

Phil. Transcendental knowledge is that which, going beyond the boundary of possible experience, endeavours to determine the nature of things as they are in themselves; while immanent knowledge keeps itself within the boundary of possible experience, therefore it can only apply to phenomena. As an individual, with your death there will be an end of you. But your individuality is not your true and final being, indeed it is rather the mere expression of it; it is not the thing-in-itself but only the phenomenon presented in the form of time, and accordingly has both a beginning and an end. Your being in itself, on the contrary, knows neither time, nor beginning, nor end, nor the limits of a given individuality; hence no individuality can be without it, but it is there in each and all. So that, in the first sense, after death you become nothing; in the second, you are and remain everything. That is why I said that after death you would be all and nothing. It is difficult to give you a more exact answer to your question than this and to be brief at the same time; but here we have undoubtedly another contradiction; this is because your life is in time and your immortality in eternity. Hence your immortality may be said to be something that is indestructible and yet has no endurance--which is again contradictory, you see. This is what happens when transcendental knowledge is brought within the boundary of immanent knowledge; in doing this some sort of violence is done to the latter, since it is used for things for which it was not intended.

Thras. Listen; without I retain my individuality I shall not give a
sou for your immortality.