

Philosophy

The knowledge which the man of pure intellect prefers to a more active and mundane curiosity, has in its surroundings a certain loftiness and serene detachment that cannot fail in their charm. To withdraw from contact with emotion and life and weave a luminous colourless shadowless web of thought, alone and far away in the infinite azure empyrean of pure ideas, can be an enthralling pastime fit for Titans or even for Gods. The ideas so found have always their value and it is no objection to their truth that, when tested by the rude ordeal of life and experience, they go to pieces. All that inopportune disaster proves is that they are no fit guides to ordinary human conduct; for material life which is the field of conduct is only intellectual on its mountaintops; in the plains and valleys ideas must undergo limitation by unideal conditions and withstand the shock of crude sub-ideal forces.

Nevertheless conduct is a great part of our existence and the mere metaphysical, logical or scientific knowledge that either does not help me to act or even limits my self-manifestation through action, cannot be my only concern. For God has not set me here merely to think, to philosophise, to weave metaphysical systems, to play with words and syllogisms, but to act, love and know. I must act divinely so that I may become divine in being and deed; I must learn to love God not only in Himself but in all beings, appearances, objects, enjoyments, events, whether men call them good or bad, real or mythical, fortunate or calamitