

# Nikola Tesla

## My Inventions

*excerpts*

From childhood I was compelled to concentrate attention upon myself. This caused me much suffering but, to my present view, it was a blessing in disguise for it has taught me to appreciate the inestimable value of introspection in the preservation of life, as well as a means of achievement. The pressure of occupation and the incessant stream of impressions pouring into our consciousness thru all the gateways of knowledge make modern existence hazardous in many ways”

[...]

“Then I instinctively commenced to make excursions beyond the limits of the small world of which I had knowledge, and I saw new scenes. These were at first very blurred and indistinct, and would flit away when I tried to concentrate my attention upon them, but by and by I succeeded in fixing them; they gained in strength and distinctness and finally assumed the concreteness of real things. I soon discovered that my best comfort was attained if I simply went on in my vision farther and farther, getting new impressions all the time, and so I began to travel—of course, in my mind. Every night (and sometimes during the day), when alone, I would start on my journeys—see new places, cities and countries—live

there, meet people and make friendships and acquaintances and, however unbelievable, it is a fact that they were just as dear to me as those in actual life and not a bit less intense in their manifestations.”

[...]

“Only thru annihilation of distance in every respect, as the conveyance of intelligence, transport of passengers and supplies and transmission of energy will conditions be brought about some day, insuring permanency of friendly relations. What we now want most is closer contact and better understanding between individuals and communities all over the earth, and the elimination of that fanatic devotion to exalted ideals of national egoism and pride which is always prone to plunge the world into primeval barbarism and strife.”

[...]

“When we speak of man, we have a conception of humanity as a whole, and before applying scientific methods to the investigation of his movement we must accept this as a physical fact. But can anyone doubt to-day that all the millions of individuals and all the innumerable types and characters constitute an entity, a unit? Though free to think and act, we are held together, like the stars in the firmament, with ties inseparable. These ties cannot be seen, but we can feel them. I cut myself in the finger, and it pains me: this finger is a part of me. I see a friend hurt, and it hurts me, too: my friend and I are one. And now I see stricken down an enemy, a lump of matter which, of all the lumps of matter in the universe, I care least for, and it still grieves me. Does this not prove that each of us is only part of a whole?

For ages this idea has been proclaimed in the consummately wise teachings of religion, probably not alone as a means of insuring peace and harmony among

men, but as a deeply founded truth. The Buddhist expresses it in one way, the Christian in another, but both say the same: We are all one. Metaphysical proofs are, however, not the only ones which we are able to bring forth in support of this idea. Science, too, recognizes this connectedness of separate individuals, though not quite in the same sense as it admits that the suns, planets, and moons of a constellation are one body, and there can be no doubt that it will be experimentally confirmed in times to come, when our means and methods for investigating psychical and other states and phenomena shall have been brought to great perfection. Still more: this one human being lives on and on. The individual is ephemeral, races and nations come and pass away, but man remains. Therein lies the profound difference between the individual and the whole.”

“Fights between individuals, as well as governments and nations, invariably result from misunderstandings in the broadest interpretation of this term. Misunderstandings are always caused by the inability of appreciating one another's point of view. This again is due to the ignorance of those concerned, not so much in their own, as in their mutual fields. The peril of a clash is aggravated by a more or less predominant sense of combativeness, posed by every human being. To resist this inherent fighting tendency the best way is to dispel ignorance of the doings of others by a systematic spread of general knowledge. With this object in view, it is most important to aid exchange of thought and intercourse.”