

The Philosophy of Consciousness Without an Object

A Discussion of the Nature of Transcendental Consciousness

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Part 2 of 25

PART I

The Ground of Knowledge

CHAPTER 2

A Mystical Unfoldment

It was during the period when I was a student in the Graduate School of Philosophy of Harvard University in 1912-13 that, finally, I became convinced of the probable existence of a transcendent mode of consciousness which could not be comprehended within the limits of our ordinary forms of knowledge. Several factors converged in the forming of this conviction. For one thing, a considerable portion of Western philosophy from the Greeks to the present day seemed to imply some sort of insight into Reality that was not reducible to observation or derivable from immediate experience by logical deduction, however acute the course of reasoning might be. At the same time, the profound assurance of truth I had realized in my studies in pure mathematics did not seem to be explained satisfactorily by any of those philosophical interpretations which aim to show that mathematics is derived from the facts of the external world by mere abstraction. Throughout all discussion the feeling persisted that at the root of mathematics there lay a mystery, reaching far deeper than anything attained through the senses. In addition, for a period of some three years I had had a degree of contact with the Buddhist, Vedantist, and Theosophical phases of oriental thought, and in all these the evidence of some sort of transcendental consciousness was peculiarly decisive. On the other hand, as a factor which acted in a sort of negative sense, the various philosophies that repudiated the actuality of any transcendental or mystical reality seemed to have the effect of barrenness which left them far from satisfactory. Meanwhile, acting beneath the surface of my consciousness, there was a more or less inarticulate faith which insisted that the truly valid interpretation of reality must be such as would satisfy through and through, and thus not be barren. Yet the dialectical and polemical processes of the various western schools of thought were inadequate for supplying the completely satisfactory solution which, while affording the appropriate recognition of the needs of experience and of reason, at the same time satisfied the hunger for assurance and depth. However, the evidence from history seemed to make it clear that at least some few among mankind had achieved this assurance which was both reasonable and full. So it seemed to me to be highly probable that there must be a mode of consciousness or knowledge not yet comprehended by epistemology and psychology as developed in the West.

[At that time I had no clear idea of what this knowledge might be, or of the methods by which one might hope to attain it. I had had some brief contact with the oriental manuals on transformation and realized that they seemed to point to a kind of consciousness, which, while not generally realized by mankind, yet was potentially within the range of human attainment. At first I attempted to interpret the material contained within these manuals in the conceptual forms of Western thought, but always in these efforts I finally met failure. I soon found enough to know that there was something concealed within the manuals, because I noted certain subtle affective changes they induced within me, and there was aroused also a sense of something near that yet defeated the efforts of my understanding to comprehend. So I began to feel sure of a hidden somewhat to which these manuals were related, if for no other reason than that their first effect was to leave me disturbed and restless. The desire for peace of mind sometimes counseled me to turn away from them, but then the realization that the subsequent position would be arbitrary and artificial, and therefore a repudiation of an honest search for reality, whatever that might be, always forced me to return to those disturbing manuals.] (There is a discrepancy here between what Wolff read into the tape and what is printed in the old white book. Perhaps this paragraph was added to the manuscript after the material was recorded or it was inadvertently omitted.)

It soon became clear, if this search in a new direction was to be successful, I had to reach beyond anything contained within the academic circles of the West. The manuals demanded a life-practice or attitude which involved the whole man, and thus the requirements were incompatible with the attitude of a tentative trying while part of the man stood back enclosed in a sort of reserve. Again and again I found the statement that, if a man would attain the transcendent realization, he must renounce all, and not merely part, of what he personally is. I did not find this an easy step to consummate. For years I resisted it, offering part of myself, yet holding back a certain reserve. During all this time I realized only imperfect and unsatisfactory results, and often regretted the experiment. But it was not long before I found that I had gone too far to turn back. I had realized enough to render forever barren the old pastures, and yet not enough to know either peace or satisfaction. For some years I rested in this position of indecision, without achieving much visible progress. Yet meanwhile, as time rolled on, progressive exhaustion of the world-desire developed, while concomitantly there grew a greater willingness to abandon all that had been reserved and so complete the experiment.

