

# Notes and Excerpts by Schopenhauer Related to Volumes 1 – 9 of the *Asiatick Researches*

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In the second volume of Arthur Hübscher's edition of Schopenhauer's unpublished materials ("Manuscript Remains"),<sup>1</sup> only two pages are devoted to the notes and remarks by the young philosopher about the first and foremost journal of Asiatic studies of the time, the *Asiatick Researches*.<sup>2</sup> This journal was then by far the most reliable European source on Asia. Already in 1811, at age 23, Schopenhauer had been introduced to this journal through references by Arnold Heeren (1760-1842), a professor at the University of Göttingen whose lecture on ethnography he followed with marked interest.<sup>3</sup> Young Schopenhauer's notes from this lecture course contain several references to the *Asiatick Researches*. As Arthur Hübscher noted, this "proves nothing" as such references could have been the professor's remarks rather than Schopenhauer's own.<sup>4</sup> However, Hübscher also pointed out that Schopenhauer seemed rather interested in Heeren's course and missed only two lectures.<sup>5</sup> Nevertheless, the only remark about Asia that Hübscher reported from Schopenhauer's Heeren-related notes is the underlined statement "They [the Japanese] have monogamy. Unmarried girls are not bound to chastity."<sup>6</sup>

Great was therefore my surprise when, with the kind help of the current curator

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<sup>1</sup> Arthur Hübscher, *Arthur Schopenhauer: Der handschriftliche Nachlaß in fünf Bänden*, München: Deutscher Taschenbuch Verlag, 1985, volume 2, p. 435. References to this edition are made by the abbreviation HN and the number of the volume. Cf. also E.F.J. Payne (tr.), *Arthur Schopenhauer: Manuscript Remains*. Oxford / New York / Munich: Berg, 1990.

<sup>2</sup> HN2, p. 395–397.

<sup>3</sup> Unlike the thinker's interest in his so-called "India teacher" Friedrich Majer (see Rudolf Merkel, "Schopenhauers Indien-Lehrer", *Jahrbuch der Schopenhauer-Gesellschaft* 32 [1945/48]: 158–81), Schopenhauer's appreciation of Heeren endured; five years after these lectures, Schopenhauer borrowed Heeren's "Zusätze zu seinen Ideen" from the library in Dresden (between August 1 and 15 of 1816; see Jacob Mühlenthaler, *Die Mystik bei Schopenhauer*, Berlin: Alexander Duncker Verlag, 1910, p. 72). See also HN2, pp. VIII, XIII–XIV, and 435.

<sup>4</sup> HN2, p. 435. One wonders, though, what terrible thing it *could* prove ...

<sup>5</sup> HN2, pp. XIII–XIV. See also HN2, p. VIII.

<sup>6</sup> HN2, p. XIV. Hübscher's reference to "p. 57a" corresponds to p. 111 of case III in the Schopenhauer Archive in Frankfurt.

of the Schopenhauer archive, Mr. Jochen Stollberg, I discovered almost fifty pages of tightly written notes about Asia from the ethnography course! The remark about the unmarried girls in Japan, for instance, forms part of three full pages of notes about Japan and is found on the same page as the following remark:

Die uralte *Landesreligion* ist die des *Sinto*. Ihr Oberhaupt ist der Dairo. Ausserdem hat auch die Religion des Buddha<sup>1</sup> Eingang gefunden. Es soll auch philosophisch religiöse Sekten geben.

Translated into English, this reads:

The very old *national creed* is that of *Sinto*. Its highest representative is the Dairo. Additionally, the religion of the Buddha [note in margin: "which is dominant with the Burmese"] has also gained acceptance. Philosophico-religious sects also appear to exist.<sup>2</sup>

Schopenhauer's early notes about Asia will be analyzed in a future contribution; however, in the present context this discovery may help accounting for my subsequent suspicion that other Asia-related notes by Schopenhauer might have suffered a similar fate. That suspicion was amply justified, as the same icy Frankfurt January morning yielded another basket full of fruit from Schopenhauer's early study of Asia that had, with the exception of some fragments, escaped inclusion in Hübscher's edition of the *Manuscript Remains*: 45 pages of neatly written notes by Schopenhauer related to volume 1 to 9 of the *Asiatick Researches*.<sup>3</sup> These notes are located in case 29, pages 205–250, of the *Manuscript Remains* in Berlin and of their copies in Frankfurt. Hübscher had described their content as follows:

**Asiatic Researches.** Manuscript remains, box XXIX, notebook 9. 6 sheets, cut to *quarto* format and bound in a blue envelope (watermark first D & C Blauw, later until the end a Bourbon lily and J Whatman). Excerpts from vols. I – IX of the journal, accompanied by notes in the margins, and partly parallel statements from other volumes of the *Asiatic Researches* and from the *Oupnekhat*. The excerpts are several times (1815–1817) cited in early manuscripts (cf. vol. 1, no. 411 and 666) or used; one

<sup>1</sup> Schopenhauer's note in the left margin reads: "welche bei den Birmanen herrscht." ("which is dominant with the Burmese").

<sup>2</sup> References to Indian thought and to Buddhism in these lecture notes show, if indeed further proof was needed, that the tirelessly repeated notion about Schopenhauer's "late acquaintance with India" and his "even later knowledge of Buddhism" (Arthur Hübscher, *Denker gegen den Strom. Schopenhauer: Gestern – Heute – Morgen*, Bonn: Bouvier Verlag Hermann Grundmann, 1973, p. 50) is entirely without foundation.

<sup>3</sup> Hübscher mentioned only excerpts and remarks by Schopenhauer to the following volumes of the *Asiatick Researches*:

1. A single excerpt with a note by Schopenhauer related to *Asiatick Researches* (abbreviated in the following by AR) volume 4, p. 161 (HN2, 395)
2. A margin note by Schopenhauer related to AR 7, p. 251 (HN2, 395)
3. Nine excerpts with notes by Schopenhauer related according to Hübscher to AR 8, p. 472 (HN2, 396–397)
4. One excerpt with a note by Schopenhauer related to AR 4, p. 161 (HN2, 395).

citation is also found in the notebook "Against Kant", p. 411,36–412,5). As the records of the public library at Dresden show (cf. D XVI, p. 121–122), Schopenhauer has borrowed volumes 1, 2, 4, 5, 6, 7, 8, 9 and 10 in succession between November of 1815 and May of 1816; the excerpts belong to this period. A reference to the *Asiatic Researches* in the notes from Heeren's ethnography lecture of 1811 (Manuscript Remains, vol. III, sheet 8,3)<sup>1</sup> could be [Schopenhauer's] own addition or Heeren's remark and thus proves nothing. The excerpts document no more than careful study of these volumes. Marginal notes of Schopenhauer that are remarkable beyond this point of view are in our edition reproduced together with the [journal's] text to which they are related.<sup>2</sup>

The reader of Schopenhauer's notes to vols. 1-9 of the *Asiatick Researches*, which are presented in their entirety below, may come to the conclusion — especially in view of their critical timing during the formative stage of Schopenhauer's philosophy — that Schopenhauer's excerpts and notes on the *Asiatick Researches* ought not to be dismissed as simple study records but are as a whole remarkable enough to warrant unselective reproduction. The problem with selection lies, as other Schopenhauer researchers have noted in their respective fields of interest, in the editor's understanding, choice, and documentation of what is "remarkable" and what is not. In the present case one may for example ask why heavily underlined and marked-up passages (such as the important text on "Brahme" in HN XXIX, p. 217) or Schopenhauer's interesting notes on the subject of Buddhism from vol. 6 of the *Asiatick Researches* were simply omitted. If value judgments are required of researchers, they are entitled to make them themselves on the basis of uncensored information. This state of affairs points, among other things, to the need for a truly comprehensive, well-conceived electronic edition<sup>3</sup> of the entire Schopenhauer corpus, including those highly interesting notes in the margins of his extant books that so far have barely been mentioned.<sup>4</sup>

<sup>1</sup> I have found two references to the *Asiatick Researches* in the margins of Schopenhauer's Asia-related ethnography lecture notes: HN III, p. 74 (reference to AR 4, p. 371 in the context of the caaba); and HN III, p. 88 (reference to "Asiatick researches" without volume or page in the context of ancient Indian monuments).

