole-Being-Perfection—perfection which is *not* created for What-we-are by any mere process. And, at bottom, Process comes thus to be not actual motion of Absolute Being divorced from all permanence, but an *ever-changing conception of impermanent Thought* which cannot for long be consistent with itself, seeing that our ultimate consciousness is never disposed to accept process as really interpretive of What-Is absolutely.

367. It is this tantalising feature of change, in apparently permanent fundamentals, which has proved, in the experience of the Church, so confusing in the making and unmaking of creeds. Necessarily, the method of Jesus is one that had to take His Time, His Age, the circumstances of His generation, and the capabilities of the human mind, into account; and we must expect therefore to find His teaching formed and coloured deeply with the peculiar material with which He was compelled to work. Many of His affirmations are consequently transcended by others which found wider scope for the statement of a larger inspiration. His system, if we may be allowed the term, is pyramidal, and the highest point of His teaching is far from being so evident in bulk and impressive grandeur as that which appears to be more important to the general sense and understanding. We have to try to read His inmost consciousness as we scan a vast landscape, not permitting the vaster planular areas to obscure the higher and perhaps mist-shrouded mountain peaks. These highest peaks are dim, but they only appear to be dim because of their being “dark

with excessive bright." When seen in their sublime Truth they are discovered to be the illuminative sources of that light by which all the lower levels are made objective to our vision.

Hence the foundation of His ethical system has been sometimes characterised by Christian writers as *Law*; and again, not Law but *Love*; and again, not Love but *Life*. But Life with Jesus is no more an ultimate than either Law or Love. It is relative to Death, and is always transcended in His consciousness of Being. His *appeal-in-excelsis* is never to some thing or some one apart; to some motion or aspect or process of some other thing; or to what man is conscious of *possessing* as a 'quality' of What-he-is; but fixedly to What-he-is. The perfection man craves to realise is what-he-is. Action, processes, strivings, or what man sums up in a life-existence, can only *realise* that which he already Is. There is no *conception* of perfection, therefore, which may not be used to attain this ultimate perfection for his objective experience. Jesus draws every standard of perfection which is within the knowledge of man into the field of His ethical material, only to make them medials and not finals in the realisation of man's perfection. For example, a Code; a Creed; a "Thus saith the Lord," or a Prophet's message; or "Moses and the Prophets," "the traditions of the Elders," current conceptions of "the Messiah," and such like; each and all are absorbed, fulfilled, and transcended in His own conscious superiority expressed by 'Come unto me,' 'Follow me,' 'Abide in me,' 'Without me ye can do nothing,' and many other injunctions. But notwithstanding the high standard given in Himself, He never makes Himself His absolute ideal of perfection. His own phrase, "Perfect as your heavenly Father is perfect," surpasses it. For He Himself only professes to lead all men to the Father. 'I go to the Father,' is the typical tendency of His whole existence. 'I do nothing of myself,' He assures us, 'as I hear, I judge; and my judgment is righteous; because I seek not mine own will, but the will of him that sent me.' But even this high Father-standard is relative in that it is involved in sex-connotations and cosmic processes, and is, moreover, objective to man himself. It is not existential with his own being, although based on Life, for Life is itself under processes of Change.

368. From which it is evident that the Ethic of Jesus, in its vast wholeness, includes and absorbs in it every mediatory standard of perfection which has governed men's lives in the Past, and also those which He Himself gave, and which the world has scarcely yet attempted to realise either in Home or State; in the individual or in society. But He never asserts Himself as moving on a plane of being and action which is beyond the capacity of other men to attain. He boldly asks men to love one another *as* He has loved them (John, xv. 12). And the loftiness of this command is at once manifest when He says, "Even *as* the Father hath loved *me*, I also have loved you" (John, xv. 9). For this means that in the consciousness of Jesus men have the capacity to love one another to the full of the Father's love for Jesus. There are common capacities of Love-Motions in all Three Beings. Hence such statements as, "If a man love me, he will keep my word, and my Father will love him, and we will come unto him, and make our abode with him" (John, xiv. 23). *Jesus assumes that there is an Existential Communion transcending the Relative Communion, and that the former is realised through the latter.* And in this way He unfolds that Identity of Being in Man, Himself, and the Father which, when apprehended by man, becomes for him the highest basis of Perfect Being relative to all others known to the world. It is for this reason also, we presume to think, that the distinction between *Church* and *World* must slowly vanish consecutively as the World adopts the Ethos, not of the Church but of Jesus, and realises that His Ethos is not limited to any external or internal order of being, ecclesiastic, earthly, or cosmic, but is identical with Space-Being; What-Is.

369. There are consequently degrees of excellence according to the *conception of Being* which is accepted as supreme. Jesus is constantly noting the relativity of such degrees, and as constantly placing a higher excellence before us in the place of a lower one subsumed in it. To His disciples He Himself was the highest standard of excellence. They declared that He knew all things (John, xvi. 30), and to Thomas, at least, He was Lord and God (John, xx. 18), but He declared "the Father is greater than I." And as for His own wondrous works, "Verily, verily, I say unto you, he that believeth on me, the

works that I do shall he do also, and greater than these shall he do, because I go to the Father." Yet, again, even this does not define the ultimate perfection which they are to realise. The devils are to be subject to them, and in a vivid flash of prophetic vision He beholds the end of all evil on the earth and in heaven by the fall of Satan as lightning therefrom. In this 'Satan' term He so sums up the aggregated impersonation of evil which He gives in more detail by the assurances that they would tread on scorpions, serpents, and have authority over all "the enemy"; nothing, no nothing in any wise being able to hurt them. "Howbeit, in this rejoice not," He adds, "that the *spirits* are subject unto you," a height of power to which men had not hitherto aspired; "but rejoice that *your names* are written in heaven" (Luke, x. 17-20). Which seems to be a metaphorical method of declaring that no *relative* excellence, however overwhelming in scope and might, could transcend, in worth or value, that possession of a nature which was capable of being *named* with all that heaven held of good.

370. Similarly, in His consciousness of Excellence, the transcendence of Individual Excellence in Cosmic Excellence is also a feature. "The Son can do nothing of Himself, but what He seeth the Father doing." The Father is thus seen to be at work, and He also hears the words from the Father which He delivers to His disciples. His own works are also the Father's works. But this Father is the Power which directs the sun and rain upon the good and evil, upon the just and the unjust; which clothes the grass and the lilies; which feeds the sparrows and the ravens; and which robes itself in the Clouds. It is the Power which reveals to Peter "the son of the living God"; which hears the secret prayer; sees the hidden deed of love; and speaks through the trembling disciple who stands on his trial before the synagogue. This Power is behind *all* that Jesus says and does. But it is truly a *natural* and not a super-natural Power. It is Nature and Father as One. The real content of this consciousness is no other than our "Nature" named as "Father," and its processes are Cosmic.

Ideal Excellence is not merely on earth. It is in heaven; and the standard Father's will in heaven is to be done on earth

as it is done in heaven. The consciousness of Jesus widens upward until it embraces heaven and earth, or what we designate "Nature" in its extent, and as He sees the universal standard of perfection to be common for heaven and earth, and excellent to the highest value of what-man-is, that is, the value of Life, He sees it to be *personal* excellence, or the perfection of *Fatherhood*.

371. The appeal of Jesus to the standard-conduct of "The Father," is therefore an appeal to man to realise for himself *all* that he already is as *Life-Excellence*, to the full of the perfection which, in His Being, the Father is. There is within all men *that* which is capable of being realised in conscious human existence as perfectly as it is in The Father in heaven, just because fundamentally they are not divided, but common Being. *Being*; *Is*; is ever the basis of the Excellence, or the *Ought-to-Be*, of conduct. What-man-is yields the true imperative of the Ought, if we always understand that the 'Ought' is simply another expression for the realisation of What-man-*Is*.

372. But the transcendence of this "Father" personality marks also a transcendence in the consciousness of Jesus of all relative Perfection, however sublime it may seem in our conception of it, and His consciousness still widens upward until all *conception* of Perfection, as based in Relative Being, gives way before the unbounded consciousness of Whole-Perfection, identical with His consciousness of Whole-Being, that is, Being of which man has consciousness as What-He-Is; Space-Being. And it is this consciousness which He states in His well-known Beatitudes (Matt. v. 1-12), and confirms so frequently throughout the Fourth Gospel, in his great 'I AM' utterances.

In the Beatitudes, which have been justly characterised as "Sublime" (Prof. A. B. Bruce), this consciousness of Whole-Perfection, as identical with Whole-Being, predominates over all else. It is the highest plane of ethical guidance which Jesus touched, and the world of man has nothing further to apprehend concerning Man-Perfection. He there exhausts all consciousness of Perfection in the consciousness of Whole-Being *sans* Relativity absolutely. *Ought* and *Is* are consciously whole,

and transcend our conceptions of perfection and imperfection in our consciousness of Absolute Beatitude.

373. Jesus in the Beatitudes is revealed as having entered the What-Is of Man, and as depicting its treasures. Out of it He sees the great *Ultimates of human desire* unfold themselves, viz., "the Kingdom of Heaven"; possession of the "earth"; repletion of "righteousness"; "seeing God," "comfort," "mercy," "peace." It is not the region of "Laws" and "Commands"; it is the sphere of Being. He looks upon What-Is. He speaks from the height of the I Am consciousness. All relativity is absent in the highest consciousness presented there. What-man-is, is by itself; yet not as isolated being, but whole with all that "heaven" has ever connoted in the thoughts of men. Man has come to himself.

374. In its *fundamental* characteristics, therefore, the Ethical System of Jesus is not one of reciprocal action between two persons or as between the Self and Not-Self. Perfection of the Self is self-affirmed in a self-contained realisation of the Self, by itself, on the basis of what-we-are, independent of either 'Man' or 'God' considered as 'Others.' Neither the Cosmos nor all it holds or connotes is essential to a man's perfection. These shall pass. Man is more than they. *The Perfection of man as he realises it through the Other, whatever or whoever that Other may be, is perfection of a transient and evanescent character.* It is 'finite' perfection, and is not 'forever.' It is based upon *Commands* from 'without' what-man-is, and by which he never truly realises What-He-Is, but just what the 'Other,' Man or God, *conceives* he ought to be. *It is Perfection which is limited to the measure of that concept.* It is never actually to man the Absolute Beatitude. And, consequently, man never has been long contented with that realisation of his Being. Just as every external aid and directive instruction to the seed, as it grows, is inferior to the innate guidance it possesses in itself, as What-it-Is, so Jesus shows that every "commandment" or "Law" is necessarily subordinate and subsidiary to the directions which are whole with what-man-is in himself. Hence it is that the progress of the ages is the progress of realisation of what *is* in man, or what man *is*, absolutely.

375. There is, no doubt, a phase of perfection which is realised in this relative way. The "*New Commandment*" is proof of it. Jesus makes concessions to human need of progressive advancements. The '*Golden Rule*' which is much inferior to the "New Commandment," He also placed among the 'commands' which, by the help of such varying concepts or "standards," slowly elevate human consciousness to the full 'Blessedness' of the realisation of What-Man-Is. He embraces also the "*Ten Commandments*" which perhaps are on a lower plane than even the 'Golden Rule'; but neither of these standards of perfect conduct, seeing they involve relativity, is the highest which Jesus has taught for His ideal of Absolute Perfection. This is given alone in the leading beatitudes, and perhaps only in complete wholeness in the first. There, however, it is given unmistakably.

376. And with reference to these temporary conceptions of the Ought-to-be, we may point out that the "Ten Commandments" assume no higher consciousness of Being than strict separation between 'Man' and 'God.' This was, of course, countered as an inferior conception of what-man-was whenever Jesus said, "I and my Father are One-Being." Also, the 'God' of the 'Ten Words' was not a related being to man through common Life. He was not therefore Father of the Child whom He 'commanded' to obey Him. He was a Being apart not only in space but in nature. There could not therefore be true Existential Communion between man and this 'God.' The only communion was mere Communication. The basis of communication was also one of relationship through negations. "Thou shalt not."

377. But the 'Golden Rule' is no more of Jesus than is the 'Moral Law.' Yet no item of good in the world has been expelled by Him from the uses of Man. He realises that all good is the property of man. The 'Golden Rule' (Matt. vii. 12) He asserts, however, to be of a higher type of Ethic than the moral law, and far wider in its scope, for He assures us that "this (the said Rule) is the Law *and* the Prophets." He does so also, although the conception of Deity is not recognised in it. Its highest reference is not to 'God' but to "Men." This,

however, constitutes its greater value, for man is now following a guide who is known to himself and known as of the same nature, and undergoing the same experiences of Being.

But we shall be better prepared to ask the reader to compare these standards of human guidance as superior or inferior when we have considered somewhat the Beatitudes themselves. By the higher light we shall observe better the discriminating shadows on the others. Meanwhile, let it suffice that we do not regard it of the slightest consequence whether we take this 'Rule' affirmatively or negatively. It is itself of no importance in estimating the true Ethos of Jesus. Whether it was followed in China negatively, or in Palestine affirmatively, gives it no ultimate status as an expression of the Ultimate consciousness of our Lord. It is indeed far below such an expression. And therefore we are at a loss to understand on what grounds Dr Alfred Plummer (*St Matthew*, p. 113) can say, "In the Golden Rule the Sermon (on the Mount) reaches its climax: it is the capstone of the whole discourse." As a matter of fact, the Beatitudes transcend it, as Ideals of Perfection, as the heavens transcend the earth. We should not think of including it in His Ethos at all, were it not for His own example in incorporating it among the councils which He deemed worthy of man's contemplation. *For He never acted upon its principle Himself*, and thus never consecrated it as He did the Beatitudes and the 'New Commandment.' He never did anything because He desired that others should do the same to Himself, but "as the Father gave me commandment, even so I do." *All His actions were based on the Will of the Father only.*

378. We then place the principal ethical content of the consciousness of Jesus, roughly divided, in order of superiority as follows:—

- I. The Beatitudes.
- II. The New Commandment.
- III. The Golden Rule.

We say "roughly divided," because clearly these three divisions are like circles that cut into each other in manifold ways. The division is not to be taken as absolute, but one of

expedience, and for our better apprehension of that authority which each should wield over us, and of the authority which each possesses in virtue of the expression it gives to our consciousness of What-Is. Our aim is to show that although the Ethic of Jesus embraces all that we mean by the Relative, it is at the same time an absolutely exhaustive Ethic as Whole-Ethos. It cannot be furthered, and its wholeness consists in the fact that, unlike all other Rules of Life, Jesus transcended Life itself and all its relativities; represented as these are by the terms 'Father' and 'Son'; and affirmed Supreme or Absolute Good, Whole-Beatitude, through His simple consciousness of What-He-Was. This we hold is the consciousness that commands His Beatitudes. His 'Blessing' falls upon a *state* of being, and not upon any *process* or *action* necessary, or done to reach that state, in order to create it or to enjoy it. This state of Being is already existentially in man, in what-he-is; and Ethical Process, as it is usually defined, and understood, is the *realisation* of this state in conception, action, character, and experience. Concept, action, character, and experience are *based* upon it, and are called into existence because of it, and not *vice versa*. It is the ever-present consciousness of it in man that makes it impossible for him to rest satisfied in any objective realisation of perfection until such perfection, as judged by him, is judged simultaneously with his highest judgment, 'I am.' For in this 'I am' judgment, *Being* and its *character* are simultaneously defined in identical terms. And consequently, as Being cannot be defined on a higher plane of consciousness than the 'I am' consciousness, so also in the same terms in which we realise What-we-are, we simultaneously realise our highest consciousness of Perfect-Being, that is, absolute being beatific.

The Beatitudes.

379. (i.) Blessed are the poor in spirit: for theirs is the kingdom of heaven (Matt. v. 3).

Before this state of being could be affirmed, it had first to be. It is. It is unnegatable judgment, for it *Is*. It is the judgment of What-Is in man, whole and by itself, with all relativity sublated. There is no consciousness of Other, of

Father, Son, Man, or 'God.' It is the 'spirit' in its true wholeness. The consciousness is affirmative of What-Is as No *Thing*. The motion of judgment is not in such form as might imply that What-Is is 'good' or 'evil,' holy or sinful, living or loving, perfect or imperfect, or subject to relative quality, or relation in any sense. 'Poor in *spirit*' is the simple consciousness of Being which is *unpossessed of all*, and has no relativity or quality of possessing. The word 'poor' is *πτωχός*, 'utterly destitute' in *spirit*. And being so characterised as 'poor in *spirit*,' no predicates of personality, *substance*, *matter*, *form*, or *process* can be made concerning it. The consciousness is equal to, "I-*am* nothing." It is more than connotive of *possessing* nothing. It is a true consciousness of *being* nothing. It is the uncontrovertibly conscious affirmation of Space-Being, the *Is* consciousness in man. It is the highest revelation of Man to himself. This is where he is conscious of coming to himself, and of knowing himself.

The terms 'are' and 'theirs' seem at first sight to imply *other*. So also do the terms 'I' and 'Father' in the statement "I and my Father are One." The *otherness* of course lies in the *conceptions* 'I' and 'Father' which are both transcended in the *consciousness* 'One.' But it is necessary to *state* the conceptions in order to transcend them in the consciousness of Unity. The relativity must be affirmed before it can be negated. The relativity was indeed true to Jesus' hearers; absolutely true; but, to Himself, *spirit*, as not possible of being conceptualised, and therefore inconceivably any *thing*, and 'utterly lacking' to any thought of it, was the *only* truth. His consciousness of 'spirit' was His consciousness of space. They could not be thought differently. Moreover, His consciousness of the common state of the poor and poor in spirit, as '*spirit-being*,' in which no personality or relativity is conceivable, and their common state of blessedness as 'heaven,' shows that His ultimate consciousness was of Whole-Being. Relativity of Personality and Possession was transcended.

There is also no reference whatever in His consciousness to piety, morality, or religion, as these terms are usually interpreted with regard to the conditions of perfection or imperfection in the 'soul.' It is a consciousness that rises beyond these and all other qualitative categories. It is, first and last, the deepest

and truest conscious experience which any 'spirit' can have of itself. But it is all-important as datum for an exhaustive appreciation of the fundamental Ethos of Jesus. No other gives such a certain and essential grasp of Reality, or of What-we-are, and consequently, it is the highest consciousness of Absolute Excellence or Beatitude, and is subordinately definable as the 'kingdom of heaven.' *Being* and *Beatitude*, Whole and Indivisible, are identical. For Space-Being expresses *Is*, and *Is* transcends every possible perfection of relative being. All conceivable 'good' falls into position after this realisation. For the riches of 'coming to Jesus,' to 'The Father,' or to 'God,' are only possible and practicable after coming to ourselves, but not sooner. To 'know thyself,' is absolute beatitude.

And no process of becoming 'poor' *makes* the spirit perfect, but only reveals and realises its perfection in our cosmic experience. This consciousness of '*spirit*' as '*nothing*,' or *space-being*, is fundamental with Jesus throughout His teaching; and processes of self-assertion or self-denial, as *means of self-realisation* by conception, life, and character, are constantly compared with it and judged by it. But Being, to Him, is perfect in itself, and is not existentially improvable by any conceivable process either on earth or in heaven. On the contrary, as we tried to point out, it is the *Is*, or Space-Being of our consciousness, which regulates and substantiates our every conception of Good both for ourselves and the Universe.

380. (ii.) Blessed are they that mourn, for they shall be comforted.

Process now enters. For mourning leads to a realisation of the space-being we are. And it is notable how many thinkers, Goethe and Carlyle principally perhaps, have found such a realisation to identify itself with sorrow. But we should not suppose this 'mourning' as that ordinary consciousness of grief as when relatives or earthly possessions are lost, or when self-respect flies, or when living is such as to cause us to curse our day, and lament our existence. In the Jesus-Consciousness there is as yet no Other to lose. 'Comfort' in such a case could not be conceived as sympathy from the other, receiving back the lost, or hope of lost restored. Grief of this relative nature implies an assumption of *claim* upon what has been lost

or taken. On the contrary, when we 'come to ourselves' it is then we are certain that *we have no claim upon anything: that we are really 'nothing'*: that all we mourn was not ours. This 'mourning' of the beatitude is the fundamental negation of all self-assumption, self-assertion, or being-for-self. It is the 'spirit' brooding over the Deep of itself, conscious of Whole-Being. It was here where the writer of Genesis, i. 1, 2, found his data of 'Chaos,' and first felt the mourning consciousness of 'nothingness' in his own spirit.

This beatitude has a strict relation to the first. Primarily, it is the origination of Thought out of Consciousness: the *form* of Consciousness restricting itself under conceptuality. The spirit broods or hovers over its 'empty' being. Its motion is its mourning; relativity in the creation of separation. It is the incidence of that shadow on the spirit which through the ages has broadened far and been termed 'Woe,' 'eternal woe,' 'hell,' as its development has advanced. Jesus, however, finds in it the "comfort" that sleeps in the bosom of every "woe." The 'spirit' through such conscious 'nothingness' will transcend all grief. He Himself found The Father in the face of Judas, and heard the joy-cries of the living wheat-grain on the other side of death. All such mourning ministers to Absolute Beatitude.

Pessimism and Optimism; 'kingdom of hell,' and 'kingdom of heaven'; Satan, God; all such possible relativities arise out of this Deep of What-we-are. Existence is felt as awful under the power of its own potentialities. All reflecting souls have abundant experience of this 'mourning,' brooding over the space-deep of the 'I am'; and we are not surprised that Jesus should place it in the near front of His absolute utterances. It throbs through every great epoch of History; it gives its peculiar tender wistfulness to all Philosophy; all grand work of genius is steeped in it; all the altars of religion are draped with it; the Spirit of Christendom still wears it like a mantle. It is the shroud of the Past and the dark veil over the face of the Future, and the Cosmos itself is often terrible under its gloom. "Eh, it is a sad sight," said Carlyle, as he gazed upwards into the starry sky. It is the atmosphere of all the Sacred Books of the world, and the chief weird and enchantment of the Grand Drama and the highest productions of the

poets. All art, and especially Musical art, speaks from its recesses, as voices from their shell. Pathos deep as buried Time, this spirit of 'mourning' it was that lay dark on the hearts of the ancient generations when they declared that the Eternal One had 'repented that He made man'; that interpreted every catastrophe and disaster as due to His bitter disappointments and wrath; and which has likewise in our days rent our ears with blasphemous indictments and fulminations against the "cruelties of Nature and of God," and the unsubduable "domination of Evil." It has carved the darkest doctrines in the Creeds; has shed lurid halos around the most awful crimes in Time, and is yet, to many, the principal category in their conception of 'God.' In its deepest deep, "All is Vanity" is its cry.

In passionate and joyful reality, it is truly the "child crying in the night"; and is our surest proof of the certainty of the Mother-Presence in the Space-Being. It is also a clear mark of the unique consciousness that transcended it. "They shall be comforted," is His vision, beyond every imagination of mourning. It also affirms the assurance of consciousness that *communion is on a basis of Whole-Being*, as of leaf and tree, and not relative-communion, as of two things existentially severed, and sadly conjoined together by thinking them.

381. (iii.) Blessed are the meek : for they shall inherit the earth.

Out of the Deep the earth consciousness ascends. First, conscious 'nothingness'; second, the consciousness of Feeling in its forms of joy and sorrow, light and darkness; and third, Thought alone and the motions of Will. (i.) 'I *am* nothing,' (ii.) 'I *have* nothing,' (iii.) 'I *shall be* nothing.' Meekness is a policy. It is a way of action resolved upon, and is the native process of our being. For although all cosmic process appears aggressive and self-assertive, yet in the profounder Nature of space-being, beyond these processes, all is steeped in meekness absolute. The "Temptation in the wilderness" is true in its teaching that man is wiser, in his conscious 'nothingness,' to rest completely in that space-being, claiming neither 'bread' nor the kingdoms of the earth, not yet the angelic hands of heaven to aid him. Claim Nothing from self: Nothing from earth: Nothing from heaven. In *what-he-is*, he is far

more than either. And so 'emptying himself' he follows the great and amazing meekness of Whole-Being, or that which seems to hide itself in space-presence, while That which appears receives in all its objects of heaven and earth the homage and worship of Man. Man shall heir the earth when he heirs this spirit of boundless space-meekness, which in its motions of All that exists, surrenders its throne to the unworthier 'things that do appear.' All shall then be added unto him. The earth *unclaimed* by all; all shall then possess it.

Every revelational-form of God which Jesus has portrayed discloses this meekness. "Hear *Him*," the Father is heard saying, not, "Hear *me*." Jesus plainly confessed, 'I can do nothing of myself.' I am nothing, I have nothing, all I am and have, I am and have from my Father. Look to the *Father*. He also represented the Holy Spirit as taking the things of Jesus, and not the things of Himself and showing them unto men. From the Beginning, the Spirit, the highest conscious form of Deity, becomes 'nothing,' or Space-Being, in order that the Cosmos, The Father, might 'appear.' The Father is again represented as becoming 'nothing' in giving up all He is in the Son. The Son likewise becomes 'nothing' that the world may have all, the earth, the heavens, and "eternal life." This is meekness absolute; the deepest conception of process in Space-Whole-Being. The Cosmic Process is only an arc in its motions as it first appears as Heaven and Earth, and again 'passes away' in realising its more fundamental Space-Reality. *The 'self-assertion' is in the Appearance only*; the self-negation is deeper in that which does not Appear, viz., Space-Being. It is the self-negation which effects heirship of Whole-Being, and self-assertion is not shown to effect anything ultimately. In reality, the Cosmic process which we see as 'self-assertion' is the process of 'self-negation' of Space-Being in order to Appear. And in this process itself the Space-Spirit is most manifested, for nothing that appears in the Cosmos, however grand and wonderful in worth, power, and beauty, but points away from itself everlastingly in utter meekness, to the Space-Being; Whole-Cause.

382. (iv.) Blessed are they that hunger and thirst after righteousness: for they shall be filled.