As the years passed, I began to form a better idea of the goal and of the reasons underlying the requirements of the manuals. All this helped to arouse a greater will to effort, and so I began to experiment more deliberately with the various transformation-techniques that came before my attention. All, or nearly all, of these were of oriental origin, and in most cases I found them disappointing in their effectiveness. But, finally, I realized that there are several techniques and that these are designed to meet the needs of quite various temperaments and psychical organizations. In time, it became clear that there are important temperamental and psychical differences as between Orientals and Occidentals, and that this fact implied modification of methods. So I began seeking for the invariable elements in the different techniques, with a view to finding just what was essential. Ultimately, I found one oriental Sage with whose thought and temperament I felt a high degree of sympathetic rapport. This Sage was the Vedantic philosopher known as Shankara. I found myself in striking agreement with the more fundamental phases of

his thought and quite willing to apply the highly intellectual technique which he had charted. It was in this Sage's writings that I finally found the means which were effective in producing the transformation which I sought.

In the meantime I had met various individuals and groups who offered and rendered assistance in the direction I was seeking to go, and from all of them I must acknowledge having received positive values which had a progressively clarifying effect upon the understanding. But none of them offered methods which proved decisively effective with me. Nearly all of these placed their predominant stress upon feeling-transformation and failed to satisfy the intellectual demands which, with me, always remained strong. Of all such Teachers whom I met, either through their living presence or their written word, Shankara, alone, adequately satisfied the intellectual side of my nature. So, while I owe much to many whom I have known in one way or another, it yet remained for Shankara to offer the hint which proved to be decisive.

However, even Shankara did not supply all the specifications for the method which became finally effective. Also, I had to discover adaptations which would satisfy the needs of an academically trained occidental nature. None of these adaptations violated any of the fundamentals of Shankara's teaching. But what I added as a sort of creative discovery was peculiarly decisive in its effect. At the present time, I am convinced that some such original discovery is vitally important in effecting a self-induced transformation.

In the period just preceding the hour when success finally crowned a search which covered nearly a quarter of a century, certain features characteristic of the transcendent consciousness had become theoretically clear. I had attained an intellectual grasp of the vitally important fact that transcendent consciousness differs from our ordinary consciousness in the primary respect that it is a state of consciousness wherein the disjunction between the subject to consciousness and the object of consciousness is destroyed. It is a state wherein self-identity and the field of consciousness are blended in one indissoluble whole. This supplied the prime characteristic by which all our common consciousness could be differentiated from the transcendent. The former is all of the type which may be called subject-object or relative consciousness.

The second fact of primary importance, that I now understand, was that the common denominator, as it were, of both kinds of consciousness lay in the subject or self. This fact is identical, in a significant degree, with the fundamental discovery of Descartes, namely, that when everything is submitted to critical examination it still remains impossible to doubt one's own being, however little one may be able to understand the nature of that being. I also discovered the essential timelessness of the subject, or self, and that in its purity, unmixed with any objective element, it can never truly be an *object* of consciousness. I readily realized that if pure subjectivity, or the bare power to be aware, was a permanent or unchanging element and therefore must, as a consequence, stand outside of time and be unaffected by any history, then it must be, of necessity, immortal. I saw that this kind of immortality is wholly impersonal and does not, by itself, imply the unlimited persistence of the quality of individuality which distinguishes one man from another. But the finding of one immortal element affords a definite anchorage and security, grounded in certainty, of an order far superior to that of any kind of faith. When I had reached this point in the unfoldment of my understanding, I really had achieved the positive

value of decisive importance which, some years later, was to prove the effective entering wedge for opening the Way to the transcendent level of consciousness.

While, in addition to the principles or facts just discussed, there are a number of other statements relative to the transcendent that can be found in the literature, yet, in my judgment, the recognition of these is all that is absolutely essential to prepare the understanding for the Transcendental Awakening. These principles or facts are clearly of noetic value, and they can be appreciated quite apart from any affective transformation that may be associated with the arousing of transcendental apperception. In fact, it may be entirely possible that a sufficiently concentrated meditation upon the inner significance of these principles might prove an effective means for effecting the transformation without the aid of any other subsidiary factor. However, they were not the sole factors which were operative in my experience, though they occupied the position of first importance.