<sup>2</sup> HN2, pp. 435–436.

<sup>3</sup> Some of the characteristics and opportunities of electronic textual bodies vis-à-vis their printed cousins are discussed in various articles by the author that appeared in the journal *The Electronic Bodhidharma*: "Guidelines for the Creation of Large Chinese Text Databases" in vol. 3 (1993), p. 38–42; "From Dumb to Intelligent Text" in vol. 4 (1995), p. 4–5; "The Code of the Codex" in vol. 4 (1995), p. 5–14; and "Dog-Ears and SGML" in vol. 4 (1995), p. 15–17.

<sup>4</sup> The most flagrant example is probably the book that influenced the philosopher most deeply among all extant ones in the Schopenhauer Archive: A.-H. Anquetil-Duperron's Latin translation of the *Oupnek'hat*. Who would guess from the description in HN5, 338 — "numerous lines, translations of words and passages, indications of sources and references, titles of columns and remarks in the margins, mostly in ink and for the most part from early times starting with 1816, partly from later times") and only two cited remarks — that these two magnificent volumes literally teem with traces of Schopenhauer's interest, so much so that

In the meantime, students of Schopenhauer will have to be content with piecemeal presentations such as the present one that are based on varying methodologies. In this contribution, Schopenhauer's notes are printed in a format that reproduces the original manuscript as closely as possible. Words underlined by Schopenhauer are underlined, terms misspelled by Schopenhauer are misspelled,<sup>1</sup> and notes originally found in the margins are printed in the margins,<sup>2</sup> as are vertical lines that emphasize text.<sup>3</sup> The languages are left as they are in the original: English passages were noted by Schopenhauer in English, German ones in German. However, several features were added for the convenience of the reader:

1. The page breaks of the original manuscript are marked; for example, the marker <HN XXIX p. 206> points to the beginning of p. 206 of case 29 of the manuscript remains.
2. Schopenhauer sometimes repeated the journal title and volume number at the beginning of a new sheet of paper, while in this printed edition I have chosen to use a single title at the beginning of the notes to each volume; and the date of Schopenhauer's documented perusal<sup>4</sup> as well as some additional information underneath each title were added.
3. Schopenhauer's indications of page numbers of the *Asiatick Researches* were sometimes encircled, sometimes underlined, and sometimes left unmarked; for easier reference, they are here all set in bold type.
4. All notes underneath the line at the bottom of the pages (and of course the numbers that refer to them in the text) are added by the present editor. These notes include my English translations of German passages. The reader can thus rest assured that, with the exception of footnote numbers and page markers, all text above the bottom line stems from Schopenhauer's hand.

on occasion the notes in the margins almost surpass the volume of the printed text? Among other sources, I will use these traces in a forthcoming study on Asian influences in the genesis of Schopenhauer's metaphysics of will.

<sup>1</sup> Thus I will omit all those bothersome "sic"s; the reader will have to trust my sense of precision. All notes were thoroughly spell-checked and proofread; thus all "mistakes", oversights and variant spellings should stem from Schopenhauer's hand. Mistakes such as "almost universal" instead of "almost universally" (XXIX p. 213) or "devine" instead of "divine" are thus no misprints but rather faithful reproductions of the original notes.

<sup>2</sup> The different format of the handwritten original and the printed reproduction prevents notes in the margins from having exactly the same length. Such slight differences in layout were inevitable.

<sup>3</sup> The following slight changes to Schopenhauer's lettering were made: where he used *B* or *sz* in English text, this was changed to *ss*, and where he wrote a double *n* or *m* with a dash on top, *nn* or *mm* are used. The capitalization of words was left as in the original.

<sup>4</sup> Jacob Mühlethaler, *Die Mystik bei Schopenhauer*, Berlin: Alexander Duncker Verlag, 1910, provides on pp. 68–75 a list of the writings that Schopenhauer borrowed from the Dresden library during his stay between May of 1814 and September of 1818.

## Schopenhauer's Notes to Asiatick Researches, vol. 1

HN XXIX, 205-207. Calcutta edition 1788; London 5th edition 1806.

Borrowed in Dresden from 1815/11/7 until 1815/11/21

p 223. Máyá: the word is explained by some Hindoo Scholars "the first Inclination of the Godhead to diversify himself by creating worlds". She is feigned to be the mother of universal nature & of all the inferior Gods; as a Cashmirian informed me, when I asked him, why Cama or Love was represented as her son: but the word Maya or delusion has a more subtle & recondite sense in the Vedanta philosophy, where it signifies the system of perceptions.

p 243. The Vedantis, unable to form a distinct idea of brute matter independent of mind, or to conceive that the work of supreme Goodness was left a moment to itself, imagine that the Deity is ever present to its work, and constantly supports a series of perceptions, which, in one sense, they call illusory; though they cannot but admit the reality of all created forms, as far as the happiness of creatures can be affected by them. <HN XXIX p. 206>

p 410. The Hindu system of music has, I believe, been formed on truer principles than our own. Jones.

p 424. The six philosophical schools, whose principles are explained in the Dersana Sástra — &ca — Jones.

p 425. Jones nimmt an daß Odin (!) Buddha u. Fo' derselbe sei.

ibid. We may fix the time of Buddha or the ninth great incarnation of Vishnu 1014 a. C. n.

426 Rama was a descendant from the Sun: the Peruvians, whose Incas boasted of the same descent stiled their greatest festival Ramasitoa.

429 The Vedas, as far as we can judge from that compendium of them, which is call'd Upanishat, — — &ca —

430 The philosopher whose works are said to include a system of the universe, founded on the principle of attraction & the central position of the Sun, is named Yavan Acharya, because he had travell'd, we are told, into Jonja. <HN XXIX p. 207> If this be true, he might have been one of those who conversed with Pythagoras. This at least is undeniable, that a book in Sanscrit bears the title of Yavana Jatica, which may signify the Jonic sect. Nor is it improbable, that

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<sup>1</sup> English translation: "Jones assumes that Odin (!), Buddha, and Fo are the same person." Editor's note: Fo is the reading for the Chinese character 佛 signifying Buddha. At the time, the word "Buddhism" and its cousins were not yet in common use, and confusion reigned about the connections between various "heathen" cults of Asia. See also Schopenhauer's notes to vol. 6.

the names of the Planets & Zodiacal Stars, which the Arabs borrow'd from the Greeks, but which we find in the oldest Indian records, were originally devised by the same ingenious & enterprising race, from whom both Greece & India were peopled. Jones.