Feeling, and Thought, and Conation, are now all bent towards one Ideal. The meek shall inherit the earth, and self-negation, the 'law' of Space-Being, shall not become a compulsion but a passion of all desire. Hunger and thirst rise out of the nature of our being, so likewise to negate, deny, and repress what-we-are shall be the deepest desire of men, they themselves being conscious only of righteousness when this self-denial even unto death is accomplished. Nothing seems more astonishing to superficial reasoning than that Being, which has taken long centuries to evolve and 'develop,' should find its highest ideal of perfection in negating such Being into space- or 'nothing-being.' The negation is assumed to be evil instead of further good. The self-negation of Whole-Space-Being explains it. This *process* transcends the Cosmic Process, or What-Appears. Nothing had appeared at all without this process of Whole-Being-Negation. It is therefore the fundamental passion in all that Is. Fundamentally, also, it explains why everything expects that everything should give up itself on demand. Universal 'hunger and thirst,' or Existential Communion of Being, is quite truly expressed by Jesus in the verse, "Except ye eat the flesh and drink the blood of the Son of man, ye have not life in yourselves." *All that Is, is for eating and drinking ; for there is absolute satisfaction for all that Is.* "They shall be filled." The crescendo of intensity in the Beatitudes increases. "Poor in spirit," 'mourning,' 'meekness,' 'hunger and thirst.' The process of Space-Being deepens in its vibrations, as it draws out from the Unseen into the Seen. And there may be said to be *historical visibility* in the hunger and thirst after righteousness. Out of this consciousness all Religions take shape and direction. And every system of Philosophy has sought to be filled through reason and thought as much as Theology through Faith. Their identity of Being is found in their possessing the same hunger and thirst. Moreover, apart from either, the experience of the noblest and the best, the wisest and truest, has unfailingly realised such righteousness, or satisfaction for the spirit-hungers, through the space-consciousness of What-we-are. Jesus seems to say—Become 'nothing' to yourselves. Cast out What-Appears. Die to live. Negate thyself if thou wouldest realise thyself. He that loveth his life shall lose it, and he that loseth his life (soul) for my sake shall find it. Does

your 'enemy' appear? Love him. The 'enemy' will be no more enemy: he will vanish in this space-being. Empty thyself of everything you have conceived to be objective between thy being and his. Realise space-being alone as the true nexus between you both. Empty thyself. "Sell all": "Give all": "Leave all." For this is the righteousness that transcends all lower righteousness found in cosmic processes, viz., the satisfaction of Whole-Being in a ceaseless emptying to the utmost realisation of Space-Being in order that the Universe might be. Absolute Kenosis is absolute Pleroma. Lacking *all*, "they shall be filled."

These leading four Beatitudes contain no consciousness of the Personal *Other*. Being is moving in its own sufficiency, not even bounded by heaven and earth; comforted, filled; conscious of Being which is more than heaven and earth; absolute 'blessedness' characterising Whole-Being. The 'spirit' in its 'poorness' has not gone forth from itself to be objectively One among Others. There is only 'a helpless sense of wings,' or, as in the 'grain of wheat,' a conscious potentiality of fruit-bearing. The Ethos of Jesus is yet in its passive state.

383. (v.) Blessed are the merciful: for they shall obtain mercy.

Objectivity is entered upon, and we have now Relationship. Now, the reality of the Objective and the Related is always truly affirmed if it be affirmed as *not* absolute, or Whole-Reality. It is the absolutising of conceptual Objectivity and Relationship, apart from and independent of the Space-Being, that creates untrue philosophy. There are many uses for considering the sun to 'rise' and 'set,' for an 'east' and 'west,' and such like, but there are no uses for asserting these concepts as absolute truths. Objectivity and Relationship are therefore good categorical crutches to thought-concepts, but we need not delude ourselves by affirming them to be absolute, or Whole-Truth.

The Master assumed such conceptual uses of Objectivity and Relationship, as all have done, and do, and also the entire realm of Objectivities and Relations which Literature, Art, and Religion spread before our eyes; but He never dreamed of asserting 'east' to *be* absolutely apart from 'west,' nor one 'person' to *be* absolutely severed from the Other 'person,' or

Man as isolated Being from 'God.' In His Beatitudes, He first showed the basis of Being in its Whole-Reality; absolutely sufficient to itself; and independent of all processes for What-Is, and then showed the space-perceptual begripped by the thought-conceptual in which Whole-Space-Being contracts into Unit-personalities, and man views himself as one, and the cosmos as the other one, with law acting between them as nexus-being.

Relationship is based originally on the passion of 'mercy.' The 'spirit' goes forth in its 'nothingness' to give of itself. For the 'merciful' are, first, the 'pitiful' (*ἐλεήμονες*). There is no implication of *guilt* in this Other, or need of forgiveness of sin. It is the heart revealed in its native sympathies with all. This 'mercy' covers Nature as well as man. Fundamentally it is Love, the pure motion of the Space-Goodness as it comes into our concept-judgment of Life.

Upon this passion all *Life*, at its profoundest, is based. Without this 'pity,' one for the Other, no life had been long upon the earth. It is the widest form of reciprocity of Being, for all giving is getting. In pitying we obtain pity. But so obsessed is the religious mind with the conceptions of *Guilt*, and *Justice*, and *Ransom*, in connection with this 'mercy' that it is difficult to realise its grandeur in the thought of Jesus. Justice, Rights, Guilt and redemption by ransom are all concepts created on behalf of Self-interest. They are all products of a later state of existence which has drawn the lines of personality much firmer and more exclusive of the Other than is implied here. So great is the strength of such concepts, however, that it is indeed hard for the religious mind to understand *that Jesus never based any teaching on Justice*. He never said "Be just." Sacrifice is His principle. *And there is no sacrifice in Justice*. It holds an even balance between two opposing forces, the 'Mine' and the 'Thine.' But such conceptions, as of Rights, do not exist in His Ethics. 'All that is mine is thine.' 'Freely ye have received, freely give.' He aims at 'Goodness,' which is a far higher principle than even Righteousness. We cannot, *e.g.*, make the Other righteous, for we cannot obey for him. Righteousness is therefore only goodness for one's self, but 'the kingdom of God and His righteousness' implies good *given* to the other. It is pity, mercy,

sacrifice of self, laying down life, 'emptying' what-we-are to its space-being, even as Whole-Being is constantly doing for the All of the Universe. It is *being* Good, apart from all connotations of Law. This is the 'mercy' that transcends the sphere of Law and Justice. It knows nothing of them. It is Being which reveals itself open-hearted, bare-bosomed, full-handed, as mother-pity giving all to the child.

384. (vi.) Blessed are the pure in heart: for they shall see God.

This is absolute vision. Jesus begins first with consciousness of I am without Other: then includes Thought restricting itself out of consciousness by form of conception. Feeling, willing, and conation are then discerned in full action; the Heart representing Life in its plenitude of Light and Vision. The divine realises the divine. The Invisible radiates into vision. We realise 'God' as What-we-are. 'God' is *seen* as we see Space. Thought-concepts of Deity, and Sense-Forms of the same which are reared in the fancy, yield up their limited content to the unlimited consciousness of Being which we see *as* we see What-we-are. For the same space-consciousness which is necessary to see one's self is the same requisite to see 'God.' Open, whole-open, clear, free, is how we are to interpret the word 'pure.' It is the same consciousness as of the 'terrible crystal' which is always associated in the Old Testament with the vision of 'God' and the vision of the Soul. It is 'Emptiness,' transparent clearness of heart; nothingness; as of seeing *through* space. *To see God there must be absolutely no obstruction of vision.* For this 'seeing' does not imply an Object which might be described conceptually as great, majestic, throned, terrible, etc. It is the open-heart, what-we-are, and not the thought or the eye, that so sees. The heart in its purity becomes whole with the purity of Space-Being, and then the heart cannot but see 'God.' There is nothing else to see. All objects are transcended in such vision. *Is*, is the sole predicate that then can be used.

Then it is that with this wide-open vision of Whole-Being we realise Highest Good, the Best, the Holiest. It is the "whole-blessedness" which Jesus has uttered in each beatitude. It sublates all *Good* with *Is*. Or, Being becomes synonymous

with Happiness. It is 'blessedness' absolute. And even should we come below this consciousness of 'God' to realise 'God' in a thought-concept of personality and limitation; should we see Him as a Person, a Father, or a Father incarnate, the vision of Him should ever be as of One who sees us not in wrath, cloud-darkened, objective, but through purity of heart, a space-clear-heart, in which there is *nothing* against man. Jesus assumes that we can see 'God' *as* He sees us, with a pure heart, as space-being seeing space-being, and thereby communing in 'blessedness.' But from the fact that Jesus allows no Other into His loftiest Ethos, we should learn that every limitation given to Being, personal or otherwise, falls short of His vision of Perfect Being. Every Unit-God-Being so qualified, related, numbered, or personalised, should be sublated in our wide-open consciousness of Whole-Being, the only realisation of 'God' in truth absolute, Is, equal with our consciousness of What-we-are.

385. We do not dwell further on the beatitudes which follow. They give us but special illustrations of the principles laid down in those we have now tried to interpret. Our point is gained when we have shown, however imperfectly, that the affirmation of Space-Being for Man-Being and all Being, Cosmic or otherwise, is the only basis for a true rationalisation of the Jesus' consciousness of Absolute Beatitude or Perfection. He Himself clearly places the utmost importance upon His beatific statements. Nowhere does He give such solemnity and dignity to any other deliverance. No such overflowing sense of worth is ever attached by Him to any other utterance. The wide region of His teaching which is marked by His serious "verily," "I say unto you," His appeals, remonstrances, refutations, rejoicings, counsels, prayers, is a sphere which is far transcended in that sublime ecstasy which glows in His repeated, exultant, and untiring "Blessed." In its atmosphere we behold the old world rising from the dead; all old things passed away; and all things become new. No human thought had ever before soared to the height of the Is-consciousness. It marked the ascent of human consciousness to the true limitless judgment upon Being; the orbitless consciousness through which all Good is moving from space-being unto space-being

(if we may be allowed the statement); a consciousness which connotes the Cosmos as but an emotion throbbing through the bosom of Space-Being, and Man and his history but an expanding thought; a consciousness, nevertheless, which forever made it imperative and reasonable that *Man* should also be named "*God*."

386. The "poor in *spirit*" is Ethos, but it is Ethos which is also Experience, for it was Jesus' own experience; and so, by 'Spirit,' He idiomizes Being. It is also Life, for it was His own Life, and therefore "the kingdom of heaven." It is a consciousness which ascends to heaven without leaving the earth, and finds in *Man* every elemental material out of which man has hitherto created his 'God.' This consciousness of Jesus, therefore, is blank of all Otherness or Relativity, and is solely of Whole-Being, a consciousness which has taken up into itself every concept of limitation and sublated it in itself.

387. All Process is, consequently, realising this consciousness, for in 'coming to himself,' all process ends (1) *for man*, and (2) for his consciousness of *the Cosmos*, in a common judgment of space-being. It is a consciousness which affirms Being and Beatitude in identical realisation.

388. Process ends, we say, (1) *For man*. For the ethos of Jesus is summed up in His great call, "*Repent*." It is the primal word of His ministry to the world. The command "Love one another as I have loved you," necessarily follows it, and is dependent upon it, for all gifts to men are subordinate to the gift of themselves. *And repentance, or coming to one's self, is the process of the true realisation of what-we-are.*

And in this we note the higher meaning which Jesus put into John Baptist's word. In its highest meaning Jesus does not connote or connect His call to repent with *sin*. He identifies it with the 'kingdom of heaven' and with the Gospel (Mark, i. 15). The kingdom of heaven is at hand; is near; is within men. '*Repent*.' Realise what-you-are. The disciples, as they go forth, calling to repentance, are not to denounce sin, or punishment for sin, upon men. They are more than prophets: they carry gifts. As they enter a house they are to say "Peace

be to this house." The disciples are to go forth in their 'poorness,' clothed even *visibly* with the 'nothingness' which embodied the principle of "the Kingdom."

Neither was it to tell men of Jesus that they were sent. He gives them no such commandment. No person need have known from either themselves or their message that such a man as Jesus of Nazareth existed. His message to Mankind was wider far and deeper than all that was conceptualised in the "personality" of Jesus of Nazareth. He ever regarded such 'personality' as mediatory of still higher conceptions of Being: of Father-Being and God-Being. His message transcended *all* personality, His own included. His call to men was far more profound. It was to a realisation of What-they-were. The Great Father-Being had given to all men this 'kingdom.' It was His good pleasure to do so. But until men emptied themselves, and were not only in their consciousness, 'poor' in body, mind, or estate, but 'poor in *spirit*,' the fulness of the beatitude of the 'kingdom' could not be realised through their own life and experience. This also is the meaning underlying His call *to de-create the man to become a little child*, if man would enter the 'kingdom of heaven.' And it is the same teaching which is so forcibly revealed in the repentance of the prodigal son. He simply "came to himself." And he was conscious that he was 'nothing.' It is the true 'God'-consciousness. No 'God' is possible to a man except as realised on this basis. For in finding himself, he realises 'I Am,' and knows Absolute Value.

And in this realisation of what-we-are, it is evident that Jesus also teaches the grand principle of *Sacrifice*. In the realisation of Himself as 'poor in *spirit*,' 'nothing,' space-being, man has to sacrifice all conceptuality or all he *knows*. It is an experience in which he consents to part with everything that he has counted anything. He is no longer a 'man' but a 'child,' and again he is no longer a 'son' but a servant; but he becomes less than servant in becoming 'poor in *spirit*.' He is known to himself as 'nothing.' But then he has "come to himself," and through realising this, all else comes to him. *Process then ceases and is sublated.* The space-consciousness commands all.

389. (2) *For the Cosmos*, Jesus proves the same truth of

cessation of all process in His teaching of The Grain of Wheat. His typical statement is, perhaps, "Except a grain of wheat fall into the ground and die, it abideth by itself alone, but if it die, it beareth much fruit" (John, xii. 24).

Being is here, and the motions of Being, *life* and *death*. The Master so rings round the sphere of conceptualisation in man. Science, Philosophy, and Religion have always found their outer edges of Being bounded by these concepts. And He proceeds to transcend these concepts. The being of the grain of wheat holds in itself the possibilities of life and death. Being, and process of Being are, so far, concepts of knowledge. The Cosmos and its processes of change are identically realised in a common consciousness of Being with the grain of wheat. Indeed, the grain of wheat may be taken as the Cosmos epitomized. Were Life not in the grain of wheat, in this representative aspect, we should not be able to realise Life to be in the Cosmos, for man might suppose Life to be something which the Cosmos had not given himself, and which vanished from the Cosmos when he 'died.' But Man finds his life *dependent* upon the life of the grain of wheat, and thus realises a common consciousness of common being. But we should never have had a consciousness of the process of Death, but for our antecedent consciousness of Life. And, on the other hand, there is not in our consciousness of *Life* sufficient material to account for our full consciousness of What-we-are, or for What the grain of wheat *is*. Jesus does not see the wheat-grain as absolutely and finally Itself and all it Is, in either life or death. *Its being is realised as finally independent of these processes.* For its Life is negated unto Death, if it fall into the ground. Life then enters our consciousness as 'nothing,' or space-being. More correctly, *Jesus shows that the concept of Life fails to meet our deeper consciousness of what the grain Is.* The concept *Life* is by Him transcended, and it follows that so also is the concept of *Death*.

390. But this consciousness does not cause the grain to 'cease to be,' either in Jesus' consciousness or ours. Quite the contrary. But we realise the grain *now*, as pure space-being, and this consciousness harmonises perfectly with our consciousness of the transcendence of the Life and Death

concepts. For in our consciousness of Space, although we still have a true consciousness of Being, we have no consciousness of either Life or Death. Space neither lives nor dies. But it *is*. *And it is to this conscious level, beyond all conceptuality, that Jesus brings the grain of wheat.* From a consciousness of its unceasing process of change through life and death, He draws it back into the reality of Being which, for itself, the earth, the Cosmos, and Himself, is a consciousness of common Whole-Being, above and beyond all change. But with Life sublated under Death, and the wheat-grain *not* under Death in any wise, seeing it *is* when death can do no more, we cannot possibly conceive the grain to have relativity. In order to accomplish this concept, Jesus has to reintroduce once more the concept of Life, Life *beyond* Death, in the affirmation of bearing more fruit.

391. *The same facts hold good for every process of change in the earth or in the Cosmos as Jesus maintains for the life-and-death process in the grain or in all that lives and dies.* Every *concept* or conception of process, motion, or change, is transcended in our space-consciousness. And it is this consciousness of Being, in which all process of change is sublated, that neither Science takes account of for the Cosmic process, nor Philosophy for conscious process of feeling, thought, and conation, nor Theology for the processes which she denominates moral and spiritual.

It is also manifest that Jesus in transcending all processes for the being of the grain, at the same time transcends its Unit-Being which we maintain so firmly in our concepts. It is no longer One being, but enters our consciousness as Whole-Being. And in this consciousness, Jesus follows the same course of thought by which He transcends the unit-beings of personality, the earth, and heaven, and cosmos.

We speak of all process ending, but, actually, this process is never shown to begin or to end. It is a true space-consciousness, above cognition or its conceptuallities. All process of change rises out of Space-Being and again enters the same, entering our consciousness of motion in a concept which depends for its existence on the space-spread capabilities of our minds, passing out of our consciousness again when this capability of

the space-spread of our minds is no longer able to be-grip the absolute Being save in a wide-open consciousness of space-being (§ 89).

We indeed cannot conceive the wheat-grain to die and yet live after death until we bring-in the mediatory space-consciousness as the Sub-Being through which transition is effected from one life-state to the other. Space-Being then becomes, for our consciousness, the true *Substance* desiderated by Spinoza, but which, unlike his, is not abstract- nor Unit-Being, but the most concrete of concretes in our consciousness of Being, seeing it is also the consciousness of what-we-are.

392. Jesus, moreover, shows that what holds true for the wheat-grain in its 'materiality' holds just as true for the change from death to new life in the 'spirituality' of the *New Birth* of the 'soul.' Nicodemus is told that he must be born 'from above,' 'anew,' 'again'; and only the substantiation of Being beyond this process of negation and affirmation renders the words ultimately rational. Our consciousness affirms this substantiation, but it is an affirmation of space-being in Nicodemus as in the Cosmos. And it is to this unnegatable affirmation of Being which Jesus makes steadfast reference. For the wheat-grain, as for the human soul, the law is the same, "Whosoever would save his life (soul) shall lose it, whosoever shall lose his life (soul) shall save it." And both, as being, are above the process which they command. Proto-plasmic life, plant-life, child-life, and spirit-life, every motion of life is substantiated in Space-Being which our consciousness constantly affirms as *Is*. The 'Life' of which we speak so affirmatively in scientific, philosophical, and theological statements, cannot indeed be itself conceived except as Space-Being. For all of life which is conceptual to us, is only a generalisation of its *processes* merely, and all the three great branches of human thought must postulate a fiction regarding the being of Life, when they do not accept the space-being testimony of consciousness regarding it as true knowledge.

393. Now, it is scientific to say that no Life originates or determines itself. But it is a far higher science that asserts "I am the resurrection and the Life." For this is self-determined

Life. And every man's consciousness of what-he-is confirms this fact. For no man's consciousness or knowledge ever supports the assumption that his being was caused, began, or was originated. Man has no such consciousness (§ 8). He *Is*. That is the ultimate statement of his consciousness, and no scientific fact is sustained with half the strength of the testimony which upholds it. "I am . . . the Life," is the truth which goes back to Space-Being for its affirmations, and asserts its being to be independent of either process of life or death. Neither the 'Life' of the wheat-grain nor the 'spirit' of the human being can be affirmed factually except as we affirm space-being. And this affirmation must always be made on the basis of our consciousness, and not upon the basis of judgment, or of a scientific concept. But as Science accepts Life as a fact, as much as Theology accepts 'Soul' or 'spirit' as real, it is clear that each must do so on a basis of Being for which our Space-consciousness is alone the ultimate substantiary.

"But if it die, it beareth much fruit." "Ye must be born again." "He that hateth his life in this world shall keep it unto life eternal." These statements affirm the same Process. 'Death' is for the grain of wheat, a deprivation of every category by which we can conceptualise it to be *anything*. It is only space-being to our consciousness. "Born anew," implies the same death preceding life, and so also is "Losing life." The space-consciousness is absolutely essential to this truth of Being.

394. The Ethos of Jesus is thus founded upon the perduring facts of consciousness. And it is evident that if we choose to ignore this consciousness of Space-Being, as affirmed for both Cosmos- and Human-Being, we likewise deprive ourselves of the only means of rationalising both the cosmic process of the wheat-grain's passage from death to life, and the passage of the 'soul' from life-lost to life-eternal. We do more. For we also deprive ourselves of the sole basis of rationalising the process of the wheat-grain, as the One, to the Many it becomes in its fruit-bearing, and that of the soul's ascending process from Evil to Good in being 'born again.' We also deprive ourselves of the basis upon which these two processes can be rationalised

as fundamentally the same process, that is, Whole-Being Process.

395. Finally, without the space-consciousness we have not the slightest guarantee that the Life that goes down to death, be it cosmic-life or human-life, is the identical life that again appears beyond death, bearing its life-fruit. But for the consciousness in Jesus that Space-Being is, for all Life, the guarantee of Absolute Reality, no such statement concerning the wheat-grain could have been possible. There could have been no *nexus* for the two cognitions of grain-being, before and after death, in either His or our consciousness or Thought.

396. The cosmic process is thus as much self-negation as it is self-assertion. Laying down life to take it again is constantly seen in the self-negations of the parent-source; tree, plant, or man; for before the seed can assert itself to be, it must be negated by parent-being from itself; process of life and death following perpetually. We are accustomed to regard death as only *final* incapacity to lay down life; but this stage of laying down life is simply one where Being enters Space-Being, beyond such process of life and death. Heaven and earth then 'pass away' for us.

397. We can now see more clearly, we think, why so profound a consciousness as the '*Immortality of the Soul*' has persisted in the convictions of mankind. It is the natural conviction of any being, seeing it is confirmed by our deepest consciousness of Being. No form of death has ever been able to uproot this conviction in man, and seeing that all nature 'without' and all nature 'within' confirms it, it is not likely to be uprooted. Nothing 'dies' absolutely, or can so die. This is the truth of the wheat-grain. The God of the grain of wheat is not the God of the dead but of the living. Jesus reveals the fact that, when He Himself is called upon to take the place of the wheat-grain, and fall into the ground and die, the Father-God *delights* in His death. "Therefore doth my Father love me, because I lay down my life, that I may take it again." He upbraids His disciples for their grief at His "going away." "If ye loved me ye would rejoice because I go to the Father,"

398. The negation of life by death is simply the negation unto that Poorness of Spirit which is absolute Beatitude. All blessing is wrapt up in its accomplishment. The Cosmos, the Father-Being, the Source of all Life, as we know it conceptually, *so* laid down Life. Otherwise, no Life had been so *known*. And again, the process of laying down life by all, leads back to the Source of all life. All Life returns to The Father-Source, or the Cosmos-Source. But behind and beyond such Father-, or Cosmic-Source, as we conceive it, there is the Space-Being in which all such Process of living and dying ceases. Relativity itself is annulled absolutely in an affirmation of Whole-Being wherein there is no consciousness of either life or death. Absolute Beatitude and Absolute Being become Whole-Experience.

399. We can now, with greater freedom perhaps, show how far the *New Commandment* falls below this Ethos. *It has only to do with the sphere of acknowledged Relativity of Being*. But Man must first come to himself before he can come to any one. To be 'nothing' is the antecedent step to loving the Other. And this is always where Jesus begins with Himself. "I can do nothing of myself." "Thy will be done." 'Deny thyself.' He that would be greatest, let him become the least. The Space-Being hath so given up Being to the humblest germ in the vast Cosmos. Love moves with Life, and Life laid down. But Space-Being commands all. There is *relative beatitude* in "loving one another" as Jesus loved, but *absolute beatitude* rests on a higher basis than our consciousness of either Love or Life.

400. *The Golden Rule*, on the other hand, is far inferior to the *New Commandment* in the scale of absolute ethics. It is undoubtedly great and valuable, as all that guides life is, but it was no more to Jesus than "*the Law and the Prophets*" (Matt. vii. 12). He did not place the Hebraic Ethos higher than that of China, although He stated it in affirmative form. (See *Confucius' Analects*, v. xi., Legge's Trans.) It only summed up what was ethically *best* in the conceptualisation of the ancient Hebrew consciousness. And in this light, it is unquestionably superior to the grosser laws, "Eye for an

eye," and "Whoso sheddeth man's blood by man shall his blood be shed." These laws, no doubt, mark necessary stages of the world's ascent to His own Absolute Beatitude; but they do not leave the sphere of Justice behind them, the sphere of the "Law and the Prophets," the "Way of Yahweh God," the "Way of justice and judgment." And the highest Ethos has no consciousness of justice in it.

The Golden Rule might indeed be carried out faithfully enough without any other than selfish considerations, and certainly without anything like love for the Other. The *love for self* is assumed to be the supreme controlling principle; the desire to receive benefit for Self. It is this that prompts us to do to others what we desire others to do to us. Now, Absolute Beatitude is based on the process of Whole-Space-Being. On the other hand, the centrality of the New Commandment is based only in Jesus as *Son of Man*, and *relates* only to Man. It has nothing to do with the Cosmos. But the Golden Rule is based in the selfish heart of *each* man. He is assumed to love himself best and desire his own advantage. But as highest advantage comes through Man to any man, he will see to it for his own best well-being that, as he would receive, so he must give. It is Ethos based on commerce of interests.

401. Jesus passed high above all such Ethos, and in His Sermon on the Mount laid down in His Beatitudes the highest summit of Perfection attainable or conceivable. But He assured them that He had come to destroy nothing. He had come to fill-up all that was left imperfect in the realisation of Being, as it lay deep in every human consciousness. Nothing of good but received His approval. But He makes it clear that with the advent of His own "Laws," all others pass away. *He taught the truths that made the Cosmos itself obsolescent.* Neither did He teach without highest reference. He referred to What-they-were themselves. He taught nothing that was not verifiable in their own consciousness of what-they-were. And as no consciousness in us verifies higher Being, He could boldly say, "Ye are the salt of the earth," "Ye are the light of the world." In reality, the world, the Cosmos, held nothing better in it than what was given in each man, attested by his own consciousness of what-he-was. As already pointed

out, if Jesus declared Himself to be "the Light of the World," we can see that it was because He had the common right of every man to say so. And He therefore says it of every man. Where He differs from all men is in His *realisation* of this consciousness in His own actual experience. But all the same possibilities of its realisation lie in every one. "That they may be one, even as we are one" is His prayer for this realisation.

402. In general terms then we may venture to say that what is usually defined as Self-Denial, Self-Renunciation, and Self-Negation, is a process which is not possible of absolute rationalisation unless our consciousness of Space-Being is assumed for its basis. For it is not enough that denial of self should be imperative upon us because someone else did so, or because the common judgment of the world inclines to regard that line of conduct as worthiest, or because the commandment of 'God' is so formulated. The reason, as Kant saw, must lie in man himself. The compulsion "I ought" can have no higher source than man himself, for there is no higher affirmation to any truth than that which is given by his own consciousness. Kant, as a consequence, was forced to look upon man as related to himself, and to conceive that Man, as noumenon, *gave* the Law, while Man, as phenomenon, *received* and *obeyed* it. This was his principle of the *autonomy* of the will, and is the famous "Categorical Imperative." Within man 'Ought' had its origin and seat; within man obedience to it was rendered. The 'Law' man obeyed was his own law-creation. Kant had to invent a dual relationship between a man and the man himself. Kant's highest conception of Ethos had only relative and not absolute affirmation.

