

looking at things, the essentiality of all being in itself unknowable, *neti, neti*. Therefore the later Buddhists declared that the Atman itself did not exist and arrived at ultimate nothingness, a barren and foolish conclusion, since Nothingness itself is only a *sanskara*. Nevertheless it is certain that the great mass of our habitual conceptions are not only temporary, but imperfect and misleading. We must escape from these imperfections and take our stand on that which is true and lasting. But in order to find out what in our conceptions is true and lasting, we must question all alike rigorously and impartially. The necessity of such a process not for India, but for all humanity has been recognised by leading European thinkers. It was what Carlyle meant when he spoke of swallowing all formulas. It was the process by which Goethe helped to reinvigorate European thinking. But in Europe the stream is running dry before it has reached its sea. Europe has for some time ceased to produce original thinkers, though it still produces original mechanicians. Science preserves her freedom of inquiry in details, in the mint and anise and cummin of the world's processes, but, bound hand & foot in the formulas of the past, she is growing helpless for great ideas and sound generalisations. She sits contented with her treasuries; she has combed all the pebbles on the seashore and examined the shoreward gulfs and bays; of the oceans beyond and their undiscovered continents she cries scornfully "They are a dream; there is nothing there but mists mistaken for land or a waste of the same waters that we have already here examined." Europe is becoming stereotyped and unprogressive; she is fruitful only of new & ever multiplying luxuries and of feverish, fiery & ineffective changes in her political and social machinery. China, Japan and the Mussulman States are sliding into a blind European imitateness. In India alone there is self-contained, dormant, the energy and the invincible spiritual individuality which can yet arise and break her own and the world's fetters.

It is true that original thinking makes for original acting, and therefore a caution is necessary. We must be careful that our thinking is not only original but thorough before we even initiate