## Schopenhauer's Notes to Asiatick Researches, vol. 2

HN XXIX, 207. Calcutta edition 1790; London 5th edition 1807.  
Borrowed in Dresden from 1815/11/21 until 1816/1/16

p 121–127 Ueber Buddha und Fo.<sup>1</sup>

p 401. wichtige Stelle über Indische Chronologie, das Entstehen der Veda's; Uebereinstimmung Indischer und Mosaischer Chronologie. Der ältere Manu ist Adam, der jüngere Noa; die 3 Ramas sind Bakchus. Sichere Indische Geschichte erst 3–400 J. n. C.<sup>2</sup>

p 305. Three of the Vedas I firmly believe, from internal & external evidence to be more than 3000 years old. Jones. <HN XXIX p. 208>

## Schopenhauer's Notes to Asiatick Researches, vol. 4

HN XXIX, 208–215. Calcutta edition 1795; London 4th edition 1807.  
Borrowed in Dresden from 1816/1/16 until remittance (probably mid-March 1816)

p XIV All our historical researches have confirmed the Mosaick accounts of the primitive world. Jones.

p 161.<sup>3</sup> The Metaphysics and Logic of the Brahmins, comprised in their 6 philosophical Sastras & explained by numerous glosses & comments, have never yet been accessible to Europeans: but, by the help of the Sanskrit language we now may read the works of the Saugatus, Bauddhas, Arhats, Jainas, & others heterodox philosophers, whence we may gather the metaphysical tenets prevalent in China & Japan, in the eastern peninsula of India, & in many considerable nations of Tartary †. There are also some valuable tracts on these branches of science in Persian & Arabic, partly copied from the Greeks, & partly comprising the doctrines of the Suf'is, which anciently prevailed & still prevail in a great measure over this Oriental world, & which the Greeks themselves condescended to borrow from eastern sages. — <HN XXIX p. 209>

† also nicht im  
eigentlichen  
Hindostan.<sup>4</sup>

<sup>1</sup> English translation: "About Buddha and Fo." Schopenhauer refers to pages of the article "On the Chronology of the Hindus" by the president of the Asiatic Society, William Jones (AR 2, pp. 111–147).

<sup>2</sup> English translation: "Important passage about Indian chronology, the origin of the Vedas; Indian and Mosaic chronologies match. The older Manu is Adam, the younger one Noah: the 3 Ramas are Bacchus. Certain Indian history only 300–400 A.D.

<sup>3</sup> Editor's note: The following remarks are based on pp. 168–173 of AR 4.

<sup>4</sup> English translation: "Thus not in India proper."

The little treatise in 4 chapters, ascribed to Vyasa †, is the only philosophical Sastra the text of which I have perused, with a Bramin of the Vedanta school; it is extremely obscure, & though composed in sentences eloquently modulated, has more resemblance to a table of contents, or an accurate summary, than to a regular systematical tract: but all its obscurity has been cleared by Sancara, whose commentary on the Vedanta not only elucidates every word of the text, but exhibits a perspicuous account of all other Indian schools, from that of Capila to those of the more modern hereticks. It is not possible to speak with too much applause of so excellent a work, & until an accurate translation of it shall appear, the general history of philosophy must remain incomplete.

† (der Dichter zweier alter Puranas, Sammler der Vedas, u. Urheber der Vedanta-Philosophie; von ihm u. seinem Traktat weiter unten ausführlich. <sup>1</sup>)

Vyasa & Sancara

The oldest head of a sect, whose entire work is preserved, was (according to some authors) Capila, a sage who invented the Sanchya or numeral philosophy <HN XXIX p. 210> which Creeshna himself appears to impugn in his conversation with Arjoona. His doctrines were enforced & illustrated, with some additions by Patanjali, who has also left us a fine comment on the grammatical rules of Panini, which are more obscure without a gloss, than the darkest oracle.

Capila & Patanjali

on Capila  
see Vol. 6,  
p 473 seqq.

The next founder, I believe, of a philosophical school, was Gotama, if indeed he was not the most ancient of all. A sage of his name, whom we have no reason to suppose different from him, is often mentioned in the Vedas itself. To his rational doctrines those of Canáda were in general conformable, & the philosophy of them both is usually call'd Nyáya, or logical: a title aptly bestowed; for it seems to be a system of Metaphysics & logic, better accommodated than any other anciently known in India, to the natural reason <HN XXIX p. 211> & common sense of mankind, admitting the actual existence of material substance in the popular acceptance of the word matter, & comprising not only a body of sublime dialectics, but an artificial method of reasoning, with distinct names for the 3 parts of a proposition & even for those of regular syllogism. — A singular tradition prevailed, according to the well-informed author of the Dabistán, in the Panjab, & in several Persian provinces; that “among other Indian curiosities which Callisthenes transmitted to his uncle, was a technical system of Logic, which the Bramins had communicated to the inquisitive Greek,” & which the Mahomedan writer supposes to have been the ground-work to the famous Aristotelean method. If this be true, it is one of the most interesting facts I have met with in Asia; & if it be false, <HN XXIX p. 212> it is very extraordinary that such a Story should have been fabricated either by the candid Mohsani Fani or by the simple Parsis & Pandits, with whom he had conversed. But not having had leisure to study the

Gotama & Canáda

<sup>1</sup> English translation: “The poet of two old puranas, collector of the Vedas and originator of the Vedanta philosophy; more detailed information about him and his tractate further on.”

Vyasa,  
Jaimini, &  
Sancara.

† Vol. 6, p. 482  
Colebrooke says: The  
object of the *Mīmāṃsā*  
is to establish the co-  
gency of precepts,  
contained in scripture &  
to furnish maxims for its  
interpretation, & for the  
same purpose rules of rea-  
soning, from which a sys-  
tem of Logic is deducible.  
The object of the *Vedānta*  
is to illustrate the system  
of mystical Theology  
taught by the supposed  
revelation & to show its  
application to the enthusi-  
astic pursuit of unimpas-  
sioned perfection & mysti-  
cal intercourse with the  
divinity. Both are closely  
connected with the *Vedas*.

Nyaya Sastra, I can only assert that I have frequently seen perfect syllogisms in the philosophical writing of the Bramins, & have often heard them used in their verbal controversies.

Whatever might have been the merit or age of *Gotama*, yet the most celebrated Indian school is that, with which I began, founded by *Vyasa*, & supported in most respects by his pupil *Jaimini*, whose dissent on a few points is mention'd by his master with respectfull moderation: their several systems are frequently distinguished by the name of the first & the second *Mīmāṃsā*, a word which, like *Nyaya*, denotes the operations & conclusions of reason but the tract of *Vyasa* has in general the name of *Vedānta* †, or the scope <HN XXIX p. 213> & end of the Veda, on the texts of which, as they were understood by the philosopher who collected them ††, his doctrines are principally grounded. The fundamental tenet of the *Vedānta* school, to which in a more modern age the incomparable *Sancara* ††† was a firm & illustrious adherent, consisted not in denying the existence of matter, but in correcting the popular notion of it, & in contending that it has no existence independent of mental perception; that existence & perceptibility are convertible terms; that external appearances & sensations are illusory, & would vanish into nothing if the divine energy, which alone sustains them were suspended for a moment. —

†† Vyasa

But the Brahmins of this province follow almost universally the system of *Gotama*.

††† von welchem  
Kommentator des  
Vyasa oben die  
Rede war<sup>1</sup>

The pupils of *Buddha* have an opinion diametrically opposite to the <HN XXIX p. 214> Metaphysics of the *Vedāntis*; for they are charged with denying the existence of pure spirit, & with believing nothing absolutely & really to exist but material substance. This accusation ought only to have been made on incontestable proofs, especially by the orthodox Brahmins, who, as *Buddha* dissented from their ancestors in regard to bloody sacrifices, which the Veda certainly prescribes, may not unjustly be suspected of malignity. I have only read a few pages of a *Saugata* book, †††† which begins like other Hindu books with the word *O'm*, which we know to be a symbol of the divine attributes; then follows, indeed, a mysterious hymn to the Goddess of Nature by the name *Aryá*, but with several other titles which the Bramins constantly bestow on their *Devi*. Now the Brahmins, who have no idea that such a personage exists as *Devi*, or the Goddess, & only mean to express allegorically the power of God exerted in creating, preserving & renovating the universe, we cannot with justice infer that the dissenters admit no Deity but visible <HN XXIX p. 215> Nature. — Jones.