403. Few would accept his explanation as an adequate one. The foundations of the Ought-Power in man must transcend relationship. For Life is seen to be merely the instrument of service, and the 'imperative' must lie above and beyond life and all its conscious experiences. For denial and negation of self are most frequently in the very teeth of all the instincts of life as we know it. How strenuous the combat can be, between these instincts and the 'Imperative' which dictates their negation, is fully exemplified in the scene in the Garden of

Gethsemane. Jesus was called upon, as we all are in death, to lay down all relationship for Himself, and be Whole with Cosmic-Being. Current of will met current of will, highest purpose of man met the highest purpose of the Cosmos, the 'Father,' and but for the basis of Being in man which is deeper than Life and Death, or any other 'Imperative,' Jesus could not have found the rock upon which His Being triumphed over Life negated to 'nothingness' through death. The Imperative that directs all Life is the same Power which directs the Cosmos-Being, or The 'Father-Being'; and which finally causes that Father-Being should be likewise transcended, or that "heaven and earth" should pass away. And it is this consciousness which speaks in all Existence, even as it speaks in Man. It is the Absolute or Whole-Imperative which has no shadow of relative imperative in it. It is therefore above all change. The Imperative in man as 'noumenon' obeyed by the man as 'phenomenon' would be constantly under Change, and Difference, and consequently no Absolute Authority could be possible in our consciousness for it. But Kant's instincts were nevertheless true in that he was led to see that *Being* must be the identity of *Ought*, that the one must be the other in our consciousness.

404. Therefore, in the Space- or Nothing-consciousness Jesus found the true imperative of Being. And His Ethic steadfastly trends without fail or faltering towards this Space-consciousness. "Poor, or utterly destitute, in Spirit." Let man become "as a little child." "Repent." "Sell all." "Follow me." "Take up the cross." Die to live. "Be born anew." Each and all of these precepts imply a depletion and an exhaustion of all the qualities and relations of Personality until Personality can only be held in our consciousness as Space-Being, the affirmed consciousness which we always have of What-we-are. This it is to *be* Truth. This is, to the full, to *be* Way, Truth, and Life. It is more. It is to return to the unrelated 'I Am.'

405. Self-Denial, Self-Renunciation, Negation of Self, is, therefore, the consciousness of Ought-to-be in man which is identical with his consciousness of What-he-Is. To come back

to this consciousness of Self-Nothingness is to come back to the unnegatable affirmation of What-we-are ; all, even personality, surrendered and laid down as nothing of ours, absolutely. 'Not my will.' And with such a consciousness we enter also Whole-Freedom. For knowing the Truth increasingly, the Truth increasingly makes us free, till with "I Am" Truth we also enter "I Am" Freedom. Was it not this fact connecting knowledge of Self and Absolute Truth which haunted the consciousness of the Ancients? To have full knowledge of Self was felt to possess also freedom to the full. And knowledge of what-we are as space-being abolishes all relativity for what-we-are, and Freedom then is the sole consciousness possible. In reality, no consciousness of Freedom Absolute is possible in any other way (§ 171). For Freedom then is affirmed to the absolute fulness of Whole-Being, seeing that it affirms our space-being, and this also is a consciousness which identifies conscious knowledge and conscious experience as Whole-Experience.

CHAPTER XV

JUDGMENT AND THE SPACE-CONSCIOUSNESS

406. In discussing the Ethos of Jesus as Whole, it is essential to remember that we are not primarily concerned with the subsidiary questions of Good and Evil, Righteousness and Sin. We are dealing with His *consciousness* of Being in which these relative *conceptions* are sublated, and transcended. For ostensibly these concepts are based on judgments which themselves rise out of the relation of man to man, of man to law, and of man to 'God.' They are limited, conceptual judgments which are merely founded in the unwarranted assumption that man-self is isolated-self; that each personality is existentially distinct from all other being. The absolute Ethos of Jesus, though it takes up all relative ethics into itself, primarily transcends all relativity in the consciousness which realises itself as space-being, whole with all that Is. Primarily, it is solely the 'I Am' judgment; unrelated; because whole with space-being.

Now, *Repentance*, or the return through self-negation of all that, conceptually, we have assumed and affirmed ourselves to *be*, to that fundamental consciousness of What we really *are*, is that process of 'dying,' or 'laying down life,' which ultimately identifies our consciousness of Absolute Beatitude with our consciousness of What-we-are. We hold *all* we are to be given up; negating ourselves unto Space-being. And this final consciousness of new birth, new life, is identified as 'the kingdom of heaven.' We cannot then think differently of Being and Beatitude (§ 388).

407. 'Falling into the ground and dying' shows the same process of returning to the Space-Being consciousness for the

wheat-grain. The wheat-grain, like the heavens and the earth, and all objectivity absolutely, passes away, but only that it may bear 'much fruit.' In *man*, in the *wheat-grain*, and in the *Cosmos*, there is discernible the same *consent* to give up all in order that Whole-Will, or Being-Will, may be done. All pass out of relativity into whole-space-being, and all find that instead of the 'process' being one leading to disaster it is the only process that can possibly lead to a realisation of Whole-Beatitude, or Whole-Bliss, in the simultaneous realisation of What-All-Is. True realisation of Being is not, consequently, to be found in cosmic process, or in the 'self-assertion' of all that Appears; or in the forms of Body, Substance, and Matter; but in the final sublation of that process which ascends above its conceptual self into such self-negation, and realises its Reality in realising itself as Space-Being. But, on the other hand, Jesus does not convey to us that this process gives merely a Nirvana-consciousness of Being. It is from the space-being that He discerns all Reappearing again, beyond the 'dying' and the self-negation; new-born, and bearing 'much fruit'; a vision which He interprets in such terms as 'entering into life,' 'kingdom of heaven,' or 'kingdom of God.' Nothing dies, or 'passes away' absolutely. The 'Life' and 'Death' of our relative concepts are transcended, and space-being is alone affirmed, and unnegatably affirmed as also Beatitude which is Whole, without any possible consciousness of difference in it. And it is in His teaching alone that we find all such self-assertion and self-negation rationalised in harmony with our profoundest consciousness of Being. The heavens and the earth that 'pass away,' are themselves not conceivable as annulled everlastingly, as in a Nirvana-Being, but moving, similar to the new-born 'soul' and the wheat-grain, through Space-Being to new re-appearing Existence; a repetitive process, whose vista recedes into the limitless infinity of Space-Being itself. That which doth not appear Appears, and is real in all it Appears, because it is Space-Being; and by its own consent, or Will, again becomes what appeareth not, yet again re-appearing as new heaven and new earth, conceivable as endlessly 'blessed.' And then Space; Is; Being; What-we-are; Good; Bliss; Kingdom of heaven; become synonymous terms.

408. But man, as we have often to say, has never realised Space to be Being. He has judged only That-which-appears to *be*. Hence all that passed into the space-consciousness, and 'died,' or was negated to 'nothing,' he judged to be lost; to be something fateful and awful; something evil to be mourned. To Appear; to have Form, Substance, Matter; to assert one's self cosmically;—*this*, man judged to be Good. To die; to suffer; to be nothing; to be no longer relative to the All of heaven and earth,—*this*, was Evil. And it is this imperfect judgment, universally held, which Jesus sought, and yet seeks, to transcend. It was this purpose that lay in His consciousness when He shewed the unholy and unclean publicans and harlots going into this 'kingdom of heaven' before those who had thrust them out. The publicans and harlots had de-created every conceptual judgment of their own worth to space-being level, to poverty of spirit, and consequently were to themselves 'nothing.' It was the same decreation of self that was the basis of His approval of him who cried 'God be merciful to me a sinner.' So also with the Woman in Simon the Pharisee's house (Luke, vii. 36-50). Her decreation of the concept-judgment of herself knew no limits. She was 'nothing.' It is the same consciousness which underlies His many exhortations to seek out the lowest places at feasts, to do alms secretly, etc. Let all judge themselves as 'nothing,' and all they do as 'nothing.' Then *reality* will be realised. "For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted." To exalt, to objectify, to qualify the Self: to intensify and differentiate the Ego from all other Egos: to determine the isolated personality by clear-cut limitations of particularity—all this was the false, the unreal, the appearing, and the way of error and humiliation. But to decreate every judgment of differentiation of the 'Self' to the absolute Space-consciousness: to be 'utterly destitute in *Spirit*—this was to realise the True, the Real, and to walk the upward way of Absolute Bliss.

So likewise it was with all His references to Himself. Every negation that brought the 'self' partially or completely to the space-being consciousness of 'self,' brought also a corresponding 'blessedness.' He symbolises this teaching to

the full in His institution of the Supper. He there reveals Himself as true Space-Being, with all personality given up to Mankind which appeared as Form, Matter, Will, Self. The Unseen *Life* is given away, negated, laid 'down, in the giving of the wine representing His *Blood*: and His *Body*, the Appearing-Thing of Form and Substance, is given away and negated in the breaking of the *Bread*. He leaves no possible concept by which He can be conceived or qualified as Jesus of Nazareth after that symbolic decreation of His personality. He is only, in our consciousness, Space-Being. But then He is all the more Real. And He is also All-Blessed in this Space-Being. For He realises absolute Good. He realises Absolute Love; and the world yet testifies that from that space-being-consciousness He has risen bearing 'much fruit.'

409. It is, moreover, the space-consciousness as underlying and directive of all His actions that explains His deep aversion to having Himself proclaimed as the *cause* of His miracles. For example, we read that the eyes of the blind "were opened" (Matt. ix. 27-31). And Jesus strictly charged them, saying, "See that no man know it." Now this is not an ordinary modest deprecation of having done anything worth mentioning. The expression would be better phrased, "He *threatened* them," or as M'Lellan has it, "He vehemently threatened them." The R.V. gives "sternly" as an alternative reading. It was His general habit in such circumstances. And being so, it is wholly inexplicable if He had not the profoundest reasons behind it. For it runs counter to some of the worthiest traits of human nature. Fame has been considered a blessing when it set a loftier ideal of life and character before the world. But Jesus sternly forbids His deeds to be repeated under His name. His conduct seems strange, but it is really based in the deepest truth. In the convictions of Jesus, having the consciousness of Being from which all His actions sprang, it would have been an untruth to say, or to have it said, "Jesus of Nazareth opened mine eyes." *Jesus is, to Himself, simply 'nothing' where Cause is attributed.* It is only *relatively* true that He opened the eyes of the blind. He will have it, rather, that men take the *Cause* home to the Power that does not Appear, but Is. To the demoniac He commands, "Return

to thy house, and declare how great things *God* hath done for thee." The man, however, disobeys, and publishes over the city "how great things *Jesus* had done for him" (Luke, viii. 39). *Cause* was differently based in the consciousness of each. We find His expressly stated prohibition given in the cases of the Leper (Mark, viii. 4), the raising of Jairus's daughter (Mark, v. 43), and at the Transfiguration (Mark, ix. 9); and the like self-effacement is implied and practised on other occasions. For example, when Peter confesses his belief that Jesus is "the Son of the living God" (Matt. xvi. 16), that is, Son of The Father, Jesus tacitly repudiates having had anything to do with the formation of this conviction in Peter. He puts aside every relative cause of such Faith, as pointing to Himself, and asserts that 'flesh and blood' had not revealed such truth to Peter. Only 'My Father.' The same self-denial is at the foundation of His repudiation of begetting faith in men as in healing them. He Himself is 'Nothing.' Jesus of Nazareth; all that Appears; is absolutely *not* the Cause of His works or His words. And until we discern that Objectivity cannot be predicated of such a Power as He wields, or which any one wields for that matter, we shall remain blind to the Space-Being in Whom He sublates Himself. And here again we have the same principle which is fundamental in His Ethos, for *to negate Himself* is that paramount Ethos, and is not only Absolute Ethos but Absolute Truth, or Reality.

410. This testimony of the Synoptists is in perfect accord with the Fourth Gospel. "The Father abiding in me doeth His works" (xiv. 10). "The Son can do nothing of himself, but what he seeth the Father doing" (v. 19). He does not claim that His healing the sick, the diseased, the palsied, the maimed, etc., are His own works. They are the Father's works. The flesh, the *form*, is not truth of Being. "The flesh profiteth nothing, the words that I have spoken unto you are spirit, and are life." *Cause, in the consciousness of Jesus, cannot be attributed to anything which appears.* And so He eagerly seeks to remove every category from the human mind by which His actions can be assigned to Himself as Jesus of Nazareth. But this is simply to state His Space-consciousness of Being. *He negates all that is 'Jesus' to affirm Himself That-which-does-not-Appear.*

He assigns Cause to Space-Being, 'God,' for the consciousness of the one term is identical with the consciousness of the other. And it is not unworthy of notice that when His works concern the *Body*, the health, the healing of limbs, palsied or otherwise, He assigns the Cause to *the Father*, because this term connotes *Life*, and the Cosmos, or What-Appears; but when He casts out 'demons,' He traces the Cause to the *Spirit* of God, or simply, 'God.' "If I by the spirit of God cast out demons." Body; Appearance; the Jesus-Man, is sublated in The Father, or Cosmic-Being; and the Life-Being, the Father, is in turn sublated in the Spirit-Being, 'God.' *But, in every case, to state Cause, we must state Space-Being*, and having realised Space-Being as true and only Cause, absolutely, we also realise absolute Beatitude; Whole-Good; in which there is no consciousness of relative evil.

411. Good and Evil, which we now consider in their relativity, came up constantly before Jesus. Such concepts were fundamental in the working life of His generation, even as they are yet among men. And we must try to show that Jesus in the interest of His consciousness of Reality, transcends all such relativities. In doing so, however, it will be necessary to restate points which have already been set forth, as without them the discussion would lose its force, and we crave patience in this respect. We do not profess to lead the reader in the most perfect manner, but only as we are able, trusting to a large discount of failings. Perhaps the reader should also remember that if it is at all times difficult to convince others even when there is an objective thought, idea, impression, judgment, or conceptive conclusion as the goal of reasoning, it is considerably more difficult to convince one when the objectless, idea-less, inconceptive space-consciousness swallows up Thought itself, logical forms and all. For every time that the reader's thought is led up to this consciousness, it is shrunk from as '*nothing*,' and of no value whatever. The expectation is always to close finally upon a conception; a thought; whereas our every conclusion must be a *consciousness* which is devoid of any save limitless and undefined conception. Sometimes the reader may be tempted to say—"Tell us *what* space *is*, and settle the matter," forgetful that no one in the world knows what any-

thing *is* but only what it *seems*, or *appears*, to be. But we cannot say of Space, any more than of What-we-are, that it *seems* to be. Neither Space nor What-we-are *appears* (using dual terms for convenience), and yet, alone of all things, both aver, 'I Am.' And thus the reader can only know space as he knows himself, and himself as he knows space, *through that consciousness in him* which for both maintains their indivisible identity or Wholeness.

412. The question of GOOD *and* EVIL, resting as it does upon a judgment, resolves itself into a question of the validity of such a judgment. Is this judgment merely relative in its truth, or is it unnegatably and absolutely true? Have we the same affirmative consciousness of the truth of Good *and* Evil as we have for the truth of ourselves? Or is it merely relative to such a self-consciousness, and subsumed under it? Is what is judged to be Good, unchangeably Good, and what is judged to be Evil, unchangeably Evil? If such judgments have the identical validity of ourselves, they must have this unchangeable validity.

Self-judgment is the secret of all judgment. Judgment is the primal motion of Thought. For example, if we say, "I am," we judge. But what content of consciousness does this imply? It implies an inherent power in man to predicate Being of himself. And, so far, it is clear that he is able to make an Object of himself, to think himself, to judge that he *Is*, even though this Object of his conception may be the merest point-and-spread Object to his thought; a mere space-defined determination of his thought; with no other content of Being in it than this point-and-spread space (see § 89).

Now this very fact proves his space-Being. For an object could never be so objectified unless it were capable of being beheld *in*, and conditioned by, space. Man is therefore able to judge regarding his universe, his earth, his body, his thoughts, his 'self,' this space-defined determination of his consciousness, and even consciousness itself, as *Motion* of What-he-Is, just because he is whole-space-being, and can have no final judgment upon either them or himself, except that each *Is*: the judgment which space most truly gives. But *as* this whole-space-being, he cannot objectify What-he-is, for he is then not

relative to anything, being judged as space is judged, without any predicate save *Is*. And whenever he attains to this consciousness of space-being, he is conscious also that he cannot possibly judge of either Good or Evil, Right or Wrong, or of any relativity, quality, or relation. But all below this consciousness can be so judged.

413. (i.) Therefore, as has been pointed out above, the consciousness "I am," implies a judgment, which may have two contents (§ 70). On the one hand, "I am" is commonly filled with the content of judgment, "I am *man*," "I am *this* particular-person and no other." In this consciousness we have the "I" as an object. This is the "original synthetical unity of apperception," the *unit*-being, the "I think"-Thing of Kant; the "Ego" of Fichte; the "Self" of modern philosophy, etc. And even when this "I" is determined as Ego, Notion, Thought, Soul, Spirit, and such like, the "I" is still no more in content than an Object-Subject. We are never able to say of this Ego, Notion, Thought, Soul, Spirit, "Thou art I," "I am no more and no other than thou." Therefore, until we have such a consciousness of identity with the content of what we judge ourselves to be, as 'I,' we never can have the entire absence of Objectivity in the consciousness of this "I." It will always be in some degree objective, thought-framed; thought-filled; space-defined; a 'thing' with which *we* who think it, never can have a consciousness of absolute identity.

(ii.) It is different with the highest content of the "I"-judgment. As soon as we realise that all these 'self'-objects are capable of being judged, just because they are conceptual, and as soon as we give What-judges them, as objects, the content of whole-space-being, indivisible from our consciousness of Space, then all possible objectivity becomes impossible for our consciousness of What-we-are, and we have only the consciousness of Whole-Being, impossible of parts, or units; in which both 'subject' and 'object,' and all their 'qualities,' are subsumed.

The consciousness of the "I," as having only a concrete content of space, gives in that content but the absolute judgment, *Is*, *I*, and it gives no other. It therefore sublates or removes all other judgments, de-creates them, and transcends the consciousness of Relativity. It, however, gives the *basis* for

all other judgments; that is, it gives *being* to either subject or object; for Is must be postulated both for the one and for the other, as well as for the assumed 'difference' which exists between them. It is moreover, the only judgment which cannot be reversed, and is the sole judgment which is unnegatably affirmative, self-predicative, and indivisible from our consciousness of the affirmation of Reality, or Being.

414. Therefore we cannot say of the judgment of Sin, Righteousness, Good, Evil, or of any personal relativity, that it is *absolutely* as valid in Truth as we are conscious of being ourselves, for all such judgments fall below the I-judgment. And we see that before a judgment of Sin, Righteousness, Good, Evil, and such like, can be assumed to be *absolutely valid in truth*, it must first be assumed that the Object so judged possesses *absolute validity of existence*. It must be as self-affirmative as is the Space-Being—"I."

Now this is the fallacy that creeps into all such judgments of Good and Evil. These qualities are assumed to spring from judgment which has an absolutely self-affirmative basis in Being, and therefore to be irreducible. The characterisation of the Object is also affirmed to be *absolutely* Real. This system of judgment may, of course, be convenient for many appreciable purposes in ordinary life. And no doubt in a general way, a man assumes, or judges that the object he sees and thinks—it may be a house, tree, father, friend, sun, moon, earth, sky—is absolute in its complete detachment of being from himself. He judges fearlessly that there are at least two beings in existence, Himself and Other. He is convinced that the 'differences' between these Two are absolute. The one, he says, can never *be* the other, or *in* the other. This judgment again he carries into every consciousness and form of thought which he possesses. It does not matter that, in absolute Reality, as testified by his deepest consciousness, no such absolute reality exists for such 'differences,' and that the Two are mere Appearances, as of wave-forms in an identical sea, as of hydrogen and oxygen in an identical water-drop, or as of vibrations in identical Ether.

Such Truth of being is not of course made the basis of the judgments of common life. On the contrary, it is assumed rather that the Relative is itself absolute in its Relativity.

Hence objective relationship between 'self' and 'other' is judged to be absolutely and eternally *permanent*. This relationship is, in turn, judged by the 'self' to have certain unalterable qualities. It is judged, for instance, as self-exclusive of the Other. This quality, again, being judged as inherent in the Self, the Self can say, as with all the universe to support its truth, "I *am* myself." "I am no *other* than myself." "I am othered for and by myself." And this is judged to be absolutely true! This consciousness thence passes into one of assumed self-possession. One can say, "I am *all* my own." "I possess myself," and when this judgment is reached, all 'right' is then assumed over self, and as being invested in and for Self. Even 'God' becomes then a mere co-inhabitant of the universe, and is not conceived as Whole-Being.

415. This Relativity of Being becomes, accordingly, the assumed permanent basis for all conceptions or judgments of being. For as soon as the self extends over itself *the absolute right* to itself, it *Claims* itself absolutely. Conversely, the Other is assumed to have the same possession and the same claim. The conception of What-is-Due to Self, and due to the Other, then springs up out of this consciousness, and the conception, or judgment, of *Justice* as between Two, finds a realm of being and a sphere of jurisdiction. The exact What-is-due to the self and the Other, Man or God, comes then in time to take definition, and what is so defined is designed as Law. When this 'Law' is conceived to be the basis of relationship between Man *and* God, this Law without fail asserts itself as having been 'broken' by Man. For the Universe is very awful in its grandeur and might, and man invariably deems himself by comparison as a 'Moth' beside it, and he is not able to comprehend how he can possibly be Whole-Being with this Being. Moreover, when pain and death, and the struggle for retention of the 'Self' extorts his utmost powers, he instinctively feels that he must have done something wrong, or failed to meet his just fulfilment of the Law, and then under a deep sense of his weakness before such awful Might he seeks every means of propitiating the Other, who must be offended with him. He realises himself, that is, as a 'Sinner,' and the Almighty Other as an "Angry God." The Relativity inevitably

ends for both in anguish and "eternal woe." Related-Being is judged to be "everlasting" for Life, and "everlasting" for death, and so eternally permanent (Matt. xxv. 46).

416. Now, the sum of this series of judgments, is based in totality upon the primal judgment that the Object, house, tree, father, friend, self, etc., *is absolute in its Relativity*. On the contrary, it is a judgment which has no other origin than the human judgment, "I am *Man*," which is never the final I-judgment, and, consequently, has no absolute validity in *permanent* Being. Its variability through all ages is also indicative of its failure to satisfy the deepest consciousness of men. Religion on the one hand, and Philosophy on the other, have always at bottom distrusted such a solution of Being, and hence the incessant endeavours by the former to sublimate all moral 'differences' of Good and Evil, and by the latter to extinguish the duality of 'subject' and 'object.' Both have failed. Jesus alone has succeeded in that He has based His Ultimate Judgment of Himself, 'God' and Man, on that Space-Whole-Being which affirms itself in each as Reality Absolute.

From what has been said above regarding the Absolute Beatitude and all that flows from it downwards through the relative ethical standards of the 'New Commandment,' the 'Golden Rule,' and others less superior, it will be apparent that the Absolute Perfection of which Jesus is conscious is not defined by His statement, "Ye therefore shall be perfect, as your heavenly Father is perfect" (Matt. v. 48). For Being, in His consciousness as Whole, transcends Sex-relationship, or indeed *any* relationship which is based on connotations of Life and Death. Therefore all connotations of perfection of an absolute status must also transcend these relational limitations. Relative excellence, that is, can only be predicated of relative beings. It is impossible that perfection should be conceived as transcending the subject of which it is predicated. What Is must necessarily define what Ought to be. Is must *be* the Ought. Consequently, if we hold unyieldingly to the conception of 'God' as bounded absolutely by the Sex-terms, Father *and* Son, we must necessarily hold also the *relative* status of perfection which such terms can only afford. But the very fact

that Jesus defines perfection by the *Father* term, shows at once that the perfection so denoted is not absolute but relative, for in the nature of things an Absolute or Whole Perfection cannot be defined in any way. It can only be indicated as Absolute or Whole Perfection which sublates both 'perfection' and 'imperfection' in itself. Now the consciousness of Is, 'I,' yields also a consciousness of Absolute Beatitude, in which such relativities as Good *and* Evil lose their relativity absolutely.

417. The method of Jesus in resolving all relative qualities of Being into the Ultimate Excellence which we have called Whole-Beatitude, or Absolute Beatitude, is the same as that by which He sublates all relative Being into Whole-Being, viz., *through the alembic of the Space- or I-consciousness*. He has Himself a strong consciousness of possessing all the strength and all the weakness of a man, He has the same passions, temptations, hungers, thirsts, and common lacks of a man, yet He is conscious of possessing more than all that men judge they possess. He defines Himself by the relativities of meat and drink, by knowledge and ignorance, by the higher qualities of Sonship, and again by the still higher categories of Fatherhood. Yet He is conscious of Being which transcends these Relativities and Qualities, and which yet has no category of Being save its own category, Is: I. Similarly, He is so conscious of being without Sin that He defies men to convict Him of it, assumes Himself to have possessed the glory of the Father-God before the world began, and yet boldly declares that He is not Good, any more than any other man, and that there is *none* Good save One, God (Mark, x. 18). And in such a maelstrom of a Man, whose Being and Quality of Being appear to have no intelligible foundation or finish, centre or circumference, and which deprive the human mind of every difference, opposition, contradictory, relation and quality, by which either His Being or the Characteristics of that Being can be thought, we are compelled to throw away every method of explaining either the one or the other with which both Theology and Philosophy have accustomed us, and simply take Himself and that consciousness which He embodies in His doctrine, as our sole Way of Light.

418. Before doing so, however, it may be convenient first to place before ourselves a general outline of what we usually understand by the ethical concepts Good and Evil, Righteousness and Sin.

The connotations of these pairs of Relativities are far from being ethically identical. An apple is good, for example, but it is not righteous; it may be rotten but not sinful. And, in general, the terms Good and Evil have a *Cosmical* reference, whereas Righteousness and Sin refer to the *Individual*. The former trace themselves ultimately to 'Natural' Law, and the latter to 'Moral' Law. Good seems to be often independent of personality, growing out of our place on the earth, the advantages of climate, personal endowment, state of bodily constitution, family inheritances of different kinds, social surroundings, friends, government, and such like. Righteousness and Sin, on the other hand, point straight to the Individual man. They touch the inmost core of his well-being, and affect those interests which nothing in the world can finally influence. Good and Evil relate us to what appears to be impersonally good and impersonally evil, whereas Righteousness and Sin bring us into Personal relations with One like unto ourselves. And in the broadest view, Good and Evil are traceable to our judgments of Value, or to what is conceived Worthful, and Righteousness and Sin to our judgments of what is Lawful.

Now the thinking world has been content to allow these pairs of Relativities to remain absolutely apart from each other, although spasmodic efforts have now and then been made to find 'the unity beyond their difference.' The failure to find the Good which we find everywhere in Nature, in the same well of excellence where we find the righteousness of Man, has of course been due to the fixed conviction that Nature is Mechanical, Dead, and Impersonal; and the same fact explains the failure to connect Evil with Sin existentially. Personal Being is sundered from Impersonal Being, it has been said, and, consequently, Man is different from the Cosmos, and his Qualities are also different.

