

ADDENDUM :—*follows page 23.*

Furthermore, to the normal or dualistic consciousness it is precisely the shadows 'which pass and are done' which constitute perceptibility: what man "sees" is in fact just that which obstructs the rays of light. This is the justification for the Buddha saying: "Everything is Sorrow": in that word 'Everything' he is most careful to include specifically all those things which men count joyous. And this is not really a paradox; for to him all reactions which produce consciousness are ultimately sorrowful, as being disturbances of the Perfection of Peace, or (if you prefer it) as obstructions to the free flow of Energy.

Joy and Sorrow are thus to him relative terms; subdivisions of one great sorrow, which is manifestation. We need not trouble to contest this view; indeed, the 'Shadows' of which our book speaks are those interferences with Light caused by the partiality of our apprehension.

The Whole is Infinite Perfection, and so is each Unit thereof. To transcend the Trance of Sorrow it is thus sufficient to cancel the subject of the contemplation by marrying it to its equal and opposite in imagination. We may also pursue the analytical method, and resolve the