†††† (of the  
Buddhaists)

Buddha

Band 6, p. 136,  
wird Buddha u.  
*Gotama* als die  
nämliche Person  
angesehn. Vergl.  
Bd. 6, p. 447. über  
die Zeit des  
*Buddha-Gotama*<sup>2</sup>

<sup>1</sup> English translation: "which commentator of Vyasa was mentioned above".

<sup>2</sup> English translation: "In volume 6, p. 136, Buddha and Gotama are seen as the same person. Cf. also vol. 6, p. 447 about the period of Buddha-Gotama".



## Schopenhauer's Notes to Asiatick Researches, vol. 5

HN XXIX, 215-217. Calcutta edition 1795; London 1st edition 1799.

Borrowed in Dresden from 1816/3/14 until 1816/4/13

p V. Jones in his preface to the ordinances of Menu, according to the Gloss of Culluca, carries the highest age of the Yajur Veda † 1580 years a.C.n., which is 9 years before the birth of Moses, & 90 before Moses departed from Egypt. Culluca produced on the Vedas the most perfect & luminous commentary that ever was composed on any author, ancient or modern, European or Asatik, & it is this work to which the learned generally apply. —

† (Djedjr Beid ?)

p 147.<sup>1</sup> Swayambhuva is the first Menu & the first of men, the first male: his help-meet Pricrii, is Adima, the mother of the world: she is Iva or like I, the female energy of nature; she is a form of, or descended from I. —

Swayambhuva is Brahma in human shape, or the first Brahma: for Brahma is man individually & also collectively mankind; <HN XXIX p. 216> hence Brahma is said to be born & to die every day, as there are men springing to life & dying every day. — Collectively he dies every 100 years, this being the utmost limit of life in the Calpyug, according to the Puranas: at the end of the world Brahma or mankind is said to die also, at the end of 100 divine years.

From the beginning to the end of things, there will be 5 Calpas. We are now in the middle of the 4th Calpa: 50 years of Brahma being elapsed, & of the remainder the first Calpa is begun.

p 322. Valmik & Vyasa lived in the year 2830, of the Creation. The war of Mahabarat was at the time of Vyasa, who wrote the epic poem Mahabarat.

p 349. The Gayatry (chief-prayer).

Gayatry.

We meditate on the adorable light of the resplendent generator <HN XXIX p. 217> which governs our intellects; which is water, lustre, savour, immortal faculty of thought, Brahme, earth, sky, & heaven.

Commentary to it, or reflections with which the text should be inaudibly recited:

"On that effulgent power, which is Brahme himself, & is called the light of the radiant sun, do I meditate; governed by the mysterious light which resides within me, for the purpose of thought; that very light is the earth, the subtle ether & all which exists within the created sphere; it is the threefold world containing all which is fixed or moveable; it exists internally in my heart, externally in the orb of the Sun, being one & the same with that effulgent power. I myself am an irradiated manifestation of the supreme Brahme.

<sup>1</sup> Editor's note: Related information is found on p. 247 of AR 5 rather than p. 147.

## Schopenhauer's Notes to Asiatick Researches, vol. 6

HN XXIX, 218–221. Calcutta edition 1799; London 1st edition 1801.  
Borrowed in Dresden from 1816/4/2 until 1816/4/13

p 179. The Burma (i.e. disciples of Gotama or Buddha) writers alledge, that in death the soul perishes with the body, after whose dissolution out of the same materials an other being arises, which, according to the good or bad actions of the former life, becomes either a man or an animal or a Nat or a Rupa &ca.

p 180. This doctrine of transmigration prevents not the belief in ghosts or apparitions of the dead.

The Sect of Gotama esteem the belief of a divine being, who created the universe, to be highly impious.

p 204. Die Brahmen haben denselben Thierkreis als wir, den auch die Griechen u. die Chaldäer geglaubt haben. Ob aber die Brahmen, wie sie selbst behaupten, od: die Chaldäer ihn erfunden haben ist strittig.<sup>1</sup>

† d. ist die  
Lehre des  
Buddha.<sup>2</sup>

p 256 u. ff.  
ausführlich über  
Buddha.<sup>3</sup>

p 255 The religion of the Burmas † exhibits a nation considerably advanced from the rudeness of the savage nature <HN XXIX p. 219> & in all the actions of life much under the influence of religious opinions, & yet ignorant of a supreme Being the creator & preserver of the Universe. The system of morals however recommended by these fables, is perhaps as good as that held forth by any of the religious doctrines prevailing among mankind.

p 258 Godamas followers are, strictly speaking, Atheists, as they suppose every thing to arise from fate: & their gods are merely men, who by their virtue acquire supreme happiness.

Jones supposes Bouddha to have been the same with Sesostris, king of Egypt, "who by conquest spread a new system of religion & philosophy, from the Nile to the Ganges, about 1000 years a. C. n."

p 261 I allow it to be a probable opinion, though not perfectly establish'd, that Fo & Buddha (Gotama) are the same god. — I must entirely dissent from Mr Chambers, when he supposes Budha to be the same with the Woden of the Scandinavians. <HN XXIX p. 220>

Shakia Muni

p 260–263 Ueber die Religion der Chinesen. Der Gott Shaka der Chinesen ist wahrscheinlich Buddha.<sup>4</sup>

<sup>1</sup> English translation: "The Brahmins have the same animal zodiac as we do and that also the Greeks and Chaldaeans believed in. However, whether the Brahmins invented it, as they assert, or whether the Chaldaeans invented it, is a subject of debate."

<sup>2</sup> English translation: "This is the teaching of the Buddha."

<sup>3</sup> English: "pp. 256 ff. in more detail about Buddha."

<sup>4</sup> English: "About the religion of the Chinese. The god Shaka of the Chinese is probably Buddha."

p 180. The disciples of Buddha alledge that beings are continually revolving in the Changes of Transmigration, until they have performed such actions as entitle them to Nieban, the most perfect of all states, consisting in a kind of annihilation.

p 265 The gods who have appeared in this present world & have obtained Nieban are 4, of whom the latest is Godama.

p 266 When a person is no longer subject to any of the following miseries, namely, to weight, old age, disease, & death, then he is said to have obtained Nieban. No thing, no place, can give us an adequate idea of Nieban: we can only say, that to be free from the 4 above mentioned miseries, & to obtain salvation, is Nieban. In the same manner, as when any person labouring under a severe disease, recovers by the assistance of medicine, we say he has obtained health: but if any person whishes to know the manner, or cause of his thus obtaining health, it can only be answer'd, that to be restored to health signifies no more, than to be recover'd from disease. In the same manner only can we speak of Nieban: & after this manner Godama taught. <HN XXIX p. 221>

p 267 Ueber die Seelenwanderung.<sup>1</sup>

p 268 Der Theismus unter den Ketzereien angeführt.

Die Priester des Buddha heissen Rahans.<sup>2</sup>

Chezy in seinem Aufsatz uber Indische Literat: im Magazin encyclopedique, Mars 1815. nennt die 4 Vedas so: Ritch, Yadjouch, Saman, Atharvana. — Colebrooke schreibt: Rich, Yajush, Sáman, At'harvana. —<sup>4</sup>

p 506 The great Lama is an incarnation of Vishnu.

p 507 seq: über Deo-Calyun i.e. Deukalion.<sup>3</sup>

p 513 Prometheus den Indiern bekannt.<sup>5</sup>

The followers of Buddha have many valuable books: it appears also that they have Vedas & Puranas of their own.

p 530 Buddha als Avatar.<sup>6</sup>

<sup>1</sup> English translation: "About transmigration."

<sup>2</sup> English: "Theism mentioned among the heresies. The priests of Buddha are called Rahans."

<sup>3</sup> English: "p 507 ff. about Deo-Calyun, i.e., Deukalion"

<sup>4</sup> English: "Chezy in his paper on Indian Literature in the Magazin encyclopedique, March 1815, calls the 4 Vedas as follows: Ritch, Yadjouch, Saman, Atharvana. — Colebrooke writes: Rich, Yajush, Sáman, At'harvana. —"

<sup>5</sup> English: "Prometheus known to the Indians."