Concurrently with the attainment of the preliminary noetic adjustment, certain important transformations were developing in the affective and conative side of my nature. Early in my studies I found that the manuals emphasized the necessity of killing out desire. This proved to be a difficult step to understand and far from easy to accomplish. Desire and sentient life are inseparable, and so it seemed as though this demand implied the equivalent of self-extinction. It was only after some time that I discovered that the real meaning consisted in a changing of the polarization of desire. Ordinarily, desire moves towards objects and objective achievements, in some sense. It is necessary that this desire should be given another polarization so that, instead of objects and achievements in the world-field being sought, an eternal and all-encompassing consciousness should be desired. This interpretation clarified the meaning of the demand and rendered it intellectually acceptable, but did not at once effect the required repolarization. To accomplish this, the wearing power of time proved to be necessary. As the years passed, the outward polarization of the desire did grow weaker; and some months just prior to the hour when the radical transition in consciousness was consummated, it actually had become transformed into a distaste for practically everything belonging to the world-field. It seemed that all in the world-field was drained dry of every significant value. Though there still remained vast quantities of objective secular information of which I was ignorant and I could have acquired, and there were many experiences which I had never sampled, yet I realized that, as such, they were void of depth and had no more value than David Hume's game of backgammon. If there had not been a compensating polarization of desire in another direction, it seems highly probable that at this stage my state of consciousness would have had a very pessimistic and depressed coloring, but as there was at the same time a strong growth of the desire for transcendent consciousness, the result was that the psychical energy did have an outlet. However, there was a critical point at which the shifting polarization had attained something like a neutral balance.¹ At this point there was no decisive wish to go either

¹ In the symbolical language so commonly employed for portraying the stages on the Way, this "critical point" is represented by the desert symbolism. The field of consciousness is watered by the stream of libido (the term of analytic psychology), and when this stream is turned off, the garden or jungle which filled that field withers, leaving a desert. Between the turning off of the libido-stream and its subsequent breakthrough on another course, there is a lapse of more or less time, or at least so I found it. The

way and the whole field of interest took on a very colorless quality. As I look back upon the whole experience, I would say that this stage was the only one which involved real danger. I found it necessary to supplement the neutral state of desire by a forcibly willed resolution, and thus proceed in the chosen direction regardless of the absence of inclination.² However, once past the critical point, the inward polarization of desire developed rapidly, and presently spontaneous inclination rendered the forcibly willed resolution unnecessary.

In addition to the barrier of desire directed toward external objects, the manuals specify a very important and closely related barrier to attainment. This is egoism. The strong feeling for, and attachment to, egoistic differentiation is an insurmountable barrier to a kind of consciousness which, instead of being discrete and ego-bound, is continuous, free, and impersonal. So a certain critical degree of dissolution or solution of the egoistic crystallization must be effected if the transformation of consciousness is to be successful. I did not find it difficult to appreciate the logic of this requirement, but again, as in the case of outwardly polarized desire, the difficult part was the actual dissolution of the egoistic feeling. The ordinary technique is the practice of practical altruism until personal self-consideration sinks well into the background. But this is not the only means which effects this result. A desire for the transcendent Self and a love of universals also tend toward the required melting of the egoistic feeling. In this part of the discipline I found that my already established love of mathematics and philosophy was an aid of radical importance that, supplemented by more tangible practices, finally produced the requisite degree of melting.

In my experience, the preliminary noetic adjustment required much less time and effort than the requisite affective and conative reorientation. With the latter, the wearing-down process of time proved to be necessary. Unquestionably, if the feelings and will could have been made to respond more readily to the leadership of understanding, then the transformation of the consciousness would have been achieved in much less time. But, as human nature is constituted, it appears this phase of the labor does require much patience and the assistance of the maturing which time brings in its natural course.

Preceding the hour of the radical transition in consciousness, there had been two premonitory recognitions of substantial adjustment value. The first occurred about fourteen years before, and the second only about nine months prior to, the culminating stage. The first of these illustrates the important difference between the theoretical appreciation of a fact or principle and a kind of adjustment to, or realization of, that which I have called "recognition." For some years I had been familiar with the Indian concept of *Atman* and understood that it meant a spiritual "Self," conceived as being the irreducible center of consciousness on which all knowledge or consciousness in the relative sense depended. I had found no empiric or logical difficulty with this concept and had accepted it as valid. I understood quite well, as an immediate implication, that since I

resultant state is one of aridity with no interest anywhere. Mystical literature is full of references to this stage.

