the universe is the result of the morality of breathing beings, and destiny is the product of their merit and guilt. There is no indivisible absolute Brahma, as the germ of nature. The cardinal point of the rotations of the worlds lies in the completion of the 4th Dhyāna, viz.: in the 2 heavens of the gods of great merits and of the unconscious, which form the link of demarcation between sin and sinlessness. Morality is the prime agent of that whirlwind which tosses the universe into being and not-being. The mode of its action is variously explained.—Beings migrate, because they are sinful, by having fallen through terrestrial nourishment into avatāra, hatred, &c., in consequence of unatoned guilt in former lives. Buddhism makes no inquiry into the origin of individual entities. Sansāra (san, Lat. simul, ari, to go) or mundane life, is the fundamental evil, the ocean of existence with the 4 poisonous streams: birth, age, disease, and death, upon which we are tossed by the rotation and determined by the Karman (morality of actions). All ages are beset by peculiar evils. Death is not the last of pains, for it leads to birth again. Sin degrades to a lower being or leads into hell. Even godliness does not exempt from rebirth or from relapse into a bad Gati (way) of rebirth.—With regard to ontology, and psychology, the philosophic schools of Buddhism are at variance, and especially concerning the notions of the soul, and of the Nirvāṇa. In some cases the soul of man may sink even below the 6 Gatis or ways of rebirth into the vegetable and mineral way; although this view is less supported by the more ancient texts, than by Brahminic or theosophic schools of Buddhism: the Klesa (klesa, to suffer or feel pain), or the original sin in a former existence, is the fountain of all evil. Its conquest is the last aim of all life and effort. He who breaks its fetters, "breaks through the eggshell," and escapes the alternation of births. The Klesa awakens evil desires, which are chains to existence; this clinging to life impels us to a renewal of existence, and to further wandering after death; the love of life begets new life. Both this motive and the so-called destiny by morality have their root in the Klesa: the former acting as impulse or gravitation into corporeality, the latter, as the germ, leading to the realization of the former. With the death of the body the soul is not freed from its desires, but wanders by that Gati, which it deserves. All good and bad deeds are balanced against each other like credit and debit in a commercial account, and determine individual destiny, not providentially but in consequence of the endless chain of causes and effects. Only a Buddha or an Archa (archa, to worship) or saint can overlook and unravel the thousandfold knotted threads of the moral chain. Buddha said once to Ananda: "If a well-doer comes to hell, the merit of his present life is not yet matured, but the evil of a former. To be rewarded before such maturity would be tantamount to being paid before the appointed term."—Freedom is obtained only after the escape from the bonds of desires, and from the power of our past deeds. Then only do we see, with a divine eye, our numberless births, risings and fallings, which are all due to our actions. The succession of the existences of a determinate being, is also a succession of souls, which are united by the law of moral causality, each one being the product of the guilt or merit of all its predecessors. When an individual dies, the body is broken, the soul is extinguished, leaving merely its deeds with their consequences, as a germ of a new individual. According to the Klesa, the original sin, the evil of the Karman, or destiny, the result is an animal, or a man, or a demon, or a god. Identity of souls is thus replaced by their continuity, in the solution of the moral problem. Each soul inherits the fruits of the Karman and the office of liberating and purifying its predecessor. I ought, therefore, not to act well merely on behalf of my own selfish weal, but for the benefit of a new "I," which is to follow after me. The Buddhistic metempsychosis is, therefore, another metamorphosis of the soul. "A lamp is lighted from another; the lamps differ, the second only receiving the light from the first. So is it also in regard to souls."—The final goal of Buddhistic salvation is the uprooting of sin, by exhausting existence, by impeding its continuance; in short, by passing out of the Sansāra into the Nirvāṇa. The signification of the latter term is a prolific subject of discussion and speculation with the different philosophic schools and religious sects of Buddhistic Asia. Its interpreters prefer vague definitions, from fear of offending sectarianists. It means the highest enfranchisement; to theists, the absorption of individual life in God; to atheists in naught. The Thibetans translate it by Mya-ngan-lodāk-bes, the condition of one freed from pain; eternal salvation, or freedom from transmigration. Its etyma are: nir, not; can, to blow, and arrow; its etymology is Nirvāṇa; its collateral are: Nirvānā-namastaka, liberation; nirvāṇīpa, putting out, as a fire, &c. It is Nibbana in Pali, Niban in Burmese, Nirupāna in Siamese, Ni-pan in Chinese. Weighing all diversities in its excess, it may be safely designated as the definitive enfranchisement from existence without a new birth, the cessation from all misery. It is the Beyond of the Sansāra, its contradiction; without space, time, or force. In the 3d council it was declared to be ineffable and indescribable. Life being the summum malum, its annihilation is the summum bonum. The common definition is "total annihilation of pains and of the Skandhas or attributes of existence." But this