

that when there is no perception there is no awareness of the existence of external objects, but that when there is no external object, there may be knowledge of it, as for example in a dream one can have knowledge of colour, taste etc. Therefore there is no substance outside perception and outside objects are figments of imagination. (That which is outside the sense-organs and whose action produces knowledge is the basic substance.) The fallacy in the above-mentioned argument is now being shown. It is true that knowledge of outside object is not possible without perception because without the power of perception there can be no knowledge. But it is not true that there can be knowledge of an outside object without an object. In dream there is no perceptive knowledge of an outside object but the knowledge is that of the latent impressions of the external objects. There is no instance of such perception without once coming in contact with an activity external to the senses. For example, a person born blind can never dream of light. Imaginary concepts are the only proofs adduced by the Idealists. Sun, moon, earth etc. which exist phenomenally and prove their existence by virtue of their presence are attempted to be disproved by them by a few wordy concepts. When they are asked how the phenomenal world came into being, they say that there is no reality in it, it is an illusion. In their view the cause is non-existent, so is the effect. Such are their wordy delusions.

From a spiritual view-point two views about things must be admitted, one avoidable and the other acceptable. Misery and causes of misery which are mutable objects are to be avoided, while that which is acceptable is everlasting, pure, all-knowing and liberated. As long as the spiritual path is followed, things to be avoided and things to be accepted have both to be taken. When salvation is attained, spiritual view-point disappears, and the distinction between things to be avoided and things to be accepted also disappears. That is why the commentator has stated that spiritually impersonal forsakable objects do exist. What remains when the ultimate goal is attained is the absolute cogniser which is beyond ordinary comprehension.

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