² At this stage, encouragement from a Sage whom I knew was an important, perhaps decisive, help. But while this Sage encouraged and stimulated flagging interest, he would not tell me what to do, leaving me to my own devices.

am the Self, therefore, the judgment “I am *Atman*” is practically a tautology. I did not see how any idea could have greater philosophical clarity. But on one occasion, when a friend was outlining a method of systematic discrimination between the Self and the not-Self, finally culminating in the judgment “I am *Atman*,” I recognized in this a profound truth carrying the very highest significance. With this there came a sense of new insight and of joy. It made a difference in me that the theoretical acceptance and appreciation of the judgment had failed to do.

In analyzing the difference between the recognition and the theoretical acceptance without recognition, it seems that in the latter instance there is a quality which might be called mediative distance, while in the case of recognition there is the closeness of immediacy. There is something non-logical that is added, but, while non-logical, it is not anti-logical. Part of the effect was an increased clarity in the apperception of the logical implications which followed. Spontaneously and with intellectual ease I began thinking consequences which were practically identical with a number of fundamental statements in the *Bhagavad-Gita*. But now these thoughts were my thoughts in a close and intimate sense, whereas prior to that time they were simply ideas which I had touched through my reading, often not feeling very sympathetic with them. Within a considerable range of consciousness I now felt assurance, whereas previously I had merely believed or accepted because of theoretical considerations. Ideas which formerly had had the effect of constraint upon me now had a definitely joyous and freedom-giving value. And it was only a momentary flash of insight that had made all this difference! The effect persisted and has never been lost at any time since, though the freshness of the insight gradually waned and became a “matter of course” in the background of my thinking and valuation. Much that had been previously obscure in a certain class of oriental thinking I now found myself understanding with a greatly increased clarity.³

In connection with the foregoing recognition, it seems clear to me that the prior theoretical acceptance had prepared the soil of the mind, as it were, for the subsequent realization. While there is something additional in the recognition as compared to the theoretical acceptance, that “something” is not in the nature of concepts nor of an added experience in any perceptive sense. It rather belongs to some other dimension of consciousness, not contained in either concepts or percepts, but which has a radical effect upon value. It may lead to a train of thought to new discovery, but is not itself revealed in a subsequent analysis of that train of thought. The formal relationships of the final expression of the thought may be quite clear and understandable to the trained intellect of a man who is without insight and they may stand up quite well under criticism. Yet the

³ In the contrast between the theoretical acceptance and the recognition, I did not find any addition or diminution of thinkable content. But in the case of the recognition, the effect upon the mind was something like an insemination—a vitalizing force. In addition to the unseen inward deepening of value, there was an objective effect, in that the thought flowed more spontaneously, more acutely, and with much greater assurance. The thought developed of itself, in high degree, without the sense of conscious labor. At the same time I knew the truth of the thought and did not merely believe in it. Yet, everything that I could think and say might very well have been worked out by the ordinary methods of conscious intellectual labor. But in the latter case the sense of assurance is lacking, as well as the sense of supernal value. With these recognitions there is, in addition to the transcendental values, a genuine rejuvenation and vitalization of the mind. This fact became extremely notable at the time of the later radical transformation.

insight renders possible much that is beyond the power of the trained intellect that lacks the insight. It can lead the way in radical cognitive discovery and contribute a form to the time-bound world that will have its effects, large or small, in the stream of time. But he who is blind to this dimension of consciousness that I have called “Value” will see only a form, a mere configuration on the surface. Yet another who is awake to Value will, at the same time, recognize depth in the configuration. Also, one who is not awakened may, by dwelling upon the configuration through a method that has long been known as meditation, find the value-dimension aroused to recognition in the consciousness. And it is just this something additional, this somewhat that is over and above the concept, with all its traceable ramifications, which makes all the difference in the world!