<sup>6</sup> English: "Buddha as avatar."

## Schopenhauer's Notes to Asiatick Researches, vol. 7

HN XXIX, 221-226. Calcutta edition 1801; London edition 1803.

Borrowed in Dresden from 1816/4/22 until 1816/4/26

p 32. Aufsatz über Buddha u. seine Lehren.<sup>1</sup>

p 202. Every Purana treats of 5 subjects: the creation of the universe, its progress, & the renovation of the worlds; the genealogy of gods & heroes; chronology, according to a fabulous system; & heroick history, containing the achievements of demi-gods & heroes.

The Puranas may therefore be compared to the Grecian Theogonies. Colebrooke. <HN XXIX p. 222>

p 233 Mantra signifies a prayer used at religious ceremonies.

p 251 Eine Stelle aus den Vedas die gebetet wird nach einer Mahlzeit der Priester bei der Todtenfeier:<sup>2</sup>

Rhode, über Religion u. Philosophie des Hindu Bd. 2, p 405 giebt Uebersetzung dieses Gebets, von welchem er behauptet daß es bei jedem täglichen Bade gebetet wird; wie es scheint nach einem Aufsatze v. Colebrook in Asiat. res. Vol. 5, über die Religions Ceremonien d. Hindu. Er giebt an es sei in Versen u. werde gesungen. Es ist ein Glaubensbekenntniß, ein Credo.<sup>3</sup>

† See translation of Menu: ch. 1, v. 32.

1. The embodied spirit which has a thousand heads, a thousand eyes, a thousand feet, stands in the human breast, while he totally pervades the earth. 2. That being is this universe, & all that has been, or will be: he is that which grows by nourishment, & he is the distributor of immortality. 3. Such is his greatness, & therefore is he the most excellent embodied spirit: the elements of the universe are one portion of him; & 3 portions of him are immortality in heaven. 4. That threefold being rose above (this world); & the single portion of him remained in this universe, which consists of what does & what does not taste (the reward of good & bad actions): again he pervaded the universe. 5. From him sprung Viraj †, from whom <HN XXIX p. 223> (the first) man was produced: & he, being successively reproduced, peopled the earth. 6. From that single portion, surnamed the universal sacrifice, was the holy oblation of butter & curds produced; & this did frame all cattle, wild & domestic, which are governed by instinct. 7. From that universal sacrifice were produced the strains of the Rich & Sáman; from him the sacred metres sprung; from him did the Yajush proceed. 8. From him were produced horses & all beasts, that have 2 rows of teeth; from him sprung cows, from him proceeded goats & sheep. 9. Him the gods, the demi-gods, named Sad'hya, & the holy sages, immolated as a

<sup>1</sup> English translation: "Article about Buddha and his teaching." Note by the editor: Schopenhauer here refers to Captain Mahony's "On Singhala, or Ceylon, and the Doctrines of Bhoddha, from the Books of the Singhalais." *Asiatick Researches* 7, pp. 32-56.

<sup>2</sup> English translation: "A passage from the Vedas that is prayed after a meal of the priests at the funeral."

<sup>3</sup> English: "Rhode, über Religion u. Philosophie der Inder, vol. 2, p. 405, provides translation of this prayer, of which he asserts that it is offered at every daily bath, as seems to follow from a paper by Colebrooke in *Asiat. res.* vol. 5, about the religious ceremonies of the Hindu. He indicates that it is in verse and is sung. It is a proclamation of faith, a credo."

victim on sacred grass, & thus performed a solemn act of religion. 10. Into how many portions <HN XXIX p. 224> did they divide this being, whom they immolated? What did his mouth become? what are his arms, his thighs & his feet now called? † 11. His mouth became a priest; his arm was made a soldier; his thigh was transformed into a husbandman; from his feet sprung the servile man. 12. The moon was produced from his mind; the sun sprung from his eye; air & breath proceeded from his ear, & fire rose from his mouth. 13. The subtle element rose from his navel; the sky from his head, the earth from his feet, & space from his ear: thus did he frame worlds. 14. In that solemn sacrifice, which the Gods performed with him as a victim, spring was the butter, summer the fuel & sultry weather the oblation.

† Vergleiche Seite  
3 des vorigen  
Bogens: Brahma is  
man & mankind.<sup>1</sup>

15. Seven were the moats (surrounding the altar) thrice 7 were the <HN XXIX p. 225> logs of holy fuel, at that sacrifice, which the Gods performed, immolating this being as the victim. 16. By that sacrifice the gods worshipped this victim: such were primeval duties, & thus did they obtain heaven, where former gods & demi-gods abide.

p 256 Legal suicide was formerly common among the Hindus, & is not now very rare; although instances of men burning themselves have not perhaps lately occurred so often as their drowning themselves in holy rivers. The blind father & mother of the young anchorite, whom Dasaratha slew by mistake, burnt themselves with the corpse of their son. The scholiast of Raghuwansa, in which poem, as well as in Ramayana, this story is beautifully told, quotes a text of law, to prove that suicide is in such instances legal. — Instances <HN XXIX p. 226> are not unfrequent, when persons afflicted with loathsome & incurable diseases have caused themselves to be buried alive. — Among the lowest tribes of the inhabitants of Bera & Gondwana suicide is not unfrequently vowed by such persons in return for boons solicited from idols; & to fulfill this vow, the successful votary throws himself from a precipice named Calaibharawa. The annual fair held near that spot at the beginning of spring, usually witnesses 8 or 10 victims of that superstition.

p 397 Abhandlung über die Buddhaisten auf Ceilon, mit einer Liste ihrer Bücher.<sup>2</sup>

<sup>1</sup> English translation: "Compare page 3 of the previous sheet: Brahma is man & mankind." Editor's note: Schopenhauer refers to the note to AR 5, p. 147 that is found at the end of HN XXIX p. 216.

<sup>2</sup> English translation: "Article about the Buddhaists of Ceylon, with a list of their books." Editor's note: Schopenhauer refers to Mr. Joinville's long article "On the Religion and Manners of the People of Ceylon" found in AR 7, pp. 397–444. The list of books is on pp. 443–444 and contains 17 works, including texts in Pali, Sanskrit and Singhalese, grammars, and dictionaries.

## Schopenhauer's Notes to Asiatick Researches, vol. 8

HN XXIX, 227-249. Calcutta edition 1805; London edition 1808.  
Borrowed in Dresden from 1816/4/26 until 1816/5/16

p 381. Rich, Yajush & Saman are the 3 principal portions of the Vedas: Atharvana is commonly admitted as a fourth: & divers mythological poems, entitled Itihāsa & Purānas are reckoned as a supplement to the Scripture, & as such constitute a 5th Veda.

The mythological poems were only figuratively called a Veda.

Prayers employ'd at solemn rites called Yajnyas have been placed in the 3 principal Vedas: those which are in prose are called Yajush; such as are in metre are called Rich; those intended to be chanted are called Saman: & these names as distinguishing different portions of the Vedas are anterior to their separation in Vyasa's compilation. But the Atharvana, not being used at the religious ceremonies above mention'd, & containing prayers, employed at lustrations, at rites conciliating the deities, <HN XXIX p. 228> & as imprecations on enemies, is essentially different of the other Vedas.

