

worldwide contradiction and logically impossible conciliation of opposites in which God has shadowed out some few rays of His luminous & infinite reality, — impossible to bind with the narrow links of a logical chain precisely because it is infinite. As for the pramanas, their manipulation is the instrument of all difference of opinion and the accompaniment to an unending jangle of debate.

Both the logician and the philosopher are apt to forget that they are dealing with words and words divorced from experience can be the most terrible misleaders in the world. Precisely because they are capable of giving us so much light, they are also capable of lighting us into impenetrable darkness. *Tato bhuya iva te tamo ya u vidyayam ratah*; “Deeper is the darkness into which they enter who are addicted to knowledge alone.” This sort of word worship and its resultant luminous darkness is very common in India and nowhere more than in the intellectualities of religion, so that when a man talks to me about the One and Maya and the Absolute, I am tempted to ask him, “My friend, how much have you experienced of these things in which you instruct me or how much are you telling me out of a vacuum or merely from intellectual appreciation? If you have merely ideas and no experience, you are no authority for me and your logic is to me but the clashing of cymbals good to deafen an opponent into silence, but of no use for knowledge. If you say you have experienced, then I have to ask you, ‘Are you sure you have measured all possible experience?’ If you have not, then how can you be sure that my contradictory experience is not equally true? If you say you have, then I know you to be deluded or a pretender, one who has experienced a fragment or nothing; for God in His entire being is unknowable, *avijnatam vijanatam*.”

The scientist thinks he has corrected the mistakes of the metaphysician because he refuses to deal with anything but a narrow and limited circle of facts and condemns everything else as hallucination, imposture and imagination. His *parti pris*, his fierce and settled prejudgments, his determined begging of the question are too obvious and well known to need particular illustration. He forgets that all experiences are facts, that ideas are