419. It is to Jesus that we owe the sublation of both in one category of Being and in one category of Quality of Being. *He everywhere found Righteousness in the best men surpassed*

by the Good of the Cosmos. Sun and Rain, which are essential to all living things upon the earth, He perceived to be sent upon 'good' and 'evil' alike, upon 'just' and 'unjust.' He saw the sparrow sustained in life, and divinely guided in its fall to the ground, the raven fed, the lily glorified, the grass clothed, by Cosmic Processes. But in all this vision of Good He never saw 'Nature' nor the 'Cosmos,' but only The Father. And this Good Father was *also* 'Righteous,' and was so personal that He heard the prayer of Jesus His Son. Yet so ignorant had been the world of this Father that Jesus found it absolutely true to say, "O righteous Father, the *world* knew thee not, but I knew thee" (John, xvii. 25). 'Nature has no love' cry men, yet Jesus was conscious that He could not surpass in His love for Jerusalem that love which a hen has for her chickens (Luke, xiii. 34). Man has no instance, in the long roll of his historically good ones, of a love for men like that of the Son of Man; yet the Patriot, the Brother, the Saviour, in voicing His love for His fellow-countrymen, found the fittest parallel to His weeping affection in the lowly love of the mother hen. "As a hen doth gather her chickens under her wings," was the measure which He took for His own Goodness. The Good in man, in short, as it stood uniquely revealed in his practical life, was everywhere surpassed by the Good in Nature. The most righteous of men was not so 'righteous' as the Father. And it is to this Natural or Father-Goodness, rather than to any righteousness to be found in man through obedience to any known Laws, that Jesus constantly directs the eyes of the world for a Standard-Good. The standard of perfection to be found in any known laws, He saw to be subordinate and relative to the higher Good which was the Order of Excellence followed by 'Nature.' Hence, to Jesus, the Father-Good is The Good. And this content of goodness is the one He always sets before Himself to follow, in doing the Father's work. He never calls Himself 'righteous.' He has no desire for such limited excellence. But He is 'the *Good* Shepherd.' And '*good*' not 'righteous' is His constant term for His ideal of human perfection.

420. The reason is clear. One is only 'righteous' for one's self, but good for others. Man obeys Moral Laws in order to have himself secured in 'salvation.' He cannot obey for

others, and so make them righteous like himself. Such righteousness must be confined to himself, and he can never share his righteousness with any one. To "*count* for righteousness" is a fiction of priests and lawyers. But to be good is to give to others, to sacrifice one's self for others, to be like Nature, who gives to all liberally, upbraiding not. Nature lays down her Life in the new life that comes into the world, and so the seed is good when it lays down life in the 'more fruit,' and also Man is more than righteous, and is Good when he lays down his life in the 'sheep' and in his 'friends.' To be righteous is to retain; to be good is to give. Hence "scarcely for a *righteous* man will one die, for peradventure for the *good* man some one would even dare to die" (Rom. v. 7). Goodness lies in the highest, in giving one's self even unto space-being; giving *all* to the other to the utmost of What-we-are.

421. This Father-Son-Good is, moreover, but ultimate objective Good. It is not Absolute Good. The Common Excellence which Jesus finds for What-He is, for What-Nature-Is, and for What-the-Father-Is, is His standard for Absolute Excellence. Being as an Ultimate consciousness; Space-Being; Being emptied of itself in gift of itself; this is His standard of Absolute Beatitude, Resultant Goodness. And, *per contra*, Evil and Sin, as correlatives, are resultant contradictories and opposites of Ultimate Good which subsumes all Righteousness within itself. And such Ultimate Good, so long as it is relative to a resultant Evil, could never have been subsumed under a common consciousness of Absolute Good, wherein no consciousness of Evil had been possible, had not Jesus, man's highest category of Human Good, classed Himself as *not* Good, and thereby made it impossible for man to define Him as being either Good or Evil. Jesus thereby abolished all relativity of good or evil as qualities of His Being, and negated them in an affirmation of I-Am-Being, in which no relativity is predicable absolutely.

422. We have then to show that just as He subsumed all consciousness of the so-called relativity of Being and Non-Being in His 'I Am,' or Spirit-Space-Being, so in the same

consciousness He revealed every *Quality* of Being, whether characterised as good or evil, as finally abolished, with only Space-, or Is- or Whole-Quality remaining. This means that in such a consciousness Good may just as well be defined as Evil, and Evil as Good; Perfection be styled Imperfection and Imperfection Perfection. Relativity resting upon concepts ceases. We have only His consciousness of Whole-Beatitude, Whole-Goodness, remaining in which no relativity of Good or Evil can be found or is conceivable. He Himself states it as follows:—

In Luke, xiv. 25-27, we read, "Now there went with him great multitudes: and he turned, and said unto them,

"If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

"Whosoever doth not bear his own cross, and come after me, cannot be my disciple."

In stating this Ideal of Good for mankind, even though in negative language, Jesus has at the same time negated all other forms of Good known to men. In other words, *what men universally have held to be Good is here cast into a shadow of 'Evil' which they are to hate.* The ethical world seems to be inverted and the basis of every judgment of Good rendered impossible. Madness seems to have transpired. So it would be, if man's conceptive basis of ethical judgments were absolutely and permanently true. But this is just the question, and the difference between man's, or the world's ideal of Good and His, is the difference between the Relative and the Whole. The difference is profound, and marks the distinction between the *Life*-Basis of ethical judgments and the *Space*-Basis, or our consciousness of Father-Being and Whole-Being. To man, to us, and to all the World, *Life* and all it connotes of Father, Mother, Sisters, Brothers, Wife, and Child, is, in general, the highest basis of all our ethical judgments. We so account it *absolute* and *final*. To Jesus it was far from this high standard. It was merely a relative basis. To negate this consciousness down to the basis of the absolute, or whole Is-consciousness, that is, the Space-consciousness, was, for Him, the only possible one for judgment of Good. All other bases of Good were impossible, save as they were relative and impermanent.

423. At this juncture, in interpreting the above verses, every one desires to introduce some qualifying interpretation regarding this word "Hate," in order to break its force and harshness, and 'unnaturalness.' We are so confident that to love life and kindred is the highest standard of ethical judgments and hating them to be sinful. And, therefore, it is looked upon as just a large and hyperbolic way of saying, "Deny thyself." It is assumed that Jesus could never run counter to these deep instincts of Life and Love which appear to all as the very pillars of our well-being, and without which the earth would seem perdition, and that, consequently, He is only using forcible language to convey a much milder meaning. "Surely," it is hinted, "it is better rendered in St Matthew's account, where we have," "He that loveth father or mother *more than me*, is not worthy of me; and he that loveth son or daughter more than me is not worthy of me" (Matt. x. 37). This certainly seems to give a softer touch to the deliverance. But its mildness is all taken away by the statement, two verses before this one, where St Matthew gives the same doctrine found in St Luke, although he puts it into different words. It is said—"Think not that I came to send peace on the earth. I came not to send peace, but a sword. For I came to set a man *at variance against his father*, and the daughter against her mother, and the daughter-in-law against her mother-in-law, and a man's foes shall be they of his own household."

We cannot make any mistakes here as to the meaning of Jesus. If His purpose and action are to be judged Good, then His basis of that judgment must be sought for deeper than Home, Home-ties, and that *Life* which is common to all its members. A man's foes are to be of his own household, and this is just the same statement, "Hate his father," in different terminology. Moreover, the weight of authority seems to incline more to the side of Luke than to that of Matthew. Dr E. A. Abbott, for example, in referring to the 'double tradition' of these two Gospels, Luke and Matthew, says, "Luke appears to have the older version when he retains (Luke, xiv. 26) 'hate his father'" (*Encyc. Bib.* "Gospels," § 19). There seems to be little possible doubt that Jesus did use the term, which can only be translated "hate." It is indeed but a variant of the same deliberate renunciation demanded by Jesus, and which is set

out in all its severity by all the Synoptists as well as by St John. "If any man would come after me, let him deny himself, and take up his own cross daily, and follow me. For whosoever would save his life (soul) shall lose it, but whosoever shall lose his life for my sake, the same shall save it" (Matt. xvi. 24, 25; Mark, viii. 34, 35; Luke, ix. 23, 26; John, xii. 25).

424. What, then, does this mean? How does Jesus understand it, and how is it possible for us to grasp it? In His consciousness, its net worth appears to be that the Good which men will obtain by following Him is so great and absolutely Good, that all other conceivable things which the world in its judgments holds to be Good, life itself not excepted, are only fit to be completely abandoned and even 'hated' for its sake. Behind His deliverance, and fundamentally, is the great consciousness in Him of a far higher Imperative of action than the one which they, and all the world, knew and followed, and which becomes the basis for His *negation* of their loves of Home and dearer loved ones. There is for Him an absolute Imperative which above and behind all Life and Life-Relativities, asserts its sway, and compels a reversal of that judgment in man by which he conceives 'good' and 'evil.' In its presence, all home and kindred relationships, the tenderest bonds of human heart with human heart, were not to be counted 'good' at all, but mere evanescent relations to be hated if needs must; and this means that while from the standard of popular judgment these were 'Good,' from the standard of *His* judgment they were 'Evils.' If their judgment had been based on an absolute and unnegatable consciousness, this reversal of judgment could not have been possible, of course, and the appeal of Jesus would have fallen dead to the world. On the contrary, the world has proved its own inmost consciousness to be in harmony with His, in that it has endorsed His judgment as the higher one; and this judgment may be considered the highest which is known to men at the present hour, and the one which perhaps men are striving most to realise in practical, daily life.

425. We must remember that Jesus is facing the ideal of His auditors, viz., "Love thy neighbour and hate thine enemy"

(Matt. v. 43). Their common life was dominated by it. He surpassed it by His injunction, "Love your enemies, and pray for them that persecute you." They were to do this to be like their Father in heaven. *He* made no difference between just and unjust, evil and good; for, His basis of judgment being Life, and not Nationality, He rose above the difference of 'neighbour' and 'enemy,' in order to regard *every one* as 'sons of their Father in heaven,' and every one as Good in that they possessed His own Life. *Their* judgments of 'evil' and 'good,' 'just' and 'unjust' were not binding upon Him, and he had no such endorsement of such judgments in His treatment of either, and He proved thereby that *nothing* that man conceives, judges, or decides to be 'good' or 'evil' need be considered an *absolutely* true judgment. And in this, so far, the Father ignored human judgment, and, in truth, did *not* judge at all. Such human judgments were reduced to space-clearness in Him, for whereas they saw Evil He saw Good. And to reduce all such relative judgments of 'good' and 'evil,' 'just' and 'unjust,' to their space-nothingness was to become "sons of their Father in heaven."

It is, then, but a higher application of the same space-consciousness which He seeks for their judgments concerning Father, Mother, Sisters, and Brothers, Wife, Children, and Life. He naturally assumes that the people will judge Him to a more inferior place than these in their affections. He assumes that they will place Him second, at least, to such relationships, and plead to first bury the father, and to take farewell of those at home before following Him (Luke, ix. 57-62). This must not be. Such relations and relatives must actually have no existence between them and Himself. They are really to hate them out of existence. They are to be reduced to zero, to space-clearness, and instead of being judged as 'good,' to be judged as 'evils.'

426. This is a long way towards the abolition of relationship in attaining the Absolute Good. Still it is only a further step, and not complete negation. A man may negate every one of these relationships and yet place his own life before the Master's demand. He might place his life as the dividing 'difference' between himself and Jesus. Jesus asks, therefore,

that man shall negate even this standard of 'good' for himself, and regard even Life as evil by comparison. He asks man voluntarily to take up his cross daily and follow Him. Now this is the root of the matter. For it implies the judgment by Jesus, "Life is not the *Absolute* Good." They are to come under a process of Death. But this, again, is to say that Death itself is a 'Good.' It is to directly negate the judgment of the world, which has judged Death as 'evil.' Jesus tears up the standard of this decision, and cleans away that relationship between Life *and* Death which has been held through all time by the judgment of Man. He Himself rises above this relationship, and affirms absolutely that it is Good to 'lay down' life. So vastly in harmony is the "Father in heaven" with this negation of such relativity, that He loves Jesus for so negating His life. And of course it is upon the basis of this judgment that He names Himself Good. "I am the Good Shepherd, the good shepherd giveth, or layeth down his life for the sheep." The world said it was wrong to sacrifice such life for such lives. It was believed that the one life was more valuable than the other. Relationship in this matter was not to be overturned. It was absolute! Jesus rather sees the true value to lie *in* the laying down of life, however valuable, for the well-being of others, and in not retaining it for one's self. Such life is given to be given *as* the Father has given. And giving the Life to all, He also gave the 'least' His own highest gift-value.

427. For Jesus disclaims originating this conception of Good. In all the relativities of Life and Death, He professes to follow the Father. *It is the Cosmic Process which He finds as the Example to Himself in laying down His life, and in doing so He has no sense of losing Life.* He is rather taking Life again. Death is therefore a Good. For all Nature is seen to give up all of itself, life and all, to man, to animal, to plant, to the world; for human good, for animal good, for plant good, for universal good; and this higher process must be the true course of well-being for man, and for all, to follow. And, clearly, except the grain of wheat fell into the ground and died, it could not bring forth fruit. Its death is the preceding 'good' to the fruit-good. Therefore if we have received all freely laid

down, we must give all freely. Life has been laid down in us in order that we should Be. *But Life itself is not the absolute Good.* It is What or Who lays it down. And being a Way of Life, the Imperative that asks all to follow *must* be a Father. How else could we have such Life-Being? Death, therefore, or 'laying down life,' is not merely expiring. It is where relative World-Life rises into Cosmic-Life, abolishing the relativity that divides them, and Man-life is seen to be One with Father-Life, or the Life-Source which is universal. Jesus thus asks the world to follow Him, not upon the mere basis of His own arbitrary command, but on the basis of What-He-Is, as *that which* has been laid down in What-He-Is by The Father-Source. Not He Himself is the Highest Good, but the Father. Men are asked to follow Himself in order that thereby they may follow the Father. "This commandment received I from my Father" (John, x. 17, 18).

428. And it is here where Jesus unites the *Good* and the *Righteous*, for the Cosmic-Good is also Father-Righteousness, and in obeying the moral 'command' of the Father He is at the same time obedient to cosmic Natural Law. And there can be no doubt that His consciousness of *His own personal Goodness* was one identical with the goodness of the Universe. His own personal excellence equates itself in His consciousness with the Excellence of Nature, and, consequently, it is fitting that He should express it in terms of Nature. Every other connotation would have falsified its truth. Therefore He says, "I am the *Bread* of Life," where 'bread' and 'life' far transcend all individual, or 'personal' limits, and connote a Good which, both in *material* and *vital* significance, applies universally. This is proved in the fact that He forbids our limiting His consciousness to the Earth only, for He repeats it in more general terms still, "I am the Bread which *came down out of Heaven.*" And still further to link up both 'bread' and 'life' in an identity, He affirms, "I am the *living Bread* which came down out of heaven"; and finally, to leave no doubt that His own personality equates with this Universal or cosmic Good, He asserts, "Except ye eat the flesh and drink the blood of the son of man, *ye have not life* in yourselves." Yet they had life! But He means that what they conceive or

judge as Life, is an imperfect judgment. It is also important to observe that He affirms the same capacity for this Good in every man as in Himself, for "He that eateth my flesh and drinketh my blood abideth in me, and I in him," where both 'personalities' are united in one Life. He then completes His conception of Cosmical Good, by including Father, Son, and Man in its fulness; or Heaven and Earth. For "*As the living Father sent me, and I live by the Father, so he that eateth me, he also shall live because of me*" (John, vi. 57). Father, Son, Man; or, Heaven and Earth, are united on a basis of common *Life*, the highest conception of Cosmical Good.

429. His consciousness of being one in Excellence with all that is conceivably Good in heaven and on earth is one that is rampant in Jesus, and we have it expressed in terms of *natural* Good again and again. "I am the Light of the World." "I am the Way, the Truth, and the Life." "I am the Resurrection and the Life." "I am the Vine," where the terms of excellence are all general, and representative of what is Good in heaven and earth. And it is clear that it is because the term *Father* is the only possible one which could embrace and comprehend in its connotations all that this heavenly and earthly Good contains for Man, that it is selected by Jesus to concrete Personal and Impersonal excellence in Earth and Heaven in one identical Being. It is the same Cosmic Good which is given in the Synoptists, in most of the parables, and implied in His 'Works,' although the identity of Jesus and Nature on a common basis of Life as the highest definition of this Good is not so clearly marked. It is undoubtedly given in such a sentence as, "For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of Man also shall be ashamed of him, when He cometh in the glory of His Father with the holy angels" (Mark, viii. 38). All that is judged best in heaven and earth is likewise stated in the sentence, "Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein" (Mark, x. 15). And the unity of such Cosmic Good is expressed in the *unity of Cosmic Being* implied in the words, "Whosoever shall receive one of such little children in my name, receiveth me, and whosoever receiveth me, receiveth not me, but Him

that sent me" (Mark, ix. 37); which is just John's "I and the Father are One," given in fuller detail and gradation of conscious Unity of Being. It is this consciousness of immeasurable Goodness in Jesus which underlies Peter's cry, "Depart from me, for I am a sinful man, O Lord"; and Thomas's, "My Lord and my God"; the Centurion's, "Lord, trouble not thyself: for I am not worthy that thou shouldst come under my roof," and many similar instances. The Cosmic consciousness of His own Good was shared by all that knew Him. It was the *veritableness* of such a consciousness, indeed, which rendered it possible for Him to say, and for His disciples to believe, that He and the Father were identical in being, and that when *He* was seen the Father was also seen.

430. This matter being clear to us, we have now to remember that all that man, any man, realises of himself through his experience, either as good or evil, just or unjust, is but a realisation of that potentiality which he *Is*, and that all that he so realises of himself is, and can only be, the basis of all he realises 'God,' or Highest Good, to be. It is this consciousness in Jesus which evokes from Him the judgment, "O righteous Father, the *world* knew thee not, but I knew thee." Looking back over the great past of the world, He saw no conscious expression in the history of mankind of a knowledge of God *commensurate with that consciousness of Good which He had realised in His own experience of Himself*. A realisation of God there had been undoubtedly made in the past, but as it was an inadequate judgment of Being based upon an insufficient interpretation of the Potentiality man was, the 'knowledge' of such 'God' was as imperfect as man's knowledge of himself. Man was only conscious of himself as possessing power, wisdom, goodness, and such like, in limited degree, and he invested his 'God' with the same qualities under a limitless aspect. He also endowed his 'God' with life like himself, and named 'God' the "Living God," but he did not identify the Life of God with his own life. It was not God's life which ran in his own veins; and God *as* thus born in man, a man, God-Man, Father-Child, he did not realise. God and man to him were distinct and isolated beings, and related, and far from being One. Law, therefore, was the tie between them, and not

Life. Therefore, Jesus rightly declared that *the world had never known God*, or rather, had never known the Father-God, but only a God-Being which held a lower relation to mankind than the child to its father. And advancing beyond this imperfect conception, He built His God-Being on the basis of Father-Being, a true natural relationship; and thereby realised through His consciousness of the Life-Potentialities of man, the "God-Father" who must be identical with Man-Being on such a basis of Life-Potentiality. Jesus bound heaven and earth in one with the chord of Life. He thereby also confirmed them in an *identical* potentiality of Good. All connotations of excellence were thenceforth sublated in this consciousness of Universal or Cosmic Good, and, consequently, the Father was 'righteous,' His name was 'hallowed,' and he was to be worshipped 'in spirit and truth.'

431. But we have seen that the consciousness of Father-Being, even when including "heaven and earth," does not exhaust in Jesus His Ultimate consciousness of Being. He has a higher consciousness in the experience of Himself than can be fulfilled by the *Life*-basis of the Cosmos. This consciousness of What-He-Is transcends all the connotations of Life, and Life-giving, or Universal Fatherhood. It, consequently, also transcends all connotations of Father- or Cosmic-Good. For no consciousness that man possesses of the Universe-Being ever interprets to himself his consciousness of Whole-Being, and never interprets to himself, therefore, his consciousness of Whole-Good, that is to say, the *Good* which has no possible hint in it of a possible 'evil' or 'sin.' Jesus required His "I am," or Space-Consciousness, to concrete this consciousness. And when *this* consciousness is present He then realises that Cosmic-, or Father-Good, is transcended even as is Father-Being; and *then* also He expresses *Himself* as Not-Good.

This consciousness is given in the following passage (Mark, x. 17-22):—

"And as he was going forth into the way, there ran one to him, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good save one, God."

Jesus here places Himself, good beyond all words though

He is, merely in *relation* to 'God,' who alone is Good. He desires plainly not to be characterised as Good. He reproves this rich young man for designating Him as Good. He strictly judges that only One is Good. The words are actually believed to have been, "Call thou me not Good."

What then are we to understand by this position? The judgment of all times has set this Man at the head of all things which have been conceived to be Good. He is the standard Good One for all men. The noblest, the holiest, confess themselves unworthy to be named with Him. His example of Good is the despair of the most ideally good lives. The highest characters, either in common life or in the Great Literatures, are comparative daubs of perfection when brought into His presence. And this being the case, one naturally expects that He, at least, will be true to that consciousness of Cosmic-Good which He evinces so strongly, and thus accept conscientiously as a true judgment the designation of 'Good Master.' How can we even think Good, or how shall we imagine what is Good, if He be not Good? Yet His words cannot be put aside. "There is none good save One, God." This means then that *all* the judged conceptions of Good which the world has known are not based on an absolute standard, and may be, relatively, as truly 'evils' as 'goods.' We have just seen how Jesus Himself asks men to hate those things which the world has from the beginning judged to be its grandest treasures of Good. But the whole world itself, He declared, is not good in comparison with the 'soul,' or 'life' of man. Still, one expects that when, in preference to all that is nearest and dearest, and the whole world itself, He asks us to follow Himself, He Himself, at least, should profess to be that absolute standard of Good which He abolished everywhere else. Yet here He makes Himself only a *relative* Good, like all the rest; nay, as not deserving to be called Good at all; affirming that there is only One Good, 'God.'

432. In actual fact, the consciousness of 'God' here is a realisation of Jesus Himself in *His consciousness of Spirit-Being*; and His consciousness of being not good is likewise a true realisation of that *absence* of any consciousness of goodness

in His and our conception of Spirit-Being. 'God' as Spirit has no relativity absolutely, and we cannot predicate of such Being either quality of Good or Evil. Our consciousness of such Being is swept clean of all predicates save *Is*. And this *Is* is the highest equivalent of 'good' in His definition of 'God.' If we affirm any predicates of such Spirit-Being, it can only be 'good,' but not as correlative to some Other who is Evil, for this Spirit-Being is Whole-Being. The term is solely equivalent to *Is*: Space-Being, of which, as we repeat, we cannot predicate either Good or Evil.

What we really have in the facts as Jesus states them, is His consciousness of His own and of God-being. It is an 'I am' consciousness. And of God alone is Good predicated. But if we take His meaning to be *that God and He are absolutely isolated in Being*, we are also compelled to accept that God alone being Good, Jesus Himself is Evil, and that all men are Evil, and that heaven and earth are Evil. When God is postulated as absolutely *separated* from each being, and *the sole Being who is good*, we cannot find Him to be identical being with any being, and like Kant with the 'soul,' we are forced to regard God as a 'Thing-in-Himself,' and all other things as 'things-in-themselves,' and all things as Evil,—judgments which clearly run false to our Consciousness of What-we-are, Space-Being.

433. The consciousness of Jesus here is therefore His 'I am' consciousness, in its double content of 'Man-person' to the rich young man, and "I-Being" to Himself. To the youth He is a *related* being, and Good beyond all words. To Himself, He is *unrelated*, and is *neither good nor evil*. As the 'Man-person,' He is so "poor in spirit" that He realises Himself as Space. He is nothing of such Good. He is Whole-Being in God-Being; He *Is*; but He is not 'Good,' because neither Good nor Evil can be predicated of Himself. The true conception of 'God,' moreover, can only be of Space-Being, if we are to escape from the inevitable 'Thing-in-Itself.' And Space-Being is the *sole* basis in us for any judgment of Whole-Good, for good cannot be predicated *absolutely* of anything except what-*Is*, and only the *Is*-consciousness is given in our consciousness of Space. All that *Is* comes back to the Space-Consciousness for absolute

assurance of its Being. Therefore, when Jesus implies that He is not Good, He negates the young man's assumed *relative* Jesus-person. He is as such so "poor in spirit" as to be *nothing*; but in being Nothing He is Space-Being, and is Whole-Being in 'God.' So long as He refers Himself to the 'Man,' to Life, to the World, and to The Father, He accepts relationship and its corresponding 'good' and 'evil'; but when *absolutely* termed 'Good' He denies the relativity and stands in His "I Am" consciousness, as above all Relationship, and therefore beyond all relative qualities of Being. He really ascends in His "I Am" consciousness above the sphere of Life and Death, Good and Evil, Love or Hate, Man and the Father, Sex-Being and Person-Being; and with Him we stand in that Presence of which we have no consciousness save that of Space, Is, or 'God'; and as this is the consciousness of What-we-are, we are conscious with Him of Whole-Being, and Whole-Good, in which no possible consciousness of evil can enter. Jesus, therefore, in maintaining that only Is-Being, or 'God,' is Good, also sustained the world-old judgment that there is "Good in everything," seeing that Everything Is. All of the limited Goodness which He predicates concerning Himself in His relation to The Father, or Heaven and Earth, is transcended also; and Goodness sublimed, or Absolute Beatitude, is our remaining consciousness of Him.

434. We seem now to have a more connected view of the ever-widening process by which Jesus arrives at His conception of absolute Good, absolute Beatitude, or that poorness of *spirit*, that 'Nothingness,' which is equated with all-blessedness, or 'the kingdom of heaven.' Under the sublime consciousness of Whole-Reality, His grand purpose is clearly to teach Being, as Whole-Truth, to Men who have yet no other conception of Being, in their consciousness of themselves, than as being separate fragments or parts of Reality. He then accepts the common judgment of men as to relative values, though not their judgment of absolute and final permanence of such, and proceeds to transcend them by a judgment higher and higher, until He equates Being with Blessedness. For example, He negates the sparrow-value in substantiating the Human value (Matt. x. 31). Nay, He negates everything in the world, and the "whole

world" itself, to establish that of the human 'soul' or life (Mark, viii. 36). But the world holds higher values than those based on sparrow levels. There are fathers, mothers, sisters, brothers, children, wives, friends, and these He negates by the higher value of following *Himself*. And, again, He is "The Father," or Good, cosmically, being the Light of *the world*; Bread coming down *from heaven*; Life-Giver; the Good Shepherd that gives His Life for the sheep. But even this vast personal "Good" is relative and not absolute, for, finally, He empties Himself as a 'Good' in order to affirm that *not* He but 'God' alone is Good. All else, Himself included, is consequently relatively Evil. But 'God' is 'Spirit,' and can *only* be conceived under the space-consciousness. Therefore, *what Jesus does is to leave the human mind no category by which Absolute, or Whole-Good, can be conceived save as Space-Being*. He abolishes all particular good, even when it embraces earth and heaven, to affirm Whole-Good. Beyond every 'difference' of Good and Evil, in heaven and earth, He still finds a broader and more comprehensive basis of Blessedness, or Good, till, as Whole, this quality is sublated in Is, 'Spirit-Person,' *i.e.* Space-Being, or 'God.' And, finally, this Space-Being is affirmed absolutely in His, ours, and every consciousness as *Same-Being with What-we-are, or all that has content in our "I am."* In this consciousness the judgment of 'Good' is seen to rise, and, passing through all conceptual Relativity, again sets in it. And as in the course of its rise this judgment *creates* the corresponding quality of 'Evil,' so with its sublation in a consciousness of Whole-Being, Evil also becomes an impossible predicate in Being. And thus by showing that *every* human judgment or concept of either Good or Evil was capable of being transcended, Jesus proved the falsity of the assumed *absolute* basis for such judgments, and in the Space-Judgment, I, Is, 'God,' found all such relative judgments negated by an unnegatable affirmation of Whole-Good.

