

בראשית

O Man, of a daring nature, thou subtle production!

Thou wilt not comprehend it, as when understanding some common thing.

ORACLES OF ZOROASTER.

IN presenting this theory of the Universe to the world, I have but one hope of making any profound impression, viz.—that my theory has the merit of explaining the divergences between three great forms of religion now existing in the world—Buddhism, Hinduism, and Christianity, and of adapting them to ontological science by conclusions not mystical but mathematical. Of Mohammedanism I shall not now treat, as my acquaintance with its tenets is very imperfect, and in any case it must fall under one of the three heads of Nihilism, Advaitism, and Dvaitism.

Taking the ordinary hypothesis of the universe, that of its Infinity, or at any rate that of the infinity of God, or of the infinity of some substance or idea actually existing, we first come to the question of the possibility of the co-existence of God and man.

The Christians, in the category of the existent, enumerate among other things, whose consideration we may discard for the purposes of this argument, God, an infinite being; man; Satan and his angels; man certainly, and Satan presumably, finite beings. These are not