The second premonitory recognition had a markedly different background, since it expressed itself in a judgment for which I had not been prepared by prior theoretical acceptance. I had been meditating upon the concept of “*Nirvana*” when, suddenly, it dawned upon me that I, in the inmost sense, am identical with *Nirvana*. My previous ideas upon this subject had involved a confusion which, while logical analysis should have dispelled it, nonetheless persisted. Despite statements to the contrary, with which I was familiar, I had been thinking of *Nirvana* as a kind of other world standing in disparate relation to this world of relative consciousness. Of course, I should have realized the hidden error in this view, as such an interpretation involved placing *Nirvana* in the relative manifold. But probably through intellectual laziness I failed to carry my thought through on this point. The result was that the recognition effected for me a new cognitive discovery as well as a deepening and illumining effect in the dimension of value. I readily saw the reason why so little had been said, and indeed why so little could be said, concerning *Nirvana* beyond the assertion of its reality. The inner core of the “I,” like *Nirvana*, is not an objective existence but is, rather, the “thread” upon which the objective material of consciousness is strung. Relative consciousness deals with the objective material but never finds the “thread” as an object. Yet it is that “thread” which renders all else possible. In fact, it is the most immediate and ever-present reality of all. *Nirvana*, like the “I,” cannot be located anywhere, as in a distinct place, for it is at once everywhere and nowhere, both in space and time. Upon this “thread,” space and time are strung just as truly as all perceptual experience and all thought consciousness and any other mode of relative consciousness there may be.

This second recognition had implications which actually were to become clear to me at the deepest stage of realization some ten months later. Presumptively, a sufficiently acute thought would have developed the consequences beforehand, but I failed to do this. At any rate, I now see that this second recognition contained the seed of insight which renders clear the Buddhist doctrine of *anatman*, which in turn constitutes an important part of the central core of that philosophy, as well as one of its most obscure doctrines.⁴ But I shall return to this point at a later time when the ground for its discussion has been better prepared.

⁴ The doctrine of the nonexistence of the *atman* is that which is called *anatman*. This is equivalent to the denial of the reality of the self, either in the sense of the personal ego or in that more comprehensive sense of the denial of substantive self-existence of the subject, whether pragmatic or transcendental.

For the last two or three years prior to the culminating transition in consciousness, I was aware of a decrease in my intellectual capacity. The meaning of philosophic and mathematical literature that formerly had been within the range of my working consciousness became obscure. The effort to understand much which I had formerly understood reasonably well simply produced drowsiness. At the time this caused me considerable concern, and I wondered whether it might be a sign of premature intellectual aging. However, it proved to be a passing phase, for shortly prior to the culminating point the intellectual alertness returned, and after that point it became more acute than it ever had been. The recognition, among other effects, proved to have the value of an intellectual rejuvenation. I mention this development since it seems to have some significance. When observed retrospectively it would seem that there had been a withdrawal of the personal energy from the intellectual field into some level that was not consciously traceable. As yet, I have not found any records of an analogous experience on the part of others when approaching the mystical crisis. I am noting this development for such value as it may ultimately prove to have.⁵

During the last few weeks just preceding the transformation, there grew within me a strong expectation and a kind of inner excitement. I felt within me an indefinable assurance that, at last, the culminating success of a long search was within reach. I felt that I was near the discovery of the means whereby I could surmount the apparently unscalable walls which seemed to lie all about. I had been studying and meditating upon the philosophic writings of Shankara more seriously than at any prior time and sensed that in them was to be found the vital key. At the same time I had a strong desire for a period of solitude. Presently the opportunity came to satisfy this desire, and taking a volume of Shankara's translated works with me, I spent several days in a wild and lonely place.⁶ The study and thought of this period proved to be decisively effective. As a result

⁵ About two months prior to the "breakthrough," while occupied with a course of lectures in a Middle Western city, I experienced a three-week period of heavy drowsiness. Except when actually on the platform, I desired to sleep practically all the time. I simply had to give way to this inclination a good many hours of each day, but it did not seem that I could ever get enough sleep. The condition broke very suddenly, and then my mind became more alert than it had been for some years. I was aware of a great inner excitement and somehow seemed to know that I was near the day of final success. In later studies of Dr. C.G. Jung's contribution to the psychology of the transformation process, at least something of the meaning of this stage seemed to be clarified. In the language of analytic psychology, the transformation is preceded by a strong introversion of the libido, followed by a sort of brooding incubation. Normal sleep itself is manifestly an introversion, and so it is quite understandable that protracted introversion of the psychical energy should produce a state of continuous drowsiness. From the standpoint of analytic psychology the introversion of the libido and the incubation are the prior conditions of animation of contents of the unconscious depths of the psyche. I do not think that either von Hartmann or Jung has seen into the nature of the Unconscious as fully as is possible, since their views are limited by the methodology of objective empirical research, aided by intuition, but, judging by the content of their contributions, lacks the perspective of direct mystical realization. Nonetheless, I would judge the recorded studies of these two men as lying on the highest level of Western literature. I would rate Dr. Jung, by far, as the greatest Western psychologist, and von Hartmann as a philosopher deserving much higher valuation than he has yet received.