435. The 'I am' consciousness is thus the true solvent of every judgment of relative Good and Evil. It is upon the primary basis of the "I am *Man*" consciousness that all such judgments are reared, and it is the "I am" consciousness which decreates them as qualities, in the consciousness of

Being which declares itself independently of all qualities. The Is-consciousness of the Space-'self' knows of no such relativities. It is impossible to find either a consciousness of 'Good' or of 'Evil' in our consciousness of Space, whether that consciousness yields a conceptive 'God' or 'Self.' And as this consciousness of Space, as ultimate for both 'God' and 'Self,' gives the most concrete undeniable affirmative of both 'God' and 'Self' as Whole-Being, *all* assertions cease and determine which bear that the qualities of Good *and* Evil are absolute in their relativity, and never to be annulled under any circumstances, in any consciousness, here or Hereafter.

436. The same process by which Jesus transcends all forms of relative 'personal-Being' is that by which He also transcends all relativity of 'personal' qualities. Our 'Good' and 'Evil' are creations of the human judgment, and cannot be shown to be based elsewhere than in the human judgment. Jesus therefore correctly lays His finger upon the Origin of Evil when He says, "*That which proceedeth out of the man; that defileth the man. For from within, out of the hearts of men, evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness. All these evil things proceed from within, and defile the man*" (Mark, vii. 20-23).

These are representative evils, but absoluteness of being is not predicated of them. They arise out of human judgments, relative to what *another* has done, and no such judgment is absolute. Evil has no absolute reference, as a consequence, and, therefore, the judgment of Jesus, given in the following words, reiterates once more the final decision with regard to His consciousness as to the Origin of Evil. *He asks particular attention to His statement*, to which He seems to attach great importance. "Hear me, all of you," He says, "and understand. There is nothing *from without* the man, that going into him can defile him, but the things which proceed *out of the man*, are those that defile him" (Mark, vii. 15). He again emphasises that "the Heart" is the precise focal centre of this defilement. "Whatsoever from without goeth into the man, it cannot defile him, because it goeth not into his heart." "For from within,

out of the heart," etc. "*All* these evil things proceed *from within*," etc.

Jesus seems to have placed the weightiest emphasis upon this teaching, for He not only calls attention to it by a solemn injunction "Hear me," but in three statements (Mark, vii. 15, 18, 19-21) the same fact is insisted upon. He upbraids His disciples for not understanding it (v. 18). 'Good' and 'evil' proceed *from* the human heart, or as Luke puts it, "The good man out of the good treasure of his heart bringeth forth that which is *good*, and the evil man out of the evil treasure bringeth forth that which is *evil*: for out of the abundance of the heart his mouth speaketh" (Luke, vi. 45). Good and evil are not seen by Jesus beyond the "treasures," or the things laid up in the heart of man. They are products of imperfect and limited judgment. They are conceptual creations, and have no absolute validity, nor any reference to Absolute Being. Neither Good nor Evil, as man has conceived them, has absolute Reality.

The experience of Jesus Himself under judgment is perhaps the best proof of these statements. He was judged to be so evil as to be the Absolute Evil: the Prince of Evil. Did this judgment rest upon Absolute Reality? Had it any validity in Absolute Reality? What was its highest reference? Had it any other origin save the 'heart' of Man, taking 'heart' to be representative of all a man counts to be? It simply arose in the finite judgment of man, and the judgment of man could sublate it in a contrary judgment of Good. But we have just seen that Jesus no more accepted the judgment of absolute *Good* for Himself than He accepted that of absolute *Evil*. Neither the one judgment nor the other rose above Relativity, and therefore had no reference to Absolute Reality. His consciousness of What-He-was transcended all such Relativity, and in the altitude of such an 'I am' consciousness no quality had place or validity as absolutely real. The judgment of man could then no longer *other* Him, as apart, so as to judge Him in any way by a standard of Being without Him. For the 'I am' judgment knows no relativity and is purely one of Space-Whole-Being. And it could be shown that every judgment of good and evil which history records has no better basis of reality than that which declared Jesus to be Beelzebub, the Prince of the Devils.

437. He is therefore entirely consistent in referring the Last Judgment of "all the nations" to human, and only human judgment. In His Vision of Judgment, with all nations gathered before Him, no other than the Human Presence is there (Matt. xxv. 31). 'God' is not present. 'God' does not judge. And the judgment of Jesus is confined to merely '*separating*' the 'sheep' from the 'goats.' He does not *really* judge each to *be* a sheep or a goat on certain evidence. He decides nothing as to what they *are*. He finds them already so judged, *and He but judges the Place of each*. They come before Him sheep and goats, having lived as such in their own judgments. They are sheep or goats, wheat or tares, not according to His decision, but *because they are so to themselves*. In other words, true character is referred back to its source in the consciousness of men; and the conscious "I am" in each man judges what he himself *is*, beyond all outside judgment absolutely. And therefore He assigns them *places* relative to Himself, the 'Man,' on His right and left hands, *but with no reference to absolute Being, or 'God.'* Or, generally, judgment upon Good *and* Evil, Jesus sees to 'proceed' out of Man, and He sees it to end in him. It is purely relative judgment, and far below the level of the 'I AM' judgment in which it is subsumed and de-created. It is never possible, for example, to say *absolutely* 'I am *this*,' or 'I am *that*,' but only 'I *am*,' which has no connotations of even 'I am *man*.' A consciousness of Being, Is, I, exhausts such conscious content. And similarly with regard to our judgment of 'God.' His Nature, His Attributes, His Actions, and such like, are *judgments* in us; but these judgments have been in perpetual flux and change through all ages, and controversies like to that out of which the Nicene Creed was evolved, show that *every* judgment as to who or what 'God' is, never proceeds above the Is-consciousness that man has of himself. For every predicate that assigns a Quality to His Being, such as 'substance,' good, great, wise, etc., relates Him down to a lower level than man is conscious of for himself, seeing that He must be related to what is *not* substance, *not* great, *not* good, and *not* wise, that is, to Being which He is not. But such a Being could not be 'God' to man. He would be a limited Being. And so it stands with reference

to the "Last Judgment." Its basis is no higher than the First Judgment.

Neither our judgment of What-we-are nor of What-God-Is depends upon predicates which the flux of thought can take away. Our consciousness of Being is the *prius* of all judgment-thought, and controls every judgment beneath itself. But itself changeth not.

438. Now, the judgment of Righteousness *and* Sin shows itself to be as changing and reducible as that of Good and Evil. Jesus boldly corrected the world's judgment upon both. He negated the sin-judgments which were based upon Old Testament Laws, and set up His own instead. The ninth chapter of St John may be said to be devoted to correcting the false conceptions of Sin which were entertained by His generation. The Sermon on the Mount contained several examples. The people had heard it said of old time, and they had walked accordingly, but He puts all that beneath His own "But *I* say unto you." "Who did sin, this man or his parents, that he was born blind"? was a sin-judgment. Jesus said, "Neither." Instead of *Sin* you must see *God* manifesting His works in this blindness" (John, ix. 2, 3). "God heareth not sinners," was another judgment of His age. The whole teaching of Jesus was directly contrary to it. The prodigals, the publicans, and the worst, were all heard of God. But it could be shown that Christendom has taken over from the Old Testament its conception of Sin, and it follows, as a consequence, *that no statement of Sin in the Creeds of Christendom coincides with the fundamental consciousness of the Master.*

439. The Hebrews and Christendom have persistently referred all Sin-Judgment to Most Holy Being, and have affirmed that *He* judges. Jesus never does this. He preserves the conception of 'God' and the judgment upon Sin forever apart from each other, except, of course, where in His words, the term 'God' means the Hebrew 'Yahweh-God.' In such cases He is bound to receive the arguments of the Jews on their own ground. But when He teaches the subject of Sin straight from His own authority, He makes Himself only the highest reference for all judgment upon Sin. "The

Father judgeth no man." "*All judgment hath been given to the Son.*" Sin has thus simply a relative and not an absolute reference. And just as He showed that the so-called Sin of the Jewish judgments was no Sin, but the Works "of God being manifested" (John, ix. 2, 4), so He also showed that every Sin-Judgment, absolutely, must come to Himself for final disposal; or, that all Sin-Judgment, both as concerns its Origin or End, must ultimately be decided by What-He-Is. He is the sole reference for Sin.

440. This means, therefore, that all sin-judgment, or judgment that creates 'sin' for man, and affirms sin-doing as his, is thrown back, in its ultimate reference, upon the inmost judgment of Jesus, and stands or falls finally by that consciousness. This inmost consciousness is His "I am" consciousness, and we have seen that it has (1) a content of relationship equating with the content "I am *man*," "I am the *light* of the world," "I am the *Father*," which last is its utmost content of relatedness; and *also* (2) a content which is simply and solely the unrelated and unrelatable content "I," unrelatable because of its consciousness of Whole-Being. Consequently, Jesus affirms all sin to be created by a reference to Himself as Relative-Being, Father-Being, Sex-Being, Man-Being, and, again, decreed by a reference to His Unrelated-Being, I am, Spirit-Space-Being, beyond all reference to the Father-and-Son conceptions, and in which no judgment upon dual-being is found, and, therefore, no judgment upon sin or righteousness.

441. It is from this standpoint that we can apprehend properly the true value and extent of the teaching of the "Last Judgment," as it has been styled (Matt. xxv. 31-46). This parable, or generalised vision of the end of all judgment upon the earth, is simply an extension of the same judgment-teaching which is given in Chapter xxiii. In the latter case, Jesus sums up all judgment upon the 'House' of Israel, represented by 'Jerusalem,' over which He laments; but at the same time He *exhausts* all judgment upon her, and in the former case where "all nations" are gathered before Him, He *exhausts* all possible judgment upon mankind.

Jesus places Himself upon the throne of judgment both for

Israel and for 'all nations.' He alone stands forth before the world as the sole Arbiter of conduct. It is the same consciousness which He expresses in His name 'MAN,' or 'Son of Man.' For it is not according to Code, or Law, or Prophetic Word that He judges, but by *His own Personality*. The Typical Man only can judge all men. "When the son of man shall come in his glory" (Matt. xxv. 31), fitly interprets this high consciousness in Him. It is the greatness of His "I am MAN" consciousness. His closing words of Judgment are almost the same also in both cases. For the Jews, His words of Chapter xxiii., "Behold your House is left unto you desolate," "Ye shall not see me henceforth," correspond very closely to "Depart from me, ye cursed," in the Last Judgment of Chapter xxv. bearing upon "all the nations."

Fitly, also, Jesus, in both instances, associates with Himself the Name of Being which is above Man. For the Jews, He affirms, "Till ye shall say, Blessed is He that cometh *in the name of the Lord*"; and for the world, "Come ye blessed of *my Father*," where all Being beyond Man is shown clean of judgment, and associated solely with Blessedness and Blessing.

The scenic surroundings are also strongly earthly and human for each judgment. "*When* the Son of Man shall come" (Chapter xxv.) indicates Time. Neither heaven nor earth has "passed away." The references in the Last Judgment are all human, and include even the animal, while the associations are strongly relative in eating and drinking, friends and strangers, clothed and naked, sick and healthy, free and in prison. It is, we suggest, wholly out of harmony with the deeply human relativity of the scene, and its earthly settings, to give to the Greek word *αἰώνιον* the meaning of absoluteness in the rendering 'eternal,' which should be relative only in its force of "Age-long" duration. Jesus is undoubtedly teaching *the end of all judgment upon the earth*, in Himself as Man, but He is not even hinting the end of human life in the world. There is nothing absolute. All is relative, and human. "All the angels" are with Him, no doubt, but angels have always been associated with the earth. Persons and places, rewards and punishments, good and bad, right hand and left hand, indicate a condition of existence for man as impressively relative and as far from

unconditioned being as it can well be asserted in words. It is the theological "eternal" which unnecessarily confuses the whole teaching. The "eternality" or absoluteness of either "Life" or anything else is never based in the Greek adjective "*αἰώνιος*," but in that consciousness of our "I am" Being in which Life itself is but a conscious motion, and which affirms itself to be more than Life. *The 'I am' consciousness is the sole fountain of our conception of "Eternity," or Timeless Being*, and only the consciousness 'I am Man' is present in this account of the Last Judgment. Thus *αἰώνιος* is not Timeless.

442. Taking then the widest survey of the teaching of Jesus on Judgment as it lies in the Four Gospels, it can be freely said that it is bounded by Two Grand Facts, viz.:—

I. That all Judgment on man is given finally from Himself as *Son of Man*.

II. That all such Judgment is transcended in His own person as *Father*.

Throughout His teaching these two facts are constantly being brought alongside of each other, and as certain as the Son-Being is subsumed in that of the Father, so surely all judgment upon Man is subsumed likewise, and is the impossible. The Father only 'blesses.'

443. *There is a clear aim on the part of Jesus to abolish the absoluteness of Judgment as man has conceived it from the beginning of the world.* His great deliverances: "Judge Not that ye be not judged"; "Love one another as I have loved you"; "Resist not Evil"; "Forgive unto seventy times seven"; "The Father himself loveth you"; His view of the open gates of the kingdom of heaven for the publican and harlot; His peace given to the 'sinner in the city'; His companioning the crucified robber into 'paradise'; and, above all, His seeing only the Father in the Judas-betrayal, and His return, without upbraiding, to His disciples after crucifixion—all trend in this direction. Of all Moral teachers of mankind, He has never said "Be just," or has mentioned Justice. He never bases anything on justice: His Ethic never includes it. 'Good' is His ideal, and uncondemnation of man upon man. And the *Father-Being* is the embodiment of this Ideal. "Love your enemies,"

do not judge them, "that ye may be sons of your Father which is in heaven."

444. Now, in order to create this conviction in men, it was necessary that Jesus should concentrate final power of judgment in Himself, the *Son*, and thence, through Himself, show its space-cleanness in Himself, as The *Father*. To gather up every possible source of judgment into Himself, meant that He should be, first, MAN among men; the highest type of Man; and, second, reveal in Himself the *Father*, whose grand natural function is not judgment but Life-Giving. Thereby a Perfect-Being was set before the world who had only given Life, and loved, but did *not* Judge. Jesus therefore continually associates the *Son* with the *Father*. He is sent from this Father. He knows whence He comes and whither He goes, for He has both come from and goes to the Father. Only He *knows* the Father: Only the Father knows the Son. Then, He *is* the Father. One who sees the Son, *sees* the Father. He is *in* the Father and the Father is *in* Him. All things in heaven and on earth have been delivered to Him by the Father, even all judgment, which is a plain affirmation that the Father judges no one.

What then becomes of the Last Judgment? Its true meaning is, *the last of judgment upon man by Man, seeing that Highest Being judges no man*. All around man in Creation has process of being, but is under no judgment, as man has understood that term. Nothing there falls below Father-Being. He, as Cosmos-Being, pours forth inexhaustible bounty and beneficence. He sends His rain, His sunshine, His day and night. He blesses all without exception: rock, earth, plant, beast, man, and all, 'evil' and 'good,' 'just and unjust.' But He judges, He condemns, no being. "The Father Himself loveth you." Jesus sees the sphere between earth and cloud, between earth and sun, so long filled with the terrible Cherubim, filled and fulfilled with loving Father-Being.

445. Placed in the balance with all that Jesus taught, the abolition of 'justice and judgment' must be considered as necessary to the full harmonisation of His Ethos. This was a necessity, if His Ethos was to be level to His sublime vision

of a Perfected World. For how could a state of man in which all should do to others as they wished others to do to themselves; in which all should love one another as Jesus had loved man, and as the Father had loved Him; in which all should forgive unto seventy times seven—how could this condition of human society consort with justice and judgment on earth, and justice and judgment in heaven? Would there then be any call for such instruments of correction and guidance? If all hearts and all homes were to seek the high path of Love, and the whole earth were to be filled with the Father-Heart which throbs far as to the Cloud and to the Sun, in what possible condition of man, under such circumstances, could justice and judgment find a place of action? "For Love thinketh no Evil," and thereby is opposed to justice and judgment which do nothing else. We are convinced that as Jesus set aside Yahweh-God for the Father-God, so likewise He transcended the 'way of Yahweh,' "the way of justice and judgment," ever ascending above it to the Absolute Blessedness of Whole-Being.

446. However, we are not blind to the great place which 'justice and judgment' have occupied in the history of man. The 'eye for eye, and tooth for tooth' is a law which yet has its force in human judicial affairs. Men yet appeal to brute force, and shed man's blood because of blood shed. We are not discussing *expediencies*. We are trying to discern what in the vast future of the world must 'pass away' and what must remain absolutely, and essentially as Whole-Being. *And we cannot find that the authority of Jesus stands behind Justice and Judgment as essential permanencies of Whole-Being.* They pass with all that is in the 'Flow.'

447. For Jesus undoubtedly aims at whole-perfection for the world, conform to His consciousness of His own 'I am' perfection. And it is from this exalted height that He foresees all the world ascending far above the ethical compulsions of 'eye for eye'—the plane of all the decisions of our judicial systems—to the loftier level of the *Golden Rule*, itself still far in the distance before us; and to the yet higher altitudes of Loving one another as the Highest loves, till at last the whole

world, *solidariously*, should be "the kingdom of heaven," where all should be 'poor in spirit' and as *nothing* to the Self; where every mourner should be comforted; where each should be given the earth by the other as worthier to possess it; where highest hungers and thirsts after righteousness should be satisfied; and where every heart should be so space-pure as to see God, and *so* find it impossible to see evil or to judge it. Jesus sees this state of man as Absolute Beatitude, or Blessedness. And the very fact that each man finds in his own consciousness a consenting approval to this ideal state shows that the ideal is *in* his being, and affirmed with it permanently. It is simply an experiential realisation of What-he-Is.

448. Hence although Evil or Sin is measured, nay *created*, by the Presence of Jesus upon the earth, even as the shadow is created by the light, it is only in so far as He is conceived as relative Man to all men in the world. To the height of His consciousness 'I am *man*,' sin *must* arise for all men who find in Him perfection, and themselves self-judged by that standard. But only under this consciousness of relativity of Being. In the Ultimate consciousness of Unrelated Being; 'I am'; theirs and His; sin and evil, and every creation of relative judgment, becomes transcended and sublated, and space-cleanness of judgment, *i.e.* Forgiveness, or rather, Uncondemnation, alone has being. Through the Jesus-consciousness, 'I am *man*,' sin must awaken for all men, and thus He is sole judge of all men; but on the higher plane of His unrelated 'I am' consciousness, all judgment upon the *Other* is impossible, for He is then Whole with All Being. All judgment is de-created. His consciousness is clean. He then says, "The prince of this world cometh and hath *nothing* in me." *Sin and Evil*, *i.e.*, had no possible predication in Jesus' consciousness of Himself. Nay, he extends this impossibility to Heaven. He declares, "I beheld Satan fallen as lightning from heaven." There! in the very height of Heaven, where men had always believed that a dark judgment stood against them. This 'Satan' was their awful vision as they gazed upwards into the Infinite Being. But now, to Jesus, this enthroned horror is de-created, and what was darkness of darkness to men is the brightest of the lightning bright-

ness. These two visions mark the difference of Truth, as judged by Men, regarding Heaven debarred, and as judged by Jesus regarding Heaven opened. Henceforth even *Evil Personified* must be seen as *Light*, and light of the brightest: 'Satan' seen as 'Lightning,' the nearest approach to Space-Clearness. The dark Terror vanishes in Light Ineffable. That Jesus beheld it '*fallen*' is also symbolic, surely, of its 'passing away,' and indicative of His intense consciousness of its impermanence. At bottom, it is another instance of His method of negating and transcending the infirm conceptions of Dual-Being as differentiated by the relative judgments, Dark and Light, Hell and Heaven, 'Satan' and 'God.'

CHAPTER XVI

JESUS' CONSCIOUSNESS, I AM

449. Some of the foregoing conclusions seem to be enforced in the following words:—

“If I had not come and spoken unto them, *they had not had sin*, but now they have no excuse for their sin.

“He that hateth me, hateth my Father also.

“If I had not done among them the works which none other did, *they had not had sin*.

“But now have they both seen and hated both me and my Father” (John, xv. 22-24).

Here, the basis of Sin-Judgment upon man is Jesus Himself, and so sure is the affirmation of Sin upon men, from this basis, that He denies them any excuse, cloak, or palliation for it. He had come; He had spoken; He had worked; and created thereby such a standard of perfect human life as eclipsed all other standards. The more intense light casts the deeper shadow, and sin, as compared by any other moral test, was feeble in judgment contrasted with the power of condemnation which a reference to Himself brought down upon mankind. So great was the difference of power of judgment upon man, as to his sin, that if Jesus had not come, spoken, and worked, man would *not* have had sin. The only true sin-judgment that man now knows upon his own life, is by a reference to Jesus. All other standards of perfection by which man may test his life are negligible. “Of Sin, *because they believe not on me*” is the utmost reference (John, xvi. 9). It is the declaration of Jesus' consciousness that sin has only a relative and not an absolute validity. He refers it *to Himself* as coming into the conceptions of men with His own personal coming and with His own works. *He does not refer it to any conception, or judgment*

upon man, from 'God.' He does not connect sin with His consciousness of Highest Being.

Man as Sinless though Dying.

This power of judgment upon man is strictly within the sphere of Relative-Being, *i.e.* Father-and-Son-Being. And in both statements as to the *field of sin-judgment*, Jesus, while affirming its unique power, is careful to limit that field by the content of Father-, or Relative-Being. He makes a repeated statement of the Sin-Judgment as referring to Himself and through Himself to Father-Being, but *He entirely limits the possibilities of Sin-Judgment to that sphere of Related-Being*. His consciousness of Whole-Being is not involved. For example, He declares—"Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of Man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels" (Mark, viii. 38). "Everyone therefore who shall confess me before men, him will I also confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matt. x. 32-33). The Limits of Being as governed by Sex-terms, Number, and Relation are also the Limits of Sin-Judgment. Within the sphere of Being, so conceived, judgment upon sin is rational, and if such Being were to be regarded as eternally permanent in its limitations, the judgment upon sin would be conceived as eternal also. But in the sphere of Unrelated-Being, the "I"-consciousness, He also shows that all sin-judgment is impossible; and that Man as *related* to 'God,' who is supposed to be isolated existentially from him, is the unthinkable. *All Sin is abolished in the fact of the extinction of all duality of Being as affirmed in the "I am" consciousness of Whole-Being*. And this consciousness Jesus states in the following words:—

"I go away, and ye shall seek me, and shall die in your sin."

"I said therefore unto you, that ye shall die in your sins, for except ye believe THAT I AM, ye shall die in your sins" (John, viii. 21-24).

Here we have sin referred to the *I Am*, or ultimate consciousness of Being, instead of to a standard of relative

Father-Son Being; a personal reference which is still higher than the impersonal standard of *Law*. This fact is of the utmost importance, and clearly reveals the expanding and ascending process of sublation of sin-predication in the consciousness of Jesus. The impersonal standard of *Law* is transcended by the personal standard of the *Son*. The still higher standard of relative personal perfection, conceived as *Father-Son* Being, is again transcended by the ultimate consciousness, I AM, where all relativity vanishes. And a reference to this absolute judgment reveals all other relative judgments sublated in it. With the unique result that, *when men accept its truth into their convictions, they attain to the consciousness of dying sinless*. It is the same consciousness which is given in the first Beatitude (Matt. v. 3). Men judge themselves to be 'utterly destitute in *spirit*' and thereby realise "the kingdom of heaven."

For in this consciousness no sin-judgment can exist. And it is clearly rational in the fact that, as the I AM consciousness alone gives the consciousness of space-being, it must also yield the consciousness of sinlessness, seeing that space-being alone yields us a true consciousness of Whole-Good without any possibility of Evil or Sin entering into it as a relative *Other* (§ 170).

This is the only consciousness of Being from which Jesus Himself could have drawn a consciousness of absolute sinlessness. He said, "The prince of this world cometh and hath *nothing* in me." There could be no question of sin for Himself where His consciousness affirmed indivisible Being; whole with All Being. And His teaching bears that men will find the same experience for themselves, not by seeking Him as One 'gone away' apart and afar from themselves, but by entering into the same consciousness regarding Him which He had for, and of, Himself; '*That-I-Am*.'

It is undoubtedly a teaching which lifts the whole question of Sin high above all references to *Law*, and renders nugatory all sacrificial and expiatory theories which profess to rationalise the forgiveness of sin. This was doubtless already done when the sole reference of Sin was made to the 'Son of Man,' who, as 'The Father,' found the basis of forgiveness in *His own Nature*, rather than in *satisfaction*, given to an impersonal Law

apart from Himself, and who avowed that He judged no man. He loved man, and in love there was no condemnation. But the 'I Am' consciousness transcends even this Relativity where sin can be conceived as still existing and possible between Child *and* Father. The 'I Am' is here a relationless consciousness and renders it impossible for man to have a conception of Other-Being who might be judged sinful or otherwise. We have here, in short, the true Absolute Ethos; *Being* and *Ought* as Whole; *and also a realisation of Being as pure, untainted, and impossible of taint; Space-Being-Beatitude.* It is a consciousness which gives wholeness to every incomplete *conception* of Perfection in man, and strenuously urges him to realise himself sinless although dying.

Jesus, of course, had often referred to the forgiveness or 'remission of sin,' but always on some basis of relativity. "God be merciful to me a sinner," was the general expression of this reference. God was conceived as one, and the sinner was another one, and somehow, God came to relent in His wrath when His 'sinner' came humble and repentant before Him. It is the voice of human pity that so speaks, the colours of the loving human heart reflecting themselves on the face of Deity. But on such a basis no man could ever realise a true consciousness of *sinlessness*. He could only realise that *somehow* his sins were blotted out, and forgiven. He could never realise that, for What-Is, sin was, is, and must ever be, an impossible judgment. Similarly, when the 'son of man' is represented as forgiving sins upon the earth (Mark, ii. 10), or when any one forgave his brother unto seventy times seven (Matt. xviii. 21), or when sin was forgiven because of much love (Luke, vii. 47), the true consciousness of *sinlessness* could never be realised on such a basis of relativity. Sin was still man's, he had done it, and he would die with it, and it would be his forever, though there might be forgiveness enough too. And on every imaginable basis of *related* Being, the same lack of the sinless consciousness would be bound to persist.