† i.e. the Vedas

p 387. Each Veda consists of 2 parts, denominated the Mantras & the Brāmanas, or prayers & precepts. the complete collection of the hymns, prayers & invocations, belonging to one Veda, is entitled its Sanhitā. Every other portion of the Veda is included under the general head of divinity, Brāhmana. This comprises precepts, which inculcate religious duties; maxims, which explain those precepts; & arguments, which relate to Theology. But, in the present arrangement of the Vēdas, the portion, which contains passages called Brāhmanas, includes many, which are strictly prayers or Mantras. The Theology of the Indian scripture†, comprehending the argumentative portion called Vedānta, is contained in tracts, denominated Upanishads, some of which are portions of the Brāhmana, properly so called; others are found only in a detached form; and one is a part of a Sanhitā itself. Colebrooke. <HN XXIX p. 229>

p 388 Rick-Veda, is called so because its Sanhita contains, for the most part, encomiastick prayers in verses, & Rick signifies to laud.

p 391 The Rishi or Saint of a Mantra is "he by whom it is spoken", the inspired writer of the text.

The Dēvatā is "that, which is therein mentioned", generally the Deity that is lauded or supplicated in the prayer, but also the Subject treated in the Mantra.

If the Mantra is in form of a Dialogue, the discourses are alternately considered as Rishi & Dēvatā.

p 392 The names of the respective authors of each passage are preserved in the Anuncramani, or explanatory table of contents, which has been handed down with the Veda itself, & of which the authority is unquestioned. <HN XXIX p. 230>

p 395 The numerous names of deities invoked in the Vedas, are all resolvable in different titles of 3 deities. The Nighanti or glossary of the Vedas concludes with 3 lists of names of deities: the first comprising such as are deemed synonymous with fire; the 2d with air; the 3d with the Sun.

p 396: Passage out of the Niructa: "The deities are only 3, whose places are the earth, the intermediate region & heaven: namely fire, air & the Sun. They are pronounced to be the deities of the mysterious names † severally: & Prajapati the Lord of Creatures is the deity of them collectively. The syllable Om intends every deity: it belongs to Paramesheti, him, who dwells in the supreme abode: to Brahme, the vast one; to Deva, god; to Adhyátma, the superintending soul. Other deities, belonging to the several regions, are portions of the 3 Gods: for they are variously named & described, on account of their several operations: <HN XXIX p. 231> but in fact there is only one deity the great soul, Mahán Átmá. He is called the Sun, for he is the soul of all beings: & that is declared by the sage "the Sun is the Soul of what moves & of that which is fixed". Other deities are portions of him: & that is expressly declared by the Sage: "The wise call fire Indra, Mitra & Varuna &ca.

† Bhur, Bhurah,  
Swar. See Menu  
c2. v76

p 398 Every line of the Veda is replete with allusions to Mythology, but not a mythology which avowedly exalts deified heroes, as in the Puranas; but one which personifies the elements & planets; & which peoples heaven & the region below with various orders of beings. I observe however in many places the groundwork of Legend, families in mythological poems. But I do not remark any thing that corresponds with the favorite legends of those sects, which worship either the Linga or Sacti, or else Rama or Crishna.

<HN XXIX p. 232>

p 426 Asu is the unconscious volition, which occasions an act necessary to the support of life, as breathing &ca.

472 The term Upanishad is in dictionaries made equivalent to Rehesya, which signifies mystery. † This last term is in fact frequently employed by Menu & other ancient authors, where the commentators understand Upanishad to be meant. But neither the etymology, nor the acceptation of the word has any direct connection with the idea of concealment, secrecy or mystery. Its proper meaning

† Daher  
Anquetil:  
*Secretum  
tegendum*¹

¹ English translation: "Thus Anquetil: *Secretum tegendum*". Editor's note: *Secretum tegendum* (the secret to be safeguarded) is A.-H. Anquetil-Duperron's Latin rendering of the term "Upanishad".

according to Sancara , Sayana & all the commentators is divine science or the knowledge of god: & according to the same authorities, it is equally applicable to Theology itself & to a book in which this science is taught. Its derivation is from the verb sad (shad-iri) to destroy, to move, or to weary, preceded by the prepositions upa near, & ni continually, or nis certainly. <HN XXIX p. 233>

p 473 The whole of the Indian Theology is professedly founded on the Upanishads: it is expressly so affirmed in the Vedanta Sāra, v 3. Those which have been before described (in this essay) have been shown to be extracts from the Veda. The rest are also consider'd as appertaining to the Indian Scripture: it does not however appear whether they are detached essays, or have been extracted from a Brāhmanā of the Atharva-Veda.

In the best copies of the 52 Upanishads the first 15 are stated to have been taken from the AtharvaVeda. The remaining 37 appear to be various Sac'has, mostly to that of the Paipaladis, but some from other Vedas.

p 474 The Mundaca & Prasna are the 2 first Upanishads of the Atharvana, & of great importance: each of them has 6 sections. The 9 succeeding Upanishads are of inferior importance. Then follows the Manducya, consisting of 4 parts, each constituting a distinct Upanishad. <HN XXIX p. 234> This abstruse treatise comprises the most important doctrines of the Vedanta.

p 488 I think it probable, that the Vedas were composed by Dwapayana, the person who is said to have collected them, & who is thence surnamed Vyasa, or the compiler. (Colebrooke.)

p 494 Liable to suspicion of being spurious are the remaining detached Upanishads of the AtharvanaVeda, which are not received in the best collection of 52 theological tracts belonging to the AtharvaVeda; & even some of those which are there inserted, particularly 2: one entitled Rama Tapanya, consisting of 2 parts Purva & Uttara: & the other called Gopala Tapanya, also comprising 2 parts, of which one is named Crishna Upanishad. The suspicion on these latter is chiefly grounded on the opinion, that the sects which now worship Rama & Crishna as incarnations of Vishnu, are comparatively new. I have not found in any other part of <HN XXIX p. 235> the Vedas the least trace of such a worship. The real doctrine of the whole Indian scripture is the unity of the deity, in whom the universe is comprehended: & the seeming polytheism which it exhibits, offers the elements, & the stars & planets as gods. The 3 principal manifestations of the divinity, with other personified attributes & energies, & most of the other Gods of the Hindu mythology, are indeed mentioned, or at least indicated, in the Vedas. But the worship of deified heroes is no part of that system: nor are

Vol. IX, p 293  
Colebrook says: "The mere mention of Rama & Crishna in a passage of the Vedas, without any indication of peculiar reverence, would not authorize a presumption against the genuineness of



the incarnations of the deities suggested in any other portion of the text, which I have seen.

According to the notions which I entertain of the real history of the Hindu religion, the worship of Rama & Crishna by the Vaishnavas, & that of Mahadeva & Bavani by the Saivas & Sactas have been generally introduced since the persecution of the Baudd'has & Jainas. The institutions of the Vedas are anterior to Budd'ha <HN XXIX p. 236> whose Theology seems to have been borrowed from the system of Capila, & whose most conspicuous practical doctrine is stated to have been the unlawfulness of Killing animals, which in his opinion were to frequently slain for the purpose of eating their flesh, under the pretence of performing a sacrifice of Yajnya. The overthrow of the sect of Buddha in India has not effected the full revival of the religious system inculcated in the Vedas. Most of what is there taught is now obsolete; & in its stead new orders of religious devotees have been instituted, & new forms of religious ceremonies have been establish'd. Rituals founded on the Puranas, & observances borrowed from a worse source the Tantras, have, in great measure, antiquated the institutions of the Vedas. The adoration of Rama & Crishna has succeeded to that of the elements & planets. If this opinion be well founded it follows, that the Upanishads in question have been probably composed in later times, since the introduction of the worship of Rama & Gopala. <HN XXIX p. 237>

Colebrook's Abhandlung† pp 377–497 dieses Bandes, aus der mehrere Stellen auf dem vorigen Bogen stehn, enthält mehrere Auszüge aus den Vedas, davon ich das Vorzüglichste hersetze.<sup>1</sup>

p 421. Aitareya Upanishad; from Rig Veda.