⁶ At the time of writing *Pathways Through to Space*, one of the purposes was the keeping of a record, not only of the inner processes as far as they lay within the field of consciousness, but as well to note external circumstances that might conceivably have some relevance. I had been acquainted with this as a standard practice of the psychological laboratory where subjects, or human reagents, were required to note bodily and psychical states of themselves, as well as more objective facts, as states of weather,

of this effort an idea of cardinal importance was evolved in my mind. In this case, as in that of the first premonitory recognition, the value of the idea did not inhere in its being something new to thought as such. It exists in literature, and I had come across it in my reading, but at the time in question it came with the force of a new discovery in a matrix of assurance and with an affective quality which I can hardly express in any other way than to say it was "Light." While the moment of this discovery was not that of the culminating recognition, yet I have reason to believe that it was the critical or turning point which rendered the final recognition accessible. It altered the base of thought and valuation in a profound way and in a direction confirmed by the subsequent realization. Because of the important part this idea played, a brief elucidation of it seems necessary.

external sounds, and so forth. This data might or might not have a bearing upon the outcome of a specific experiment, but the fact of its relevance or irrelevance could not be determined until the results of experiment were later analyzed by the experimenter. I followed this rule of procedure in my record, not necessarily implying that every noted circumstance was significant, but rather aiming to record all that I could think of which might subsequently prove to be significant, although it might seem to have no bearing at the time. One noted circumstance of this sort has proved to be surprisingly significant. At the time of the period of solitude, I was engaged part of the time in the exploration of a gold prospect in the region of the Mother Lode country of California. This entailed considerable periods underground, and while my thought was necessarily engaged a good deal of the time with the concrete details of what I was doing, yet my mind would repeatedly return to reflection upon the material in Shankara's work, which I was reading much of the time when not actually otherwise occupied. At that time I did not know that it was a standard practice in the Orient to place candidates for the transformation inside caves at certain periods, and often for very long times. It does, indeed, appear that there is some relation between the transformation or "rebirth" and the entering into the earth. Jung's researches have shown that in the symbolism of the Unconscious, the Unconsciousness itself is often represented by water and the earth, as well as by other symbols, so that a dream or hypnogogic vision, wherein an individual appears to enter water or the earth, carries the meaning of introversion of the libido into the Unconscious. In connection with the transformation this has the value of entering the womb of the Great Mother Unconscious, preliminary to the Rebirth. Now, there is some mysterious interconnection between the physical ritualistic reproduction of the processes of transformation in dreams and hypnogogic visions and those dreams and visions themselves. That such is the case is at least a tentative conclusion which is forced upon one as he studies the East Indian and Tibetan Tantric literature, and the study of Western ritualism simply tends to reinforce this conclusion. As I, myself, have never been oriented to ritualism and have never sought from it a personal value, the conclusion forced upon me that it does have important transformation value is quite objective, all the more so as I find in retrospect that I actually performed an exercise, unconscious of what I was doing, which is a conscious practice in the Orient. That entering the earth, literally, would have a suggestive value to the non-intellectual part of the psyche is at once evident. But I cannot escape the conclusion that more than suggestion is involved. In some manner, actual life springs from the earth and the sea and so there is a sense, more than figurative, that the earth is, indeed, the Mother. Now, anyone who has real acquaintance with the transformation literature from the ancients to our day is bound to be impressed with the widely current rebirth symbolism. Jesus, himself, said, "Ye must be born again." But all life comes from the womb. Nicodemus partly understood Jesus' dictum, but, being a materialist, he could derive only a stupidly literal interpretation. The real gestation of the new Birth is in the womb of the Unconscious, and for this the literal entering of the earth facilitates the process. To find a rationale for this, one must turn to the recurring content of mystical thought. The mystic ever finds the world in complete correspondential relationship with inner psychical realities. Hence, objective relations are not irrelevant, though the degree to which they are determinant varies from individual to individual. With some, slight contact with these objective factors is enough; for others, protracted discipline is necessary.