Now, clearly, there is a desire in man to realise this sinless consciousness. How otherwise has this consciousness of sinlessness arisen in him? For man has always realised sinlessness as applying to the God-Being of his worship, though not to

himself. Man has this conception, 'My God is sinless' because first he has the prior conception that 'God' has no peer, no one above Him, and none that can accuse Him. He is Law to Himself. It is the product of the consciousness in Man of Absolute Being; his 'I Am' consciousness set forth for 'God.' He says of his God, 'He Is.'

But it cannot be shown that man has found this consciousness anywhere than in his own being. And he also finds that when he says 'I am' for himself as well as for his 'God,' with its connotations of unrelatedness full in view, the same consciousness of sinlessness, *i.e.* 'the kingdom of heaven,' is realised for himself. And if Man never had had this consciousness of sinlessness, inherent in and for himself, he could not by any possibility have realised it in the Being of his 'God.' *It is because this consciousness of sinlessness maintains itself in his own Being, that he can affirm it as a Quality of any 'God'-Being.* And it is in his I AM consciousness that it comes to be rationalised and realised as the consummative statement upon all Sin-Judgment, seeing that, in its simple affirmation of Whole-Being, any sin-judgment is impossible.

It is not then a question of the existence of sin, a state of difference between Two Persons, and the negation of such difference by means of certain atoning and expiatory offices undertaken by some one else, in order that the sin-stain may be, at least, covered over and hidden, though it should never be wiped out of the universe. The 'I AM' consciousness of Being renders all such sin as unthinkable, and as an impossible conception for man or for God, in the ultimate resolution which it gives of such personal conceptions into their real Space-Being consciousness. For in the consciousness of Space-Being, as we must constantly reiterate for the sake of emphasis, no conception of Evil or Sin can be formed. And on this ground, all men, as well as Jesus, can realise their sinlessness though dying. Every conception of relativity is wiped out absolutely, and every conceivable judgment upon the Other is put beyond conceptuality. The penal and judicial origin and function ascribed to Death are also annihilated.

And although in His reference to Sin in two of the 'I AM' passages in the eighth chapter of St John (*vv.* 24, 28) Jesus still leaves the relativity of *Death* while removing all human

consciousness of *Sin* from man, it could be easily shown that the relativity of even Life and Death is negated by Him in this consciousness also (§ 92). The verse, "Before Abraham was, I AM" (viii. 58), not only rises above the relativity of Life and Death, but above and beyond all relativity of Time and Eternity. And in such a consciousness as lies in the following words, all relativity of Life and Death is abolished; the *personal* consciousness of "I AM" Being in Jesus sublating both. "I AM . . . the resurrection, and the Life: he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die" (John, xi. 25). *Both Life and Death are only rendered possible conceptions through what we believe Man to be; Man qualifies himself by these motions; but, on the other hand, every conception of Life and Death, as man has formed these conceptions concerning man, ^{is} are* again wholly negated and erased from our consciousness of Being when we rise, like Jesus, into the I AM consciousness. If we qualify man as dying or dead, we can also affirm of him that he lives with even a higher efficiency of life. For in the Space-consciousness neither Sin nor Death have any place absolutely.

There can be no doubt that Jesus held in His consciousness the certainty of a sinless earth as realisable in the future. His words are, "Thy will be done on earth as it is in heaven." Now, men have a conception, a conviction, a belief, that no sin and no death exist in 'heaven.' And to the fullness of that conception of 'heaven,' He asks men to pray that the same realisation may be given them for the earth. But Jesus had this conception for Himself. He never asks the Father, or 'God,' to forgive His sins. He was conscious of sinlessness through His I Am consciousness of Being. And in this consciousness He was not alone, nor yet the first to realise it for Man. Men had conceived such a sinless earth to have existed before "The Fall," and Isaiah had portrayed a sinless earth yet to come (chap. xi.). This consciousness of sinless mundane existence was common to mankind, but only the few and most sensitive of the race had grasped the fact and embodied it in words. This confirms the view of the relativity of the sin-judgment as originating purely in the human bosom, and as bound to pass away even before the passing of heaven and

earth. Sin, in Jesus' consciousness and convictions, has arisen solely in the imperfect judgments of mankind, based on the prior erroneous judgment that one being was absolutely isolated from another, and each from 'God,' who judged each as they judged each other. It is this conception of *absolute* relatedness and divisiveness of Being which is the fountain-head of the sin-consciousness in man. When this isolation of Being from Being is shown to have *no absolute affirmation* in either Jesus' consciousness or ours, all our judgments, as absolutising sin and death, vanish also. The I Am consciousness, as the consciousness of Space-Being, gives no affirmation of either the one or the other. It follows, therefore, that the conception of Sin as having entered the universe and the earth, undesired by 'God,' and wholly fixed there beyond dislodgment by Him, is a historically theological nightmare, and the truth is maintained that as sin has come into the world through imperfect human judgment alone, so also it will vanish from the earth when the perfect 'I Am' judgment is taken, by all as by Jesus, to be the sole basis for all other lesser judgments on Being.

The necessity to realise our Being through the I AM consciousness is thus seen to be the most insistent we possess. For without it the realisation of our deepest desires were impossible. The foundations of the great things, whose voices unceasingly speak from out of our being, would forever remain unknown. Moreover unless, so to speak, we fill the I AM consciousness with Space-Being, Existence is inexplicable. For if we only find a consciousness of 'Self,' as an isolation, in us, we remain cut off from all the Universe. Nothing can connect us with anything else. For the assumption that Mind connects with Mind has been shown to be as impossible as the connection of Matter with Matter, Cause with Effect, or One with Many, or God with Man, or Man with the Universe. Space-Being as What-we-are, and as All that Is, and as Whole-Being, alone solves every difficulty in the unveiling of Reality, *and this space-consciousness is undoubtedly the true and only content of the consciousness we name when we say, 'I Am.'*

450. It is here also that we seem to discern how insignificantly little mere Historicity has to do with an Ultimate

Consciousness of Truth. For the consciousness which, in a feeble and incomplete way, we have tried to interpret from the Four Gospels, would be as absolutely true and rational although no particular place, or person, or time, had been associated with it. Whether Jesus, or John, or Peter, or James, or Nondescript, had embodied it in writing for us, would have mattered nothing at all. *Its actual presence calls for decisions, and we bring it to the test of our own consciousness of What-we-are; and the testimony given from that highest of all Judgment Seats is that the Jesus-Consciousness of the Four Gospels is whole with our own.* And in no other Writings, Speech, or expressed Statements of Man upon the Earth, in any time, have we the same testimony of indisputable Reality. Here we have most certainly "The Light of the World," "The true Light, which lighteth every man, coming into the World." It gives us also far more than the naked and unswaddled *Unity of Being* so earnestly sought for by the Ages. For in this great consciousness of Whole-Being, I AM, all that *Philosophy* has sought is set forth as *Religion*; and it is set forth on the profoundest assured Fact which *Science* can know, viz., the Fact of Space-Being. *Wisdom, Worship, and Knowledge* speak through one voice this "I am" consciousness.

The above may be taken as a general statement of the scope and importance of the 'I Am' consciousness of Jesus both for *Being* and *Ought-to-Be*. But at the risk of wearying the reader, we must further, very briefly, seek to show its application and meaning in narrower details which touch upon the doctrines of the Incarnation, the Divinity of Jesus, the sinless consciousness which has persisted in Mankind, the deliverance of the Nicene Council as to What-Being Father and Son were, the absolute Test of Truth, the transcendence of Time, the Atonement, the Gift of the Spirit, the remission of Sins by the Church, and the attitude of the World-Mind towards the conception of God in the present day. And in doing so, we profess only to give our statements as suggestions rather than as exhausting their several contents.

But lest the 'I Am' statements of Jesus may not be accepted as bearing the full philosophical content of *Being* which we assert for them, we must endeavour to show that the fundamental principle of all philosophy is involved in them, viz., the

affirmation of Absolute Reality in Thought and Consciousness. We have seen that without the actual terms 'I Am' attached to it, the First Beatitude gives the same consciousness which is found in these two words, and the following authority may be allowed to speak for the 'I Am' of St John.

451. Bishop Westcott, in his Commentary on St John, and with reference to the verse, "Except ye believe THAT I AM, ye shall die in your sins," says, personating Jesus addressing the Pharisees—

"Not simply 'that I am the Messiah,' such as your imagination has drawn for you: but far more than this; that I am; that in me is the spring of life and strength; that I present to you the invisible majesty of God; that I unite in virtue of my *essential Being* the seen and the unseen, the finite and the infinite. The phrase 'I am' (ἐγώ εἰμι) occurs three times in this chapter (vv. 24, 28, 58; cf. xiii. 19), and on each occasion, as it seems, *with this pregnant meaning*." On the third 'I am,' in verse 58, 'Before Abraham was, I am,' the bishop says—"The phrase marks a *timeless existence*. In this connexion 'I was' would have expressed simply priority. Thus there is in the phrase the contrast between the created and the uncreated, and the temporal and the eternal" (*italics ours*).

452. "Before Abraham was, I Am." 'I Am' means far more than 'I existed.' It is a consciousness of "timeless existence." And, clearly, it takes us at once into the sphere of Psychology and Philosophy. This is the great Polar position towards which all Ancient and Modern students of the Mental Sciences have directed their endeavours. We should timidly hesitate. For it has long been a familiar assumption that the Religion of Jesus in its theological presentment can go forward without help from either of these great branches of study. "What indeed has Athens to do with Jerusalem? What concord is there between the Academy and the Church?" Tertullian wrote scornfully (*De Prescriptione Hæreticorum*, chap. vii.). And theology has followed him rather than Origen in this conviction. We humbly suggest that theologians should be the very last to think so. Our conviction grows more and more that no evidence of profound and completely

exhaustive psychological and philosophical meditation is to be found richer or greater in any writer, ancient or modern, than is apparent in the teaching of Jesus. Doubtless it is not systematised Psychology and Philosophy that we find in His doctrine. Ancient and modern systems find their limitations *within* His limitless consciousness. His is the Whole-Being-Consciousness of which theirs are systematised sections. All His sayings, and all His acts, without exception, pre-suppose the profoundest self-examination and careful reasoning. But all this is put out of sight after His conclusions are reached, and the TRUTH elucidated in the process is alone stated to the world. It is through His "I am" consciousness that all 'revelation' is made to Him, and that His 'Father' speaks to Him, when it is properly understood. If He had received His TRUTH in any other way, man could not have understood *it*. For what *His* consciousness gives forth *our* consciousness must be able and fitted to receive and sanction. And the very fact that this result is attained in all He says and does, and by the fool as well as by the philosopher, proves that a common consciousness underlies the TRUTH so given and so received, and that behind both manifestations of consciousness, His and ours, there stands common Being in Him and in us.

The Incarnation.

453. And this common consciousness of common Being as revealed to Him as to all men, through the common form of the "I am" consciousness in Him and in us, is the primary conviction to be established in us if we would understand the teaching of Jesus. We never interpret Jesus aright when we *specialise* His being, and put Him in a 'class of One' by Himself. It is of course done in devout reverence for His Great Individuality, but it retards the advance of the conception of Whole-Being which it was clearly His chief aim to promote in the world. It is, for example, a grave deflection of judgment which affirms the perfection of Jesus, and His admitted consciousness of sinlessness, to rest upon a *Bodily Birth* determined as unique, and as isolated from the cosmic processes by which all such birth is consummated. Such a 'birth' is only special pleading for a special history which cannot be sustained by any fact of our common

consciousness as to What-man-Is. There can be no doubt that it is true to say, '*That which*' was begotten in the womb of Mary was only begotten of the 'Most High,' but it is *not* true that this Holy Agency was limited to Mary's particular conception. This assumption does not follow. Where the conception of 'God' is involved there should be no limits either in thought or consciousness. And particularisation is limitation. The truth rather is that *all physical conception of Life in all that conceives, is so begotten by the Most High.* Absolutely, as Jesus declared, "It is the Spirit that QUICKENETH." Wherever there is quickening, there is God-Spirit. Wherever life is found, or wherever life is conceived to be, there is the presence of the Most High. "The Spirit" is alone Father of all Life.

To endeavour to specialise, or particularise the Being of Jesus is therefore to run counter to the entire trend of His own Doctrine. For He aims constantly at sublating all mere unit-being, or Being affirmed as *One*, in an absolute affirmation of Whole-Being. This was necessary, if the highest conception of Being were to prevail. Hence Jesus constantly states a *form* of Being in order to transcend it by another, which in turn is again transcended. For example, His words, "Among them that are born of women there is none greater than John," might seem either to deny that He Himself had been born of a woman, or to say that John Baptist was greater than He Himself was; but His qualifying sentence, "Yet he that is but little in the kingdom of God is greater than he," proves how little He Himself placed on the mere fleshly birth, either John's or His own. '*Birth*' was not understood, according to Jesus, until it was seen to be '*spirit*'-birth. He does not feel it necessary, therefore, to assert that He is Son of Woman, or of any particular woman, although He does think it necessary to affirm that He was 'Son of Man,' yet of no particular man. He seems to shun the restrictive bounds of special birth, or of special Being. He is Son of Man, or, All that Man is. He is what every man can say himself to BE, absolutely.

Jesus as 'Human' and 'Divine.'

454. But just as truly as He affirms Himself to be 'Son of Man,' He just as truly subsumes that determination in the con-

ception 'Son of God.' We are aware of the persistent efforts on the part of some commentators to weaken that statement, but His repeated and unmistakable assertions that He had been sent from the Father, and had come forth from the 'Father,' leaves the human mind little choice between the terms 'Son of the Father' and 'Son of God.' Neither term is absolute, as He proves when He declares 'I and the Father are one.' And in the clear affirmation that He was Same-Being with the Father, *we have an exhaustive transcendence of the conceptions of Son-Being* as these are asserted in the names, *Son of Man, Son of the Father, Son of God.* That is to say, *He, being Same-Being with the Father, can no longer be conceived as 'Son' in any sense.* He passes beyond the conception of 'Sonship' absolutely. He thus rises above that sphere of particularised being, and affirms the conception of His Being on a wider basis. And the 'Father' being His conception for universal Being, or 'heaven and earth,' Jesus asserts Himself now to be Same-Being with the Cosmos. We cannot think Jesus the *Son* and Jesus the *Father* to be Two Beings.

We have also seen that He transcends in the same way, the conceptions of 'Father,' and 'Holy Spirit,' in as far as they connote the limitations of Personality as we know it. He abolishes the conception of particular or specialised Being both from His own Name and that of 'God.' And we shall never understand the high meaning of His teaching if we retain the term 'God' as defining *particular* Being, or as Being determined in a 'class of *One*.' Nothing but limited Being can be given in this way, and to specialise even 'God' is to degrade the conception, or rather it is to classify 'God' as of the same type as Zeus, Yahweh, Jupiter, *et hoc genus omne*, and merely a One-Being, an apart-Being; Being *not* us.

455. Now Jesus made it possible for a man to say everything of his own being which it is possible for any man to say of any Being. 'I AM' is the highest expression conceivable for Being of any name. But everything says it. It is the common affirmation of Being, and admits of no distinctions. *For it is always as true for man as it is for 'God.'* It is *absolutely* true of nothing save Space-Being. And no conceivable predicate can be made concerning either Man or 'God' which should specialise

the one from the other. It is the form of that consciousness which underlies all that Is. Such terms as Man, Son of Man, Son of God, Father, Spirit, God, are mere functional and conceptual phases of this I-AM-Being, as human understanding has been able in the past to interpret it to itself. We all reverence, doubtless, such mediatory conceptions, just as Jesus did, but we must also acknowledge their unit-limits, their finite entanglements of sex, number, and relation, etc.; and refuse to conceive Whole-Being-God as capable of being put into any individualising or personalising *name*, absolutely.

456. Now, without this transcendence, which is effected through the space-consciousness and which is freely implied and emphasised in all His doctrine, we could have no concrete basis for realising *rationally* that assumption of sinlessness which Jesus makes, while at the same time asserting Himself to be all a man is. Neither could we understand *rationally* why He claims to forgive sins, to be the Father, to give the Holy Ghost, and to speak for 'God,' and to be 'God.' Neither would it be possible for us to realise intelligibly such aspirations as "That they may be one, as thou Father art in me; that they may all be one." Throughout the whole range of His teaching there is an evident motion of mind towards rising to the highest possible conception of Being, in order to unite both conceptions of 'human' and 'divine' Being in one consciousness of Being as whole, with no scintillation of parts in it. 'I in them, and thou in me.'

The Sinless Consciousness.

457. We venture to affirm that the sinlessness consciousness in Jesus is a common consciousness in all men, although not *realised* conceptually by all. The lesser relative judgments in us which 'convict of sin' overbear the I Am judgment which emancipates us from such convictions. Few have ever realised this consciousness, because few before Jesus ever realised His high consciousness of Whole-Being. *It must be held to be true, that if the Ethical Ideal which Jesus actualised had not been present in the latent consciousness of every man, no man could have believed such Ideal to be realisable by any person.* When

considered on the broadest foundations, we can freely say that it is just because the 'I am,' or Jesus-Consciousness was present with all men in all ages, that men throughout the historical era have been increasingly conscious of both perfection and imperfection. We find such deep consciousness of sinlessness, both for the individual and the world, to be the mainspring of those *visions of deliverance from imperfect being, and the realisation of universal beatitude* which are outlined in Plato-Socrates, in the writings of the highest Hebrews, and in the Sacred Books of the East. He surely reads such writings with little insight and less sympathy, who does not see that it is the very presence of the Jesus-Perfection in such philosophical, poetical, and prophetic utterances which, conflicting with their concurrent conviction of its not being realised, as yet, floods their emotions and thoughts with that passion of grief which rolls like an undertone beneath all their sweetest melodies. To believe that Jesus desired, or taught, that His own consciousness of perfect life differentiated Him from all men, is to distort His plainest lessons in ethical possibilities. Like all men, He repudiates Himself as being the Ultimate Perfection. He ever points away from His 'Person' to the Father as His own standard of conduct. "Ye therefore shall be perfect as your heavenly Father is perfect." "I can do nothing of myself." The Perfection we behold in Him, is one which is increasing and ascending. Until we reach with Him a consciousness of Whole-Being in our "I am" consciousness, Perfection cannot be rationally conceived otherwise. Hence He tells the disciples that they are Branches in Himself, the Vine, *which yet the Father prunes in order that more fruit may abound*. Hence also His statement to Mary Magdalene that He was not yet ascended to The Father, but that He was ascending to His and her Father, to His and her God. The Perfecting Way was common to both Him and her and to All men. But where He is unique and alone is in His grasp upon that inmost consciousness which refuses relationship, dual-being, and all that such duality of being implies in a consciousness of the sinner and the Sinned-Against. Where all conceive that they have sinned against a Person quite distinct from themselves, He has a consciousness that it is a sheer impossibility for Being to be sinned against, or even to have such

a consciousness, for the simple reason that the I-Am-Truth rebukes all such Dual-Being, and undeniably asserts itself as Whole. In such a consciousness, 'Heaven and Earth pass away,' as relativities and inter-relationships, and only Space-Being remains; I AM; in which judgment all judgments of mere unity, duality, and quality cease.

458. It is on this basis also that we can understand His exceeding leniency with 'sinners,' the absoluteness of His conception of Sin-Forgiveness, His limitation of the field of Forgiveness to the Earth and Man, and the extreme rarity of His connection of even the related Being-Name of 'Father' with sin. For any judgment upon Sin must fall below the 'I Am' consciousness, and can never therefore be absolute, but only proportionable to the light, law, or love sinned against. What is clear is His consciousness that, in the highest Form of that Motion of What-He-Is and We-Are, that is, the Spirit-Space consciousness, no predicate of Sin, Righteousness, Good, or Evil, is possible. There is only a consciousness of 'Joy,' 'Peace,' 'Comfort,' or Being-Blessedness, Absolute Beatitude: "the Kingdom of Heaven."

The age-long perplexity stands open and revealed in the consciousness of Jesus as He interprets for us His Being-Consciousness, "I Am." All His teaching comes round constantly to this Key-Truth. Personality, Morality, Being and the Ought-to-Be, always close upon His consciousness of Himself. "If I had not come and spoken unto them, they had not had Sin"; "Except ye believe *That I Am*, ye shall die in your Sins."

Jesus as Homoousious with the Father.

459. His anxiety was keen that men should know who or what He was. "Who do men say that I am?" "Who say ye that I am?" (Mark, viii. 27-29). And men blindly called Him by great personal names, Elijah, Baptist, Christ, not knowing who or what He was. Then He has to "charge them to tell no man of Him." It was His way of expressing His disappointment with their answers. Every one fell short. For every name they gave to Him was one of relativity,

limitation, personality, theocratic, official, provincial, tribal; and His own consciousness of Himself far transcended such concepts. His own view of the case after vainly trying to get a correct knowledge of Himself from men, was that absolutely "No man knoweth who the Son is, but the Father, and who the Father is, but the Son" (Matt. xi. 27). To the last, His immediate followers never apprehended Who He was, on the same level of His own consciousness of Himself. It is also because the Church has never interpreted Him from His own height of consciousness that He remains still both her own perplexity and that of the World. According to Harnack, the great contention of the Church in the Fourth century was around this consciousness. And we now see that that Church simply settled no more than *His relativity of Being on the basis of our ultimate consciousness of relativity*. As Harnack puts it, interpreting the mind of the Athanasians—"He (Jesus) is by His own nature in all points similarly constituted *as the Father*, and finally He is all this, because He has *one and the same substance in common with the Father* and together with Him constitutes *a unity*" (*Hist. of Dogma*, iv. 33, Eng. Trans.); (italics ours).

460. "This," says the great historian, "is the key to the whole mode of conception: Son and Father are not a duality, but a duality in unity, *i.e.*, the Son possesses entirely the substance which the Father is, He is a unity with the unity which the Father is." And again, "*The substantial unity of Father and Son is the fundamental thought of Athanasius*," p. 34 (his italics). And this interpretation of the central matter which engaged the Nicene Council may be accepted as endorsed by Christendom.

461. The question now falls to be asked, Do 'Substance' and 'Unity of Substances' exhaust the consciousness of Man with regard to Being? We have shown in the foregoing pages that '*Substance*,' as an exhaustive interpretation for our consciousness of Being, is impossible, unless by *Substance* we mean Space (§ 181). Science declares against it; Philosophy discards it; Theology, when undogmatic, prefers 'Spirit.' The root antipathy to the concept as final for man or anything,

lies in the general consciousness. It is the same with *Unity*. But ecclesiastical, philosophical, and scientific faith in *unity* is yet strong; although, in all departments of conscious thought and its interpretations, the concept of 'Unity of Being' rings hollow, and the *deepest* affirmative of the human consciousness makes no response to it.

These two concepts, Substance and Unity, are, in short, inept to exhaust that ultimate consciousness which Jesus had of Himself, and which we all have of our own selves. *Substance* means limitation. *Unity* means limitation. Neither ever yields a consciousness of Whole-Being, and always leaves outside of itself that consciousness of Being which is far ampler than the one it begets in us. The declaration that Jesus was *substantively* One with the Father, declared merely His Relativity of Being, and declared no more. For the concept of *Father* never helps us to our highest consciousness of Being, any more than that of *Son*, for the reasons already given, viz., its entanglement in sex-connotations, number, and relativity, and its ultimate foundation in the limited concept of *Life*. The 'I AM' consciousness in every man rises far above such a concept, and never can be exhausted save in the consciousness which yields no predicates save IS, I, Space, or Whole-Being.

462. There can be no serious doubt, therefore, concerning the reference by Jesus to *Being* in His "I AM" statements. They are always His answers to questions concerning *personal-being*. In the Eighth Chapter of St John, for example, His 'I AM' answers are given to the questions "Where is thy *Father*?" and "Who art *Thou*?" (vv. 19, 25), and "Hast thou seen *Abraham*?" (verse 58). Now, these questions deal with all that Science, Philosophy, and Theology, have ever dealt with, or will ever deal with in time, i.e., (1) Absolute Origin of Being; (2) The basis of *continuous* origin of personal-being (if we are allowed to say so) through Past time; and (3) What-we-are in the present. And in the statement 'I AM,' the questions are fully answered. The 'I am' consciousness, indeed, answers all questions.

The Test of Truth and the Transcendence of Time.

463. In the twelfth verse of the eighth chapter of St John the narrative bears that Jesus asserted Himself to be the "Light of the World." The Pharisees gave Him the lie direct. They said, "Thou bearest witness of thyself, thy witness is not true." They consequently trenched upon a problem of the first importance to the world as well as to Jesus. That question is, *How is Truth verified to any man?* What *witness* of Truth induces conviction in man of its Reality and undeniableness? Is it relative or absolute testimony? This, clearly, is a first problem in Philosophy; this is all-important to the dissemination of the Jesus-Light in the World; and scientific epistemology should know the reason why. As we have seen in our second chapter, it has been the centre of much able discussion in modern times, by our clearest and most respected thinkers. *What is the ultimate test of TRUTH?* How does Jesus answer it? He answers it in the way that modern philosophy has now come to see it must be answered, viz., *by an appeal to our consciousness of WHAT-WE-ARE.* "Jesus answered and said, Even if I bear witness of myself, my witness is true" (John, viii. 14).

Philosophy, however, has assumed mistakenly that this "Self" is witness to itself as *One*; as separately a UNIT-Being, all by its Self in a universe of othered selves, with difference between its Self and even its 'God.' Jesus transcends this concept of 'Self.' His witness of Himself is true, "*For,*" He says, "*I know whence I came, and whither I go.*" This Man who in his flesh debates with men in flesh, asserts this consciousness. But He just bears witness of Himself, out of His consciousness of What-He-Is. And He sums up His Being, (i.) as the present 'personal' Fact; (ii.) the Origin of that fact; and (iii.) the future of that fact. Now this is the sum of knowledge about anything that Is. *What it is; whence it came, whither it goes:* what is permanent: what is in the Flow. No other witnessing can add to the truth of such a fact. But, clearly, to know whence we come and whither we go, is to state a consciousness which far outstrips the consciousness of that particular, isolated 'Self' which is so confidently asserted in our philosophies. If there was any need, which there is not, to distinguish them in terms, the one consciousness might be desig-

nated I-Am, and the other, I Am. The latter philosophical I Am, or "Self," is never conscious of *whence* it comes nor of *whither* it goes. But, strangely enough, it is said to have a consciousness of Time, yet *only* as of an "eternal Now." Yet there can be no consciousness of a Now without a 'past' behind it and a 'future' before it, as Hegel rightly tells us. Now, this 'I' consciousness of Jesus, contrary to our first glance of it, *knows no limitations of Time*. At no period of the Past was this 'I' of His apart from it, and at no period of the Future can there be prevision of this 'I' as not *there*. The Self-Consciousness of our philosophies has nothing identical with it. For in the above expression Jesus takes up the common terms and conceptions of Time and transcends them in a consciousness of Timelessness.