§ 4. Originally this universe was indeed Soul only: nothing else whatsoever existed, active or inactive. He thought: "I will create worlds." Thus he created these various worlds; water, light, mortal beings & the waters. That "water" is the region above heaven, which heaven upholds; the atmosphere comprises light; & the regions below are "the waters."

He thought: "These are indeed worlds. I will create guardians of worlds." Thus he drew from the waters, & framed an embodied being. † He viewed him, & of that being, so contemplated, the mouth opened as an egg: from the mouth speech issued, from speech fire proceeded. The nostrils spread; from the nostrils breath passed; from breath, air was propagated. <HN XXIX p. 238> The eyes opened: from the eyes a glance sprung; from that glance the sun was produced.

that passage. I suppose both heroes to have been known characters in ancient fabulous history; but conjecture, that, on the same basis, new fables have been erected, etc. voting those personages to the rank of gods. So Crishna, son of Devacy, is mentioned in an Upanishad as receiving theological information from Gna

p 497. The ancient dialect, in which the Vedas, especially the 3 first, are composed, is extremely difficult & obscure, & is the parent of a more polite & refined language, the classical Sanskrit.

† on the Vedas

Conf: Qupnek'har, Vol 2. p 57 seqq

† Purusha, a human form.

Abhängigkeit des Objekts vom Subjekt<sup>2</sup>

<sup>1</sup> English translation: "Colebrooke's treatise [margin note: 'on the Vedas'] p. 377–497 of this volume, of which several passages are found on the preceding sheet, contains several excerpts from the Vedas, of which I put the most excellent here".

<sup>2</sup> English translation: "Dependence of the object from the subject"

The ears dilated: from the ears came hearkening: & from that the regions of space. The skin expanded; from the skin hair rose; from that grew herbs & trees. The breast opened; from the breast mind issued: & from mind, the moon. The navel burst; from the navel came deglutition; from that, death. The generative organ burst; thence flowed productive seed: whence waters drew their origin.

Der Makrokosmos  
fordert den  
Mikrokosmos.<sup>1</sup>

These deities being thus framed, fell into this vast ocean: & to Him they came with thirst & hunger: & him they thus addressed: "Grant us a smaller size, wherein abiding we may eat food". He offered to them the form of a cow: they said: "That is not sufficient for us." He exhibited to them the form of a horse: they say: "neither that is sufficient for us". He showed them the human form: they exclaimed: "Well done, ah, wonderfull!" Therefore man alone is pronounced to be "well formed". <HN XXIX p. 239>

Abhängigkeit des  
Subjekts vom  
Objekt.<sup>2</sup>

He bade them occupy their respective places. Fire becoming speech, entered the mouth. Air becoming breath, proceeded to the nostrils. The sun becoming sight, penetrated the eyes. Space became hearing & occupied the ears. Herbs & trees became hair & filled the skin. The moon becoming mind, entered the breast. Death becoming deglutition penetrated the navel; & water became productive seed & occupied the generative organ.

Hunger & thirst addressed him, saying: "Assign us our places". He replied: "You I distribute among these deities: & I make you participant with them." Therefore is it that to whatever deity an oblation is offered, hunger & thirst participate with them.

Feuchtigkeit ist  
die Bedingung  
alles Lebens.<sup>3</sup>

He reflected: "These are worlds, & regents of worlds: for them I will frame food". He viewed the waters: from waters, thus contemplated, form issued; & food is form, which was so produced.

<HN XXIX p. 240> Being thus framed, it turn'd away & sought to flee. The primeval man endeavoured to seeze it by speech; but could not attain it by his voice: had he by his voice taken it, hunger would be satisfied by naming food.

Even so he attempted by	{ breathing; a glance; hearing; touch; thinking; the generative organ;	{ in vain; else hunger would be satisfied by	smelling food seeing food hearing food touching food meditating on food emission.
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<sup>1</sup> English translation: "The macrocosm requires the microcosm."

<sup>2</sup> English translation: "Dependence of the subject from the object."

<sup>3</sup> English translation: "Humidity is the condition for all life."

Lastly he endeavor to catch it by deglutition, & thus he did swallow it: that air, which is so drawn in, seizes food; & that very air is the band of life.

He (the universal soul) reflected: "how can this body exist without me?" He considered by which extremity he should penetrate. He thought: "if without me speech discourse, breath inhale & sight view; if hearing hear, skin feel & mind meditate; if deglutition swallow & the organ of generation perform its functions; then who am I?"

Parting the suture, He penetrated by <HN XXIX p. 241> this route. That opening is called the suture (vidriti) & is the road to beatitude.

Of that soul the places of recreation are 3, & the modes of sleep as many: the right eye, the throat & the heart.

Thus born (as the animating spirit) he discriminated the elements, remarking: "what else but him can I here affirm to exist". And he contemplated this thinking person (Purusha), the vast expanse (Brahme, or the great one), exclaiming: "It have I seen". Therefore is he named It-seeing (Idam-dra): It-seeing is indeed his name: & him, being It-seeing, they call by a remote appellation Indra. For the Gods delight in concealment of their name & privacy.

Nur für das  
Subjekt des  
Erkennens ist  
die Welt.<sup>1</sup>

§ 5 This living principle is first, in man, a fetus, or productive seed, which is the essence drawn from all the members of his body: thus the man nourishes himself within himself. But when he emits it into woman, he procreates that fetus: & such is its first birth. <HN XXIX p. 242> It becomes identified with the woman; & being such, as is her own body, it does not destroy her. She cherishes his† own self, thus received within her; & as nurturing him, she ought to be cherished by him.†† The woman nourishes that fetus: but he previously cherishes the child, & further does so after its birth. Since he supports the child before & after birth, he cherishes himself: & that, for the perpetual succession of persons; for thus are these persons perpetuated. Such is his second birth.

† the man's

†† the man

This second self becomes his representative for holy acts of religion: & that other self, having fulfilled its obligations, & completed its period of life deceases. Departing hence, he is born again (in some other shape) & such is his third birth.

This was declared by the holy sage: "Within the womb I have recognized all the successive births of these deities. A hundred bodies, like iron chains, hold me down: yet, like a falcon, I swiftly rise." Thus spoke Vamadeva, reposing in the womb: & possessing this intuitive <HN XXIX p. 243> knowledge, he rose, after bursting that corporal confinement; & ascending to the blissfull region of heaven, Swarga) he attained every wish & became immortal. He became immortal.

<sup>1</sup> English translation: "Only for the subject of cognition the world exists."

† Asu, the unconscious volition, which occasions an act necessary to the support of life, as breathing &c.

†† Brahma, (in the masculine gender) here denotes, according to the commentators, the intelligent spirit, whose birth was in the mundane egg: from which [illegible remark between lines] is named Hiranyagarbha. Indra is the chief of the gods, or subordinate deities; meaning the elements & planets. Prajapati is the first embodied spirit, called Viraj & described in the preceding part of this extract. The gods are fire & the rest, as stated.

p 438. Viraj is the primeval & universal manifested being; a horse is its emblem, whose head being morning, whose eye the Sun, whose breath air, whose ear the moon &c. Also the 609 various animals, whose assemblage constitutes an imaginary victim at an Aswamedha (sacrifice) represents the universal being Viraj.

††† bráhmana  
Conf: Up-  
nek'hat, Vol 1,  
p 121.

Scheint nicht  
herzugehören<sup>2</sup>

§ 6 What is this soul? that we may worship him. Which is the soul? is it that by which man sees? by which he hears? by which he smells odours? by which he utters speech? by which he discriminates a pleasant or unpleasant taste? Is it the heart (or understanding) or the mind (or will)? Is it sensation? or power? or discrimination? or comprehension? perception? retention? attention? application? haste (or pain)? or memory? assent? determination? animal action?† wish? desire?