464. For this is Jesus' Experience. He *knows* whence He is, and whither He goes. His experience is as distinct and true of the Future as it is of the Past, strange as the statement may at first appear. That is, His being begins with no Past and ends with no Future, which is just our own consciousness. *It is indeed that experience that does not include Time at all within itself*. It is Timeless Experience, the true experience of our 'I AM.' It explains why Jesus could speak of His Future as if it were Past. "I *have* overcome the world." "I *come* again, and will receive you." "I *am* with you always even to the end of the world." "And I *am* no more in the world." "I *beheld* Satan fall as lightning from heaven," as implying the close of all evil in the Universe. Similarly, He sees the Future moving under His influence alone, His Spirit controlling all things, and His presence dominating the "Father's House." He so fills out the Future of our conceptions till nothing finds room in it save Himself. It is His consciousness of *omniscience*, and *omnipresence*.

465. This means a consciousness of no Time, and simply of 'I AM.' Such a consciousness of 'coming' and 'going' therefore has only conceptual but not existential value. Such a consciousness cannot be conceived to be based on the category of LIFE, for life always pre-supposes time in its motions, *now*, *then when*, etc., and consequent changes of birth, growth, death,

etc. The consciousness of Space as His conscious 'I AM,' alone rationalises the content of it. He asserts His 'I AM' consciousness to be absolutely True, and independent of Time. All the Past could never have made it truer, and all the Future holds in it no power, or possibility, of falsifying it. It is *above* the Relativity of Life, and the seeming perpetual flux of Time. It is, indeed, because both categories of Life and Time are withdrawn from His consciousness of What-He-Is, that He *knows* His "witness" of Himself to be invincibly true. *And we never can by any possibility know; or realise, any thing to be absolutely, infinitely, unnegatably Real and True, without excluding the consciousness of Life and Time from its content.* And this consciousness is never realisable except on the basis of the 'I AM' as Space-Being. But based on this consciousness of the concrete, the rationality and absolute truth of the 'I AM' consciousness is at once guaranteed to the full. We can then say, "No Past can alter, or could have altered, That-I-AM, and no Time to come can find even a way of admission into That-I-AM to effect it in any possible way." This 'I AM' puts on Life and Time as a raiment, and again 'lays down' both.

466. Consequently, Jesus rends the narrow limitations and isolations of the modern Self-Consciousness. "My witness is true, *for* I know whence I come and whither I go." And He knew it from Himself, in His own 'I Am.' His knowledge springs from its native well in Himself. And nothing we know is true knowledge till it is made whole with our 'I am' knowledge. Truth is based on the unlimited Space-reference of the Self to Being. He has knowledge of Himself beyond every 'whence' and every 'whither.' Jesus finds no limits, edges, or verges, to His consciousness of That-He-Is. Nor do we. Therefore His 'I AM,' 'I KNOW,' are self-contained, self-originated, and sufficient for Truth. There is no need to claim extraneous evidence for its truthfulness in the Historical, the Mysterious, or the Miraculous. He simply maintains, in this 'I Am,' the most important of all epistemological facts, viz., That the I-consciousness contains *in* itself, and *for* itself, an absolute verification of What-Is.

467. And it is here perhaps that we should emphasise once

more the inadequacy of H. Spencer's 'Universal Postulate' the "inconceivableness of the negative" (p. 48). For authentication of Reality by an incapacity to think it otherwise, sustains nothing except such incapacity to think. Such a postulate never accounts for the absolute affirmation of Reality in "I am." Philosophy should have followed the example of Jesus and have accepted the full content of affirmation which is always given in the 'I Am' consciousness, and which is found nowhere else. There was no necessity to affirm anything through negatives. The feeble conceptual negations of Thought are always sunk far below the self-predications of the conscious 'I.' And the grand consciousness of Jesus is unfailingly *Self-Predicative*. Nothing characterises, or can characterise Him save Himself. And this is the consciousness we all possess in our "I Am." And as it is always equal to, and indistinguishable from, the self-predication of Space-Being, the Reality affirmed in what-we-are is also equal to, and indistinguishable from, the Reality of All that IS.

But coming down to the level of conceptual Thought, it is impossible that any *Thought* can give absolute witness to Truth unless such Thought springs from a consciousness which is certainly sustained by all time past and all time to come. Moreover, *both such Thought and such experience must be consciously sustained by our consciousness of That on which both Past and Future are themselves based.* This is the force of the statement—"My witness is true, *for* I know whence I come and whither I go." This implies that Jesus is above Time. He knows First and Last, Beginning and End, for, in the I Am consciousness, Being is given, out of which Time itself issues, as it is conceived in our judgments. Without *this* consciousness no Absolute consciousness could be given of Truth or Reality. Spencer's 'universal' postulate is only as universal as the sphere of thought, or Mind-Motion, and does not guarantee that what is unnegatable just now will also be unnegatable in the future.

Now, 'I AM' is not merely sustained by all Time past and all Time to come as based in categorical 'Matter' or in categorical 'Life,' for these are but conscious Motions in us. *We are conscious that 'I AM' is a consciousness of Being which no Time past ever created or made, begat or initiated, and which no Time to come can possibly de-create, annul, or change in the very smallest.*

It rises far out and above *Time* and far out and above *Life*, and all relativity is subsumed in it. And this it is to be conscious *Whence* we have come and *Whither* we go; but within the narrow consciousness of Life and Time, it is *not* possible to *know* either the one or the other. And we think that it is just because Science tries to discover an *Absolute Origin* of Being within the categories of Matter, Motion, Life, and Time, that she always fails.

On the other hand, it may seem that this view supports J. S. Mill's test for Truth as 'Uniformity of Experience.' It actually does not; for this is not Experience that *is* 'uniform' as compared with experience which is *not* 'uniform.' It is Experience which is Absolutely Whole. We do not, *e.g.*, conceive Space to be merely 'uniform.' We must conceive Space as not *one* but Whole-without-parts, and absolutely so. Therefore our consciousness of Space rises above the relativity of One-ness, or 'uniformity,' and gives solely a consciousness in which neither Time, Motion, Life, nor Matter, obtains; and it is this consciousness which is given in our consciousness of What-We-Are.

The I AM Truth then is the well of all truth. All other witnessing to truth, is secondary to its own. That is, any other testimony to Truth of Being, must necessarily be a judgment given on a lower level of testimony, and from a less sufficient basis than its own. The Space-Being contains in it every Mystery, every Wonder, and only shares with every miraculous Relativity somewhat of itself.

468. The imposing authority of the I AM consciousness is, of course, not patent in common experience. Analogously, we are never conscious of the thought which is answerable for our movements of hands and feet. Sensible contact with outer things is the patent consciousness. It is similar with the position of the I AM consciousness in the great truths of scientific discovery. An apple falls to the ground. At once our consciousness of Being is put in prison-bonds till the reason why the apple fell opens the door of liberty to us. "Weight, Energy," say the materialists. But the limitations of this Energy and Weight? "Extends to all things in the Universe," says Newton. But he never says concerning this energy and

weight "whence it comes and whither it goes." He does not free it from Time and Change.

Now, the I Am is conscious of *certifying* the truth of the 'weight' of the Universe as well as the 'weight' of the apple. It finds itself outside or independent of this 'weight,' even as it is conscious of being 'outside,' or independent of both apple and universe. The 'I' says "I am not apple, I am not the Cosmos." It affirms itself, that is, as different from both. But, why? Simply because the 'I Am' yields a consciousness of Being to which both our *concepts* of apple and Cosmos fail to rise. The 'I' is conscious of all else as conceptually conditioned Being, and is not conscious of conditioned Being for itself. It is not conscious of *Matter* for itself; it is not conscious of *Motion* in itself. It is 'I.' But Science stops at the Force which betrays both apple and Cosmos; calls it 'Gravitation'; and so rests. The 'I,' however, has a consciousness beyond all that, and which includes all that, and calls it SPACE-Being. It asserts an authoritative judgment beyond what is 'known.' Simply, IS. And in this consciousness the I-consciousness finds *all* that IS, itself included. It authorises a consciousness of Whole-Being, in short; an authority to which nothing within the discoveries of Science has the slightest pretence. There is no authority equal to the I AM. For it affirms Being, IS, in which all our conceptions of 'particularities' rise and fall like waves on the sea. Naturally, then, Jesus appealed to the highest authority when He appealed to His conscious 'I AM' for witness of Truth. Even our conception of 'God' is not certified to us through any higher authority.

469. The Past, then, to Him holds no mystery, and the Future can yield none. Looking backward, as we say, the Past stands on the same basis of Being as the Present: *i.e.*, LIFE. We have a consciousness of Living. This connotes Life-Giving; a Father. All Life then must be Father-Life, far as to the uttermost of living-being. But this is Nature, Cosmos, Universe, and Motion which connotes Time. Does He see no more in the Past? He sees Spirit, as QUICKENER, as true Father, but Being with no connotations of Life or Time, that is, of Change, in it. *Before* Abraham was, before *any* person was, I

AM. He transcends the bases given in the Past of Life and Time. For the expression "Before Abraham," gives the *limitless*. But every category negated in the Relativity of Life and Time, is still all it was and infinitely more, in the conscious I AM. He negates such fragmentary categorical isolations of Being to return them as Whole-Being in the I AM consciousness.

470. And in this consciousness of Jesus, we discern how far He supersedes the consciousness of Buddha. For in the consciousness laid bare to us in Buddha's Eight-fold Path, every relativity is undoubtedly negated to nothingness or to space, *but there it remains*. The relative-person Buddha is negated to Space-Being, but he never has a consciousness that this Space-Being is Whole-Being with What-he-is, or that it yields every relative quality of personality back in Whole-Personality. The Buddha-personality vanishes in a Being which is always conceived as different Being from Buddha. He never finds himself whole with such Being in the consciousness of himself as space-being. But this is just what we find in the consciousness of Jesus. He comes more and more to Himself through the negation of Son-Being, Father-Being, Spirit-Being, and all Being that is conceived as Relative-Being, till in Space-Being He finds the full consciousness of Himself, and realises the all that is given Him in the 'I'-consciousness to be more than "personality" or "super-personality." All the categories of relative being are, through the space-being of them, transcended and made Whole in the 'I,' or IS category ; Whole with Space-Being.

471. An *absolute verification of itself as Truth* is thus given in the consciousness I AM, and no truth is ever found to transcend it as truth, or Reality. Even when we say 'God,' it is always through the consciousness of 'I' that we can affirm such Being. No truth is ever found to have a wider or deeper scope of Being. The 'I' having the true consciousness of wholeness with Space, IS, has no possible consciousness of transcendence by any other consciousness. We cannot, as Spencerites would say, conceive anything that could contradict it. It is itself the Whole-Truth of Being. And being so, it follows that all other truth will regulate itself under the I-consciousness, and become apparently 'Relative' to it. In short, every truth will seem to move and change

under this Truth which is unchangeable. Hence the *Past*, the *Present*, and the *Future*, or the great field of the Historical, as a consciousness, will be subsumed under the I-consciousness, and will not be able to offer a fuller knowledge of 'Self' than that which the I-consciousness already possesses *in* itself of What-it-Is.

That is to say, *History*, in any form, will find it impossible to surpass or contribute to the knowledge we all have of What-we-are. History, indeed, is in this view discerned to be but the conscious 'I am' revealing itself, all Relativity changing "as clay under the seal." In this I-consciousness, it is clear, we transcend both the historical Jesus and the ecclesiastical Christ, and reach the common experience in which all men realise themselves one. Here, also, we find the source of our being able to view heaven and earth as passing away without any fear of being affected by their passing. The facts of the Past as of the Present fall far below the fulness of Truth which we find testified in the I-consciousness of What-we-are. No Truth in the Physical, Moral, Ethical, Social, Political, or any other department of universal Knowledge, is even half so undeniably certified of its truthfulness as that of the 'I Am' Truth. Indeed, if the truth professed by these historical products of the whole Past were as fully vouched in their Truth as is the 'I AM' truth, we should have no possible consciousness of their *Relativity* to What-We-Are. We should never find the dividing line between them and ourselves, in the sphere of testimony. History can only give conceptual fragments of Truth. Therefore, every 'Law' that moves through these historical spheres, is less perfect to our knowledge than is the 'I Am' Law, or Whole-Law. And it is just for this reason that Jesus found all the Moral Laws of His *Past* inferior to that Law of His present consciousness of What-He-Was. He found, in the consciousness of His 'I AM,' a 'law' of perfect-being which wiped out every remnant of perfection to which they made profession. And for the same reason, He could calmly regard the 'Sin' which was *created* by reference to such 'law' as being as invalid and limited as the 'law' which affirmed such 'Sin.' And the inference that follows is simple. *The only true Sin, would be the Sin that could be created by reference to the I AM consciousness.* But, as already pointed out, this is impossible, for

such reference de-creates all duality of Being. The Holy Spirit convicts the world of Sin, of Righteousness, and of Judgment (John, xvi. 8), by reference to *the Jesus-Person*; the 'I am *Man*' reference; the highest reference of Moral Life on the earth, through which all *Sin in excelsis* is created for Mankind (xvi. 9), and which is the *utmost* possible consciousness which any man can have of Moral *Relativity*. If, that is, Jesus be the *Light* of the World, the world will only know its darkness by His light; if He is the *Way* for the world, the world will only know errors by defection from Him; if He is *Truth* and *Life* for the world, the world will only know its falsities and deaths by Him.

472. And it is this highest Sin-reference to the Jesus-Person which the world is accepting to-day as its Ultimate reference for Sin. But while this is true, it is only Truth in its Relativity, and is not the full Truth of the I AM consciousness. As Jesus teaches all Sin-reference to be Himself as the ultimate sin-reference, so He teaches that all Sin-abolition is by reference to Himself. When man refers to the I Am consciousness, he cannot find, any more than Jesus, a consciousness of sin in it. It is space-clear.

473. Jesus therefore can say, "I said therefore unto you, that ye shall die in your sins, for *except ye believe That I Am*, ye shall die in your sins" (John, viii. 24). "They said therefore unto Him, WHO art thou? Jesus said unto them, Wholly *That which* I now declare to you." Τὴν ἀρχὴν ὅτι καὶ λαλῶ ὑμῖν (verse 25). We translate so, admitting the difficulties of the passage, but accepting at the same time, with the American Revisers, that Jesus is straightly answering a straightly put question, without any attempt to avoid its point by a counter interrogative thrust. The ὅτι translated '*that*' in verse 24, is the same which is rendered '*that which*' in this verse 25, and again '*that*' in verse 28. It has true reference to "Essential Being" and is an exhaustive answer. *The appeal of Jesus is to His essential Being by its Ultimate affirmation 'I Am.'* No truth refers, or can refer, itself to higher testimony.

474. For by saying, 'I AM,' 'That I Am,' Jesus does not

merely mean 'I Exist' (§ 451). This is evident when we read, "Except ye believe that I exist, ye shall die in your sins." The Jews were not disputing His existence. They quite believed Jesus the man to be before them as real as they themselves were. They were disputing *Who* he was, not *if* He was. In their question, "Who art thou?" His existence is wholly accepted but not His "That I Am" statements. He was, however, asserting Himself as "That-Which" (ὅτι), when believed, all sin-consciousness then vanished from a man's convictions, die whensoever he might. *He could not then die in his sins.* But this implies for Jesus Himself, that He had referred Himself and all sin-consciousness to this same consciousness of Being, and entered thereby into an experiential consciousness of sinlessness concerning Himself. His 'I AM' consciousness transcended 'I exist,' or *Cosmic* Being, and gave Himself a pure space-consciousness, wherein no consciousness of sin was possible. It was also an affirmation that the realisation of sinlessness in Himself was possible to the Jews, by realising Who-they-were themselves, through knowing and believing What-He-was.

Jesus, however, acknowledges that the Jews cannot as yet understand Him, and at once comes down to the level of Relationship of that which they know. He speaks to them then of the Father-Person. But still, "They perceived not that He spake unto them of The Father. Jesus therefore said, When ye have lifted up the Son of Man, *then shall ye know That I Am*, and that I do nothing of myself, but as the Father taught me, I speak these things" (verse 28). Similar counsel is that given in Mark, ix. 9, "He charged them that they ^{should} ~~shall~~ tell no man what things they had seen, save when the Son of Man should have risen again from the dead." They would have *then* a fuller insight into That-He-was.

475. And this seems to refer to that knowledge of a man, which forces itself into the convictions of men, when they see him maintain unto death a steadfast witness, by his negation of every instinct and preference which all men follow when *Life* is placed in the scales against such maintenance. And it carries in it the consciousness of Jesus that the Life-Truth must ever give way before the maintenance of the I AM

Truth, even as all Relative-Truth must ultimately yield to Whole-Truth, or as Person-Truth must be sacrificed for Space-Truth. All their knowledge of Him was based upon, and bounded by, the *Life-Values*; and all their perceptions and conceptions of Him as Man, Jesus of Nazareth, Teacher, Master, Elijah, Messiah, were construed on the foundations of the categories of Life and Time, and all that these categories involve. The command not to tell any one regarding Him, till He was risen from the dead, and the promise that they would then *know* What-He-Was when He had been 'lifted up,' was the acknowledgment on Jesus' part that *it requires both Life and Death, and the consciousness of Life beyond Death, to reveal That-Man-Is*. And this is an affirmation which finds constant corroboration in the consciousness of every one who has been bereft of friends; for only *after* death do they seem to be fully known. Life and Time really *conceal* That-We-Are. We never really know Being until we have made both Life and Time our "stepping stones to higher things." Jesus therefore spoke in correct order of Values when He asked the Jews to '*believe*' That-He-Was, in order to effect the abolition of Sin, for this '*belief*' is sufficient to beget a consciousness of the Nothingness of this relativity; but it was only *after* Death that they could actually *know* Him, to the extent at least of His true relationship to the Father, or all that heaven and earth implied, and all that Life and Death environed. Within this sphere of Being, He could say, "As the Father taught me I speak these things." But when in the 58th verse of this same discussion Jesus affirms "*Before* Abraham was, I AM," all relativity of *believing* and *knowing* Him vanishes. We transcend all consciousness of Life and Time, Son and Father connotations, and that Self-Affirmation of Being which is in every man, stands simple and alone. *And this is the consciousness which transcends the consciousness of Sin, as well as the consciousness of the Father, and gives solely the consciousness of our Space-Being, transcending all Life-Relativity*. It is clearly the highest consciousness which Jesus possessed of Himself, and subsumes in itself both categories of Being usually termed *Divine* and *Human*. The '*I am man*' consciousness links up in itself all time, and every relation of Man, but the unrelated '*I Am*' consciousness transcends Abraham's day, and *all*

time, and is before even a consciousness of 'personality,' Abraham's or any other. It is purely a consciousness of Whole-Being.

476. It is this apparent double consciousness in man which leads to the confusions of philosophy in its assertions of Kantean 'Thing-in-Itself' and Fichtean 'Ego,' as somehow both Ultimate Being and yet somehow both separated in experience. This also leads, in theology, to conceptions of 'God' as *Related* Persons and *Unrelated* Godhead; alone in isolated Unit-Being forever. Hence we have the twin realms of Intellect and Belief, Faith and Reason, Natural and Spiritual, Matter and Mind. The 'I am *man*' consciousness is the fountainhead of the isolated *Self*-consciousness, and explains sufficiently a vast area of human experience, and probably accounts for all we know as Nature, and Christianity as Dogma and Creed; but it is undoubtedly a consciousness which Jesus surpassed and subsumed in one still higher, and one highest of all. It is this consciousness which still waits to fulfil in man a profounder experience than he has yet known, and one which *commands the future* as certainly as the 'I am man' consciousness commands the Past and our Present.

For the consciousness in Jesus' 'I AM,' as vividly '*knows*' the Future as it '*knows*' the Past. The consciousness is of Whole-Being, and the Future holds in it no mystery from it. His disciples understood Jesus to have such knowledge of the Future, for they cried out, "Lo, now speakest thou plainly, and speakest no proverb. Now we know that *thou knowest all things*, and needest not that any man should ask thee: by this we believe that thou camest forth from God" (John, xvi. 28-30). His knowledge of *Whence* and *Whither*, summing up as it did, all knowledge of human experience, realised and unrealised, determined Him as a Divine Being in their belief. But, clearly, it is simply His 'I AM' consciousness which affirms such knowledge both for Past, Present, and Future. It enabled him to say, "In the world ye shall have tribulation: but be of good cheer: I *have* overcome the world" in the very hour when the relativity of Time, and all it brings forth of broken and blurred apprehension of Being, might have declared to Him, "All is lost, and Doomed forever." No development in history,

nothing in the womb of time, could leap from Future-Being to surprise Him. This is the comforting Spirit of Truth for all ages. Jesus thus transcends our categories of Life and Time, and He can only do so by taking space as His conscious basis of whole-Being, which sublates both.

477. Therefore, in looking forward to Death, He calmly says, "And *whither* I go, ye know the way" (John, xiv. 4). To Thomas, and as yet to us, this assumed knowledge on the part of common men was astonishingly queer. To Thomas, as even yet to us, *all* was relatively clear and unmysterious in the Past and in the Present, but in the Future——! "Lord, we know not *whither* thou goest: how know we *the way*?" Thomas felt it most exasperating to have to contradict such gross obvious ignorance on the part of Jesus. But to Jesus, *the Future is just as clear and as ordered as is the Past or Present*. The Way thither is Himself. He is the Future as He was the Past. "I am the Way, and the Truth, and the Life." The 'I AM' tells the same fact yet in every man. What-we-are *Is* before Abraham *was*: what-we-are *Is*, *after* all days. "Heaven and earth shall pass away, but my words shall not pass away." There is nothing for the Future to reveal except *conceptual realisations* of what is all given within the I, the Space-Being, Whole-with-all-Being. Hence, we are not to regard Jesus as just speaking hopeful picture-things when He describes the "Father's House." The fact of Life-experience is as *certain* in future human realisation as it has been in the Past. Such Fact and Process of Fact are *space-true*; before the world was; and when the world shall be no more. From the Father-Being Jesus is born, "and *comes*";—back into the Father-Being He is born, and "*goes*." Experience is not new before birth into this world, or into the 'next.' It is whole-experience, and our consciousness or unconsciousness of it is but its *motion of concept* in us. No man has a consciousness of ever *beginning*, nor of ever *ending*: there is no *time* in the I-consciousness. Our consciousness is of Being, *Is*, but it is not even of time *present*, seeing that no Past nor Future exists behind or before it. *Is*=whole.

478. Jesus says He goes 'to prepare a place' for His disciples.

There is therefore *relative* Life-Being in the 'Father's House,' just as there is here. The 'place' prepared is an abiding place, a 'resting place,' but there is no consciousness in Jesus that such 'place' means permanence of Being. The Father, and the Father's House, are to Jesus, His furthest consciousness of Objective Being, Motional Being, Being Going-On. Similarly, there is order and sequence, there as here, and just as it is essential for one generation to come into the world to prepare a place for the following one, so it is essential for all that die to go before the others that are to follow. It is a vision of absolute Order. Life and Death are not, to Jesus, the playthings of passion and chance. In the immensity of their multiplicity and complexity of 'coming' and 'going,' there is absolute reason and purpose at work. They are themselves but motions of a consciousness which cannot be conceived as less than Space-Being. We may call it Whole-Consciousness, Space-Being, Whole-Being, but our consciousness of it is always the same, wholly identical with our consciousness of What-we-are. The *process* is due to conceptual Thought.

In the 'I AM' consciousness, therefore, it does not surprise us that Jesus found neither 'Time' nor 'Eternity.' These Relativities are subsumed in Whole-Being. All the Glory which men usually picture in Eternity, Jesus can see in the Past 'before the world was' (John, xvii. 5). To us, in our poems, psalms, hymns, and 'fancy-free' Literature, all Beatitude lies *beyond* Death. To Jesus, with His consciousness of Whole-Being, it lay *before* Birth. But it is no less *beyond* Death to Him. He was Loved "before the foundation of the world." But He also sees Glory in Death. "Father, the hour is come, Glorify thy Son that the Son may glorify thee." This glory is in the Past, in the Future, and it is Here in the Present, for "I glorified thee on the earth," "I *am* glorified in them," "the glory which thou hast given me, I *have given* unto them." Being is Whole, and our 'I am' consciousness of it, at any moment, gives the same revelation of it that Jesus has interpreted for us all. Therefore, we never can *lose* anything in it. Jesus goes away, but He comes again a 'second' time, and every time, and at all times; we never can have the experience of being "orphaned" (John, xiv. 18). "For I am with you always"

(Matt. xxviii. 20). We always have His own experience of never being 'alone,' for the Father-Being, or Life-Being, is with us. Life was for us *before* time began, and Life is with us when Time ends. There is Life, and Life more abundant, Eternal Life. And as all Life-Being is consciously transcended in our Space-Being, so Jesus transcends this consciousness in the Future also, for He says, "I am not yet ascended unto the Father." "I *am* ascending unto my Father and your Father, and my God and your God" (John, xx. 17). While Life is a consciousness, so must also the Father-Being be, but Jesus' consciousness of Being is not absolutely bounded by the Father- or Life-consciousness, any more than it is in our own consciousness. He transcends it in that consciousness which, before man had known either relation of son or father for either himself or any one else, gave him a consciousness of GOD-Being. *This* still remains in our 'I AM' consciousness, for we can no more conceive 'GOD' to be *less* than Space-Being than we can conceive ourselves so to be. The glory of the *Son* and of the *Father* are subsumed under this glory of Whole-Space-Being.

The Atonement.

479. We venture now to assert that it is on this ground that what is called 'Forgiveness of Sin' can be truly rationalised. In all theological treatment of Sin-forgiveness, Sin is conceived in some way as *never* de-created, but only blotted out, covered over, washed away, and *certainly never absolutely extinguished in the memory of either Man or God*. Punishment of sin is averted, the sinner is protected from the stroke of Law, or of 'God,' by Grace, or Love, but the Sin is *never* de-created. The conception of forgiveness, on such relative grounds, cannot be rationalised. Sin is to all eternity *a memory* to every one connected with it; and such a memory, if possible absolutely, would draw an everlasting shadow of bitterness across all hearts. But the I AM consciousness as affirming Space-Being, also affirms this contingency to be an impossible one. *Sin never has had existence except in the human judgment, and within the boundaries of a Relativity of Being which human judgment alone has created, believed, and known*. It has been born 'out of the

heart of man,' and under an imperfect belief and knowledge of THAT-Man-Is. Every *conception* of man and God, of Man-Being and God-Being, has been created by men, in the same way, but never affirmed in the I AM consciousness with the same absolute affirmation of *That-Itself*. *For Sin can only be assured as Fact, on condition that Dual-Being, Man and God, is assured.* When this Duality is swept away by the negating force of an affirmation which affirms Being to be Whole as Space, the relation of Sin is also swept away with it; and every consciousness of 'I AM,' in Jesus or in Man universally, gives this unnegatable affirmation of Space-Clearness of Being. And every man then finds the confirmation of that Sinlessness of Man, and that Sinless World for which Jesus has taught all men to pray, to be not merely a forlorn hope, but truly nigh, and even at the doors.

480. For the fundamental principle latent in men's consciousness with regard to the abolition, forgiveness, or remission of sin, is that of reduction of the duality and differences of two persons to a One-ness. It is conceived as making *At-One-Ment*. The duality and difference is supposed to consist in Being, in barriers of debt owed, or in judgments of law not yet satisfied, or generally, in two separate beings separated also by Debt-being, Law-being, or Judgment-being. When these being-conditions are swept away, 'washed away,' by 'water' or by 'blood,' or by any means which will give a true *conviction* that the Duality, division, or difference, has been reduced between the Two Persons, then such an At-one-ment is effected as makes it possible for the One to conceive the Other as *At One*. They are conceived, at least, to be *at one Mind* with each other. Sufficient material is found to create such a judgment, and such a conviction.

Now, this was the furthest conception of the reduction of the Duality and differences of Two Persons, before Jesus entered the world. But He brought an entirely new conception of *At-one-ment* of Two Persons. He said "I and the Father are One." Two Persons were conceived as being not merely *At One Mind* about themselves, but as being *One-Being*. Ontologically as well as Ethically, the Duality, and with it the differences of the

Persons, was abolished. It is this attitude to the whole question of Being which altered for Jesus His view of the entire question of Sin. *Relationship of Personality to Personality was shown by Jesus to extend further than mere relative conditions. Nothing could limit the relationship of Two Persons short of their being One-Being.* And hence He could truly abolish all conceptions of Duality, and Relativity, and consequently every conception of Sin as an Absolute Fact. He vindicated thereby the world-old tendencies of men, ever urging them to one-ness of mind and action, as having root in an unrealised Consciousness of *one-ness of Being*, man with man, and all men in and with 'The Father,' or The Universe.

Rationally, this was necessary. Otherwise, it would have been a sheer impossibility to reduce the duality of Judgment. So long as the one was conceived as separate in *being* from the other, nothing could remove the possibility of Judgment, the one upon the other, and the *possibility* of Sin was thus never wholly removed, either for 'time' or for 'eternity.' Jesus abolishes the *possibility* of Sin-judgments by first abolishing all Duality between the Two Beings, and then, in the consciousness that He and the Father were One-Being, He could speak of all that the Father *had* as having been given to Him; of all Father-judgment as having been committed to Him; and of the Father as judging no man, that is, of being *at one* with all Men. For the Father was one with the man Jesus, and was no longer merely *related* to Him. *The conception of relation was de-created.* It is therefore only an extension of the same consciousness which allows Him to say, "I in them and Thou in me"; "Abide in me and I in you"; "The Father in me doeth His works," and many other such expressions. "The kingdom of *heaven* is *at hand*," and "*is within* you," are only cumulative phrases for the same consciousness. Heaven and earth, Man and 'God,' were not Two, but One-Being. Duality, both as a predicate of persons and the Cosmos, was found to have no Reality as Absolute Truth.

And as He opens His ministry with the proclamation of this consciousness of At-one-ment, calling upon all to 'repent,' or to return to themselves in order to realise it, so He also ends with it.

481. "All authority hath been given unto me in *heaven* and

on *earth*. Go ye, therefore, and make disciples of all the nations" (Matt. xxviii. 18). Unity of Being was really the heart of the Good News which He sent men to proclaim. He certainly never commands *the Church* to judge mankind of their sin. "Make disciples." But He does show that He denounces all sin-judgment by Himself upon the world. He first denudes The Father of all judgment upon man, and finally denudes Himself of the same judgment, and bequeathes it to the Church under the same possibility of final abolition. This important teaching is clearly seen in the interview He held with His Disciples, and in the Commission which He gave them regarding Sin.

482. "Jesus therefore said to them again, Peace be unto you. *As the Father hath sent me, even so send I you.* And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost. Whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained" (John, xx. 21-23).

All judgment upon Sin is committed to the Church by Jesus even as the Father sent Him with all judgment committed to Himself. But now Jesus judges no more, even as the Father did not judge; not sending Him into the world to judge the world but to save it. He must no longer be conceived as a separate Being from the Father, and no longer a separate person from Men, for He is *in* them, and to be with them to the end of the world. The symbolic act of breathing upon them, and asking them to receive or *take* the Holy Ghost, could not interpret better His consciousness of Himself as *being* the 'Holy Ghost.' It is the fulfilment of His promise "I will not leave you orphans, I come unto you." This is the day when they would know that He was their Father, that He was *in* the Father, and that they were *in* Himself, and Himself *in* them (John, xiv. 20). "Yet a little while, and the world beholdeth me no more, but ye behold me: because I live, and ye shall live." This is the fulfilment of His promise, "Ye heard how I said to you, I go away, and I come to you" (John, xiv. 28). He had come to the same men He had left. But He now comes as *both* Father and Son ("We will come unto him and make our abode with

him," John, xiv. 23) and also as Holy Spirit, whom He asks men to take and realise as their own Spirit.

The important point to grasp in this charge to the Church, regarding the forgiveness or retention of Sin, is the Whole-Being of Son, Father, and Holy Ghost, as such consciousness lies behind Jesus' words to the Apostles. The outpouring of the Holy Ghost on the day of Pentecost is a minor and unimportant incident compared to this *personal* gift of the Spirit by Jesus. There is indeed a certain weakness in the account of Acts, ii. 1-4 in the fact that the Spirit comes 'from heaven,' and not from a *personal* source, whereas in Jesus' teaching, the Holy Spirit comes from *man* and enters *men*. *The church receives the Spirit direct from Jesus Himself*, and He is not mediated by either 'fire' or 'rushing of a mighty wind.' Every term which conveys the thought of 'God' in it, *as a Person*, such as Father or Spirit, is, in the doctrine of Jesus, not separable from some other Personality. The *Son* comes from the Father, the *Spirit* from Father and Son. Child, Son of Man, Man, Father, Holy Spirit, I am, are all connotive, in some way, of 'God'-Being, as Jesus conceives it; but the sublation of one 'person' into the other, in ascending Being, is never effected through any being which connotes impersonality. But the 'spirit' of Pentecost is impersonal in source. It really represents the conception of the Early Church rather than that of Jesus. For the Spirit has only mediation from Jesus to the Church *through His own 'person' and theirs*.

The *God-consciousness* is never divided in the mind of Jesus, although the several *Names* under which He expresses it seem to define separate 'persons.' Even in the term 'Spirit,' the Space term for 'God,' personality is always affirmed, just as personality is subsumed in the God-term below it; and though the same conception of 'God' seems to change as each God-term is sublated and affirmed, the 'God'-consciousness remains whole, and the attitude towards Sin throughout remains the same also. This is His fullest teaching on At-one-ment of that 'God'-Being who could alone be conceived to wield judgment upon Sin, and He reveals this Being as finally *breathing the spirit of a Father who sent Him not to judge but to save. It is now committed to the Church alone to Judge Man*, a fact which was taught Peter, by himself, and as first fitted to receive

it, before the others (Matt. xvi. 16-19). Peter first grasped the conception of Jesus as being "the Son of the *living* God," and judgment at once was surrendered to him. "Whatsoever thou shalt bind on earth," etc. (Matt. xvi. 19). Jesus stood before Peter as being the Father who did *not* judge man. If there was to be judgment in the world, it could then be conceived as coming *through man to man only*, but never from the Father to man, seeing that Jesus and the Father were One-Being. It is the conception of Jesus as *The Father seen of men on earth, and not judging man*, which is the important thing to grasp in understanding both the charge given to Peter, and to the Christian society as a whole, concerning remitting and retaining sins.

The Church is therefore to go into all the world and *preach*, but she is to go only in the spirit of that Father who sent Jesus Himself, *judging no man*. Jesus is clear on the matter. "As the Father hath sent me, *even so* send I you" (John, xx. 21). The Holy Ghost, who likewise judges no man, is breathed upon her. The Church alone then confirms or annuls the judgment of men upon sin. If she forgives, there is none higher who condemns. If she annuls sin, there is none else who will judge. *It lies solely in her hands to forgive or to retain sin. Sin is not a matter henceforth between God and man, between heaven and earth ; it is wholly a question between man and man upon the earth.* "Receive ye," or rather, imperatively, "Take ye" (λάβετε) "the Holy Spirit ; *then* realise that no duality of being exists between my being and your being, for you and I are One-Being. Go therefore, in this Father-Spirit, this Jesus-Spirit, and breathe upon all men this Holy Spirit, and enable them to realise also that you are not merely 'Brothers,' but One-Being with them, and therefore not judging or retaining sins for them." "That they may all be one, *even as* Thou, Father, art in Me, and I in Thee, that they also may be in us." For the *Church* herself, there is first,—"*that they may be one, even as we are one*, I in them, and Thou in me, that they may be perfected into one"; then that, finally, "*the world* may know that Thou didst send me, and lovedst them, even as Thou lovedst me" (John, xvii. 21-23).

In insisting upon *Unity* for men, on the basis of the Unity of Son and Father, Jesus plainly indicates that *One Life* is the highest

category in which this conception of duality is sublated. Still, it is sufficient to annul relationship, and the possibility of Sin-judgment between them, seeing that they *are* One-Being in One Life. The conception of Unity annuls the conception of dual-personalities which is necessary to a judgment of sin or righteousness, evil or good. And no more than *Unity* of Being can be predicated on such a basis. We cannot predicate Whole-Being of *Life* alone. And even though we include the Holy Spirit, no more than Unity of Being can be postulated, if we insist that the Spirit is a distinct Personality by Himself. Yet, if He were also conceptually sublated in Unity of Being on the same Life-basis, it would be quite sufficient to annul the Conception of Sin as a possible predicate. But when Spirit is taken equal to Space-Being, and lifted above the Life-basis of Being, the last remnant of all relationship vanishes, and Sin as a Conception between dual beings becomes absolutely impossible and unthinkable. Our consciousness then is of Whole-Being, and of Sin as having no absolute validity in Being.

483. First, we grasp the grand fact that the "Persons" in the Godhead are Unit-Being; second, that this Unit-Being is Father-Being, judging no man, but One with Man, Jesus, whom men crucify; third, that this Jesus-Man, returns to His *betrayers*, and to His *slayers*, and does *not* judge them of Sin, but rather breathes upon them a Most Holy Spirit, *and so sends them to all the world in the same spirit as the Father-Being sent Him*, that the world also, with the Church, may realise the At-one-ment of all Men in Being and in love, and attain to the Consciousness of Sinlessness though yet conscious of dying.

Jesus teaches undoubtedly an At-one-ness. But it is not a mere ethical At-one-ness. *It is Ontological One-ness*. The absolute necessity for this teaching is quite apparent, for if One-ness of being had not existed in *Being*, it never could have been conceived as possible for *Mode of Being*. Our consciousness of the One-ness of Being, all Being, is the foundation for a possible consciousness of Ethical One-ness. That is to say, Let every man act and believe that he is a distinct One from every Other One, and Judgment *must* ensue, and Sin forever reign over the earth. But let every man act and believe and know and say as

Jesus did, "I and the Other are one," and all relative judgment becomes impossible, and Sin is de-created to Space-clearness of being. Every man will then find it impossible to "die in his sin," or to conceive that any sin as a relativity has ever existed in the Whole-Consciousness of Whole-Being, that is, 'GOD'; or that sin can be for either himself or GOD an unnegatable memory. He will find, as a matter of fact, that Sin has no higher reference than conceptualised LAW, which is itself not affirmed by our highest consciousness of Being, THAT-WE-ARE, nor sustained by the highest judgment, I AM.

Repentance and the Space-Consciousness.

484. Neither are we now surprised that Jesus should insist so much on REPENTANCE. It is the true, direct, and only path to the space-consciousness of What-we-are. "Think withinward." "Turn in upon yourselves." "Come to yourselves, and find there the knowledge of What-you-are." "Take truth, and therein believe that you can only think yourselves as NOTHING; as Space-Being." "Be poor in *spirit*."

It is the primary knowledge, nay, the primary basis of knowledge, for all knowledge waits to be corrected by the knowledge of That-We-Are. For no knowledge is so concretely based as is this knowledge. All other knowledge is by comparison wobbling and treacherous. Why does man constantly judge all other knowledge to *be* finite, to *be* limited, and to be crowded with evidence of imperfection? It is simply because he is, above all, conscious that such knowledge is based in a conception or judgment of Being which never rises level to that consciousness which he possesses of What-he-Is himself. And from this consciousness of his 'I AM' he can judge all other judgments, and find them wanting.

It is this I AM consciousness that 'overcomes the world,' and can give 'Peace,' and 'Joy' and 'another Comforter,' from the deepest shadow of Death. It is this that means Absolute Beatitude, and of which the beatitude of the father and the prodigal son, is but a faint reflection. The Space-consciousness equates with the repentance of the son. He was simply 'nothing.' He 'came to himself.' He negated all the 'qualities' he knew of himself, and in this consciousness he knew himself

more fully, and attained a profounder satisfaction than he ever knew when he retained every quality of his being which made him real to the world. There is no joy so deep, so imperishable, or so worthy the term 'divine,' as in really knowing *THAT-WE-ARE*. For then we know no sunderance from father, friend, earth or heaven. There are no absolute isolations. We transcend *broken* laws to find the Law that cannot be broken, and surpass the distracted sex- and social-judgments of divided relationships, 'Divine' or 'human,' to rest in the indivisible consciousness of *What-Being-Is*.

485. "REPENTANCE," then, is not merely 'sorrow for sin.' Fundamentally, it is the equivalent word by which Jesus phrases the old Grecian dictum of the Delphic Oracle, "Know Thyself." It has been the experience of all the Christs of the world, and of all the noble and great. Did not Socrates repent? Did not he "come to himself" in knowing himself to know Nothing? Did not he then know himself as he knew space? It was thus that he was truly the wisest of all the Grecians, as the Oracle wisely affirmed.

486. Everywhere in the Teaching of Jesus this reduction of sin-judgment as dividing man from man is shown to be the true ethic for man. Deep in the minds of His generation lay the conviction that *only* God could forgive sins. They discerned that, given the Beings of God and Man as absolutely separate, this sin-judgment always stood between Man *and* God. Jesus showed that man could reduce all relativity absolutely, and annihilate this sin-judgment, *and that forgiveness was a Power on the earth* if it was anywhere (Mark, ii. 10). It lay not with 'God' to forgive, but with Man. 'God' had never condemned. He had never judged. "And Jesus seeing their faith saith unto the sick of the palsy, Son (Child) thy sins are forgiven. But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak? He blasphemeth. Who can forgive sins but one, God?" Jesus perceived that their conviction was that no man could reduce the sin-judgment, and proceeded to refute it. He then asked them whether it were easier to annul sin or disease? They could not answer, and He proceeded to say, "But *that ye may*

know that the son of man hath power *on earth* to forgive sins (He saith to the sick of the palsy), I say unto thee Arise, take up thy bed." The inference is that as both Disease and Sin have their origin and end in Man and on the earth, so it lies within the power of Man to command them. He, a man on the earth, can reduce and annul the distinctions and differences which such conceptions have created as between God and Man, and Man and Man.

487. The same teaching is impressed upon Peter. "Lord, how oft shall my brother sin against me, and I forgive him? Until seven times? Jesus said unto him, I say not unto thee, Until seven times: but, Until seventy times seven (Matt. xviii. 21-22).

Jesus forbade enumeration, or the counting up of judgments, and by extending the times of forgiveness unto 'infinity,' actually deprived Peter of the function of judging his brother at all. It was endless forgiveness. But this simply meant, "Judge not thy brother at all." If his brother chose to put duality between himself and Peter, Peter must not follow him in this ethic. Peter was to abide by the truth of the space-consciousness in which no duality of even Being is to be found. Peter's Adviser would never have asked him to do what He had never done Himself, nor would He have given such advice if He had not been convinced that 'God' as condemning man was an impossible conception. The truth of endless *At-one-ment* arose first from His fuller consciousness of Whole-Being-God.

Jesus and Judas.

488. But it may be said that these instances are not revelational of the deepest annulment of the very *worst* sins. How stands the matter when the most awful crimes are committed? And again, how stands the matter when the sin is done against the most holy? Are we still to rear no bar of judgment against such wickedness? The answer must follow the Master's teaching. And the answer is given by Himself. Was Jesus conscious of being one-being with Judas? He must. How else did He never judge or condemn him? The whole world has judged Judas, and perhaps has not yet forgiven him. In

this matter, it acts not according to the teaching of Jesus. His hardest word upon Judas is "And none of them is perished save the son of perishing" (John, xvii. 12), (Westcott). And with reference to the word "perdition" as associated with this sentence, it is evident that it is too theological to convey the true meaning of Jesus' words. The Master's attitude to the one who was perishing was never less than friendly. His name for Judas, even in the Garden, was—"Friend" (Ἐταίρε): with the meaning, "My good Friend" (Matt. xxvi. 50).

489. Perhaps if Jesus had not found Good in this imperial crime, it might have been impossible to convince men of the mere temporality and relativity of all sin. Most people gasp at the conception of good being found in this act of Judas. It seems impossible to have anything else than duality of both Being and Mode of Being between Jesus, Judas, and us. Judas was convinced of this himself, and so went and hanged himself. But Jesus did find good in His betrayal, and, still more wonderful, *He found the Highest Good there. He found The Father.* It was a cup held by The Father's hand to His lips. The cup was not the cup of a 'devil.' *The highest Love held the cup.* And the momentous struggle in the Garden was to discern this fact, even as yet it is the grand struggle with every one in such terrible trials. If we were allowed to say it, the grand truth would be that Jesus saw the Father Himself in Judas. "The cup which my Father hath given me." Judas was the Father's hand. In the Garden, He calmly calls Judas "*Friend*," "My Good Friend."

490. How earnestly He prayed that the cup should pass from Him; He shrinks from it with a passion truly human. But every freedom in the universe is bestowed upon all, and all its forces are freely at the command of every one for any purpose absolutely. The Father gives *all* He possesses to *all*, and Jesus first discerning the power which confers, prayed that the same power might restrain. In the presence of overwhelming disaster it is the position we all take up. Each person wishes special treatment in the universe for his own special case, *and according to his own limited conceptions.* To be shred to the 'personless' space-level: to seem as of no account in the vast

All: to be Nothing! To consent to this 'cup,' is the true agony. But this is the level of Whole-Being, if we would but let all duality go from us. Here we find 'God,' and 'God' who alone is Good, The Father. And as soon as Jesus reached this Nothingness of Himself, Death had no menace and no terror. He discerned, rather, that *all* death, *any* death, is Good and not Evil. *He rose to that conception of Being which does not give to Life an absolute value.* This is how He conquered Death.

491. Jesus indeed, as we can see, was but illustrating in His own person, in the human sphere, that truth of 'laying down of life' which He had taught regarding the Grain of Wheat. *He* and *It* were not dual in Being. The Cosmos is One, and man has no duality in it. Father and Child are One. For in the true vision of all things we can also discern that every one who goes forth to sow, "betrays" the seed to a ground-death as truly as Judas "delivered up" the Son of man. Every seed, if it could be consulted about its fate, would probably plead to be spared such a doom. To be thrown as Nought to the earth to rot, seems from the seed's point of view, a calamity most dire. But the Cosmos, The Father, has as much need of Death as of Life, and calmly enjoys (John, x. 17) the 'glorifying' of His seed-child as it willingly consents to fall into the ground and die, knowing well that thus it will 'bear much fruit' and not abide in lonely duality. "Laying down Life" is the primal act of Whole-God-Being, else no one had been; and this is His path of glory for every one as for Himself. And having laid down all He is in *all*-being, He has become Nothing; *space*; to be Whole-in-All. All-kenosis is All-pleroma.

492. No death can lead us beyond That-we-are, but it brings us to the true Space-Being we are; Whole-with-'God'; absolutely Blessed. And as the Father had given all He was to Jesus, Jesus likewise gave all He was to the Father and to the world. Thereby in His Nothingness, or Space-Being, He realised Himself Whole-with-'God.' And the world still affirms that He hath borne "much fruit."

All death is urged by Father-Love. Fundamentally, it is always the forces of Life which bring about death. It is the

process that moves the Cosmos. The refts and clefts of relativity in heaven and in earth, which men believe they see, and at which they shudder because it is "red in tooth and claw," Jesus discerned as Good, and accepted it as from The Father of All. For this Whole-Being process makes the Universe itself, *as* we see it, but an instrument of the sowing and the reaping of the 'seeds,' and just because we see the 'betrayal' and the dying, and have not vision, nor faith unto the end, we *judge* it all as evil, and as the work of a devil. Jesus, on the contrary, attests it, in His own experience, to be the highest gift of a Father. That is to say, He teaches that even Judas-Evil is relative and temporary; Evil solely *created* in the personal judgments of Man; and nowhere to be found in the Being of the Most High, who subsumes all such judgments in an unnegatable affirmation of Absolute Good: Absolute Beatitude.

"I and the Father are one." Perhaps no words are of so much importance to mankind at this hour. In them personality is transcended; and, consequently, all 'personal' judgments. Duality of Being is only affirmed in order to be transcended in Indivisible Being. 'Personality' is subsumed in space-being which is still more than 'personal'-being. 'Personality' is not; and, in its nothingness, reveals Being Whole. The negation of every quality of 'personality' bears the fruit of Glorified-Being. Both 'affirmation' and 'negation' are subsumed in the I-Am-Affirmation; Whole in its unnegatableness. We say, 'I Am.' But this is not to say, "Not you," "Not the World," "Not the Universe." There are no negations possible in this I AM. We do not merely name ourselves thereby; for when we say I AM, everything says it. It is the voice of Whole-Being.

It is this 'I am' which all men hear speaking to them in and from all things, for all being goes through All. And in awe and adoration men then exclaim, 'This is God who is *immanent* in all things.' But when each thing is reverently interrogated, 'Art Thou then God?' each abashed whispers, 'He is not in us.' But evermore, Being thunders 'I Am,' so that even the dead in their graves hear the voice, and then men in their weary perplexity mutter 'He must then be *beyond* each thing: God *transcends* all things.' Thus is God objectified, and becomes, Himself, A Thing. He is here, there; this, that. He is placed, sphered, isolated, and limited; men not discerning

that the 'I Am' is ever the voice of what-they-are: eternal Deep: *Der Abgrund*: Space-Being.

The Changing Conception of God.

493. In this twentieth century, the World-Mind rises slowly above Two vast convictions which have long, too long, held the nations in thrall.

I. *God's absolute isolation from man in Essential Being.*

II. *God as having Himself created this absolute difference between Himself and Man on account of Man's Sin.*

With the solitary exception of the Religion of Jesus, all other religious systems hold, and assume, the distinct severance of the being of God from the being of Man as an essential and fundamental truth. And it is against this world-old assumption that the I AM consciousness is continually protesting through all the means open to it. The struggle for Unity in all Philosophical Thought, from Plato down to the most modern Thinker, attests the strength of this protest, and the depth of the conviction that this severance of Being must be unified in a profounder postulate. Science carries forward the same unexpressed conviction in seeking for the principle which will command the whole of Physics. It does not matter that such a postulate for philosophy as Unit-Being would never satisfy the consciousness which urges the human mind in this direction, nor that the atom, ion, or any imaginable unit-thing could possibly meet the ultimate want of Scientific minds, the fact is clear that *all Thought is bent towards annihilating the conception of the Essential Severance of Being.*

The same struggle has, of course, been evident in every religion in all ages. The strenuous efforts made to bridge the gulf between God and Man, as sundered from each other, by modes of appeasement, by systems of propitiation, and mediations of priesthoods, through which the 'God,' almost always in wrath, and the individual man, might be "brought nigh" and made At-One, witness to the same trend of the world.

But the human mind requires a genuine concrete basis, unnegatably affirmed for every Thought, philosophical, scientific, or religious, before this Truth of Whole-Being can be reached. And no such basis is ever forthcoming from, or possible in, the

conceptions of mere *Motions*, or *Processes* of Being. *Neither Life nor Thought has the authority of Whole-Being given to it.* Hence it is vain to found upon the processes of Evolution, or the processes of Biology, or upon the Cosmos, or Thought. Each yields a certain precarious Unity, sufficient for many purposes of knowledge, and good for many generations to rest their faith in, but containing no promise of Absolute- or Whole-Permanence.

494. This trend marks undoubtedly the noblest endeavour of the Human Mind. No work goes forward upon the earth at this hour, of more consequence to Man. It is labour well worth the most cultured intellects, the holiest hearts, and the most valuable lives, for it is the work in which the Son of Man 'laid down' the All He was. It is the guaranteeing spirit, and life-blood, of all future advancement of man on earth, for it is every day becoming more patent that if it cannot be shown beyond all cavil that God and Man *are* Whole-Being, no conception of unit-being for mankind is capable of practical substantiation. No doubt, men may temporarily build, and build well, upon the foundations of conceptions which go no deeper than the Family, the Tribe, or the State, and rear worthy enough superstructures of Brotherhoods and Societies upon them. But the sanctions of the I AM consciousness will not be satisfied long with such fluctuating bases which themselves are afloat in the 'Flow' of all Life itself. And, without the sanctions of the I AM consciousness, in its witness for the ultimate Being of God-Man as Whole-Being, a foundation upon which 'personality' itself is based, no permanence can be realised, and no faith in eternal permanence of Being will be possible in the human heart.

495. And it is just here where Jesus proves Himself to be, in the highest sense, the SAVIOUR OF THE WORLD. He rises above Family, Brotherhoods, Societies, and States; He ascends above 'Ions,' 'selves,' and every unit-thing in Creation; He finds in His 'I AM' a consciousness of His permanence when "heaven and earth pass away"; He transcends even 'personality' as we know it; and sees His personality and that of the Other to be One, a conception of Unit-Being which we have tried to show

He still further subsumes in a consciousness of Spirit which cannot be thought differently from Space-Being: IS. And having done so, He and we are conscious that 'God'-Being is the nearest and dearest of all that Faith can grasp or Love can enfold, or Thought can conceive, or Time or 'eternity' can realise. For Space-Being is the basal fact for Life and Time, for Birth and Death, for all we conceive of Good, and Holy, and Beautiful and True, nay, for all that is summed in our I AM Being. Therefore, in the highest sense, He alone has been able to say, speaking from the fathomless consciousness of His own Space-Being—

*Peace I leave with you ;
My Peace I give unto you :
Not as the world giveth,
Give I unto you.
Let not your heart be troubled,
Neither let it be fearful.*

THE END

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