All those are only various names of apprehension. But this (soul, consisting in the faculty of apprehension) is Brahma; he is Indra; he is (Prajapati) the Lord of creatures: these gods are he, & so are the 5 primary elements, earth, air, the ethereal fluid, water & light. †† These & the same joined with <HN XXIX p. 244> minute objects & other seeds (of existence) & again other beings produced from eggs, & born in wombs, or originating in hot moisture, or springing from plants, whether horses, or kine, or men, or elephants, whatever lives, or walks, or flies, or whatever is immovable (as herbs & trees) all that is the eye of intelligence (Maltauyi). On intellect every thing is founded: the world is the eye of intellect: & intellect is its foundation. Intelligence is (Brahme) the great one.

By this (intuitively) intelligent Soul, that sage ascended from the present world to the blissful region of heaven: & obtaining all his wishes became immortal. He became immortal.

folgt ein Gebet.<sup>1</sup> —

p 439. At the beginning of Vrihadaranyaca (Upanishad)

Nothing existed in this world before the production of mind: this universe was encircled by death eager to devour: for death is the devourer. He framed mind, being desirous to become himself endued with a soul. Conf: Upnek'hat. Vol. I. P 101. <HN XXIX p. 245>

Out of an Upanishad of the YajurVeda the 4th article ††† of the 3d lecture of the Vrihad aranyaca, is the following description of Viraj.

This variety of forms was, before the production of body, soul, bearing a human shape. Next, looking around, that primeval being saw none but himself: & he first said: "I am I". Therefore his name was "I": & thence even now, a man, when called first answers: "It is I", & then declares any other name, which appertains to him.

{ Since he, being anterior to all this (which seeks supremacy) did consume by fire all sinful (obstacles to his own supremacy) therefore does the man, who knows (this truth) overcome him, who seeks to be before him.

<sup>1</sup> English translation: "there follows a prayer"

<sup>2</sup> English translation: "Does not seem to belong here"

He felt dread: & therefore man fears, when alone. But he reflected: "Since nothing exists besides myself, why should I fear?" Thus his terror departed from him: for why should he dread, since terror must be of another?

He felt not delight; & therefore man delights not, when alone. He <HN XXIX p. 246> wished the existence of another: & instantly he became such as is man & woman in mutual embrace. He caused this his own self to fall in twain, & thus became a husband & a wife. Therefore was this body so separated, as it were an imperfect moiety of himself: for so Yajnyawalkya has pronounced it. This blanc therefore is completed by woman. He approached her, & thence were human beings produced.

She reflected doubtingly: "how can he, heaving produced me from himself, (incestuously) approach me? I will now assume a disguise." She became a cow, & the other became a bull, & approached her, & the issue were kind. She was changed into a mare, & he into a stallion: one was turned into a female ass, & the other into a male one: thus did he again approach her, & the one hoofed kind was the offspring. She became a female goat, & he a male one: she was an ewe, & he a ram: thus he approached her, & goats & sheep were the progeny. In this manner <HN XXIX p. 247> did he create every existing pair whatsoever, even to the ants & minutest insects.

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Out of the 2d Taaitiryaca Upanishad.

YajurVeda.

That, whence all beings are produced: that, by which they live, when born: that, towards which they tend; & that, into which they pass; do thou seek, for that is Brahme.

He thought deeply, & having thus meditated, he knew Ananda (or felicity) to be Brahme: for all these beings are indeed produced from pleasure; when born they live by joy; they tend towards happiness; they pass into felicity.

Der Wille zum  
Leben ist die  
Quelle und das  
Wesen der  
Dinge.<sup>1</sup>

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Out of the AtharvaVeda: the Mundaca Upanishad. 1st section.

Two sorts of science must be distinguish'd: the supreme science & another. This other is the Rig-Veda, the Yajur Veda, Sama Veda, Atharva Veda, the rules of accentuation, the rites of religion, grammar, prosody, astronomy, also the Itihasa & Purana & logic, & the system of moral duties. <HN XXIX p. 248>

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<sup>1</sup> English translation: "The will to live is the source and the essence of things."

Das Beste lässt  
sich nicht lehren.<sup>1</sup>

Die Idee erscheint  
vielfach in den  
Individuen.<sup>2</sup>

But the supreme science is that, by which this unperishable (nature) is apprehended: invisible (or imperceptible, as is that nature): not to be seized, nor to be deduced: devoid of colour; destitute of eyes & ears: without hands or feet; yet ever variously pervading all: minute unalterable, & contemplated by the wise for the source of beings.

— As the spider spins, & gathers back (its thread); as plants sprout on the earth; as hairs grow on a living person: so is this universe here produced from the unperishable nature. By contemplation, the vast one germinates; from him food, (or body) is produced; & thence successively breath, mind, real (elements), worlds, & immortality, arising from (good) deeds. The omniscient is profound contemplation, consisting in the knowledge of him, who knows all: & from that, the (manifested) vast one, as well as names, forms, food, proceed: & this is truth. <HN XXIX p. 249>

p 530. The Singalese put Goutama Buddha's death, 542 a.C.n.: & it may be esteem'd deserving credit.

### Schopenhauer's Notes to Asiatick Researches, vol. 9

HN XXIX, 249-250. Calcutta edition 1807; London 1st edition 1809.

Borrowed in Dresden from 1816/5/14 until 1816/5/20

p 88. Dharma Raja, the subordinate Menu of his Calpa, was really the Minos of the Greeks: & Crishna or Radhamohana was Rhadamantus: Minos lived 1320 a.C.n.

p 244-322. Mehrere ausführliche Berichte über die heretische Sekte der Jainas.<sup>3</sup>

p 289. The followers of the Vedas, according to the Theology explained in the Vedanta, considering the human soul as a portion of the divine & universal mind, believe, that it is capable of perfect union with the divine essence: & the writers of the Vedanta not only affirm, that this union & identity are attained through a knowledge, as by them taught; but have hinted that by such means the particular soul becomes God, even to the actual attainment of supremacy.

Vrihad Aranyaca Upanishad.

Colebrooke. <HN XXIX, p. 250>

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<sup>1</sup> English translation: "The best can not be taught."

<sup>2</sup> English translation: "The idea appears manyfold in individuals."

<sup>3</sup> English translation: "Several detailed accounts about the heretical sect of the Jainas."

**p 291** According to the doctrine of the Jainas the soul is never completely separated from matter, until it obtain a final release from corporeal sufferance, by deification, through a perfect disengagement from good & evil, in the person of a beatified Saint. Intermediately it receives retribution for the benefits or injuries ascribable to it in its actual or precedent state, according to a strict principle of retaliation, receiving pleasure & pain from the same individual, who, in a present or former state, was either benefited or aggrieved.

Mythische  
Darstellung meiner  
Lehre, daß der  
Peiniger u. der  
Gepeinigte nur in der  
Erscheinung, durch  
das princ.  
Individuationis,  
verschieden sind, an  
sich aber Eins.<sup>1</sup>

**p 296–300** Nachrichten der Griechen von Indien, zusammengestellt.<sup>2</sup>

Rudra u. Mahadew sind [1 bisher unleserliches Wort]<sup>3</sup> des Schiwa.

Siehe Oupnek'hat p 440 & 411, 412.<sup>4</sup>

<sup>1</sup> English translation: "Mythical presentation of my teaching that the torturer and the tortured are only different in appearance, through the principium individuationis; in themselves they are one."

<sup>2</sup> English translation: "Information about the Greeks of India, arranged."

<sup>3</sup> Editor's note: I have so far failed to decipher this word. In several other cases, Mr. Jochen Stollberg, the curator of the Schopenhauer Archive, has been of great help. The editor of these notes thus expresses his heartfelt gratitude to Mr. Stollberg.

<sup>4</sup> English translation: "Rudra and Mahadew" are [1 illegible word] of Shiwa. See Oupnek'hat p. 440 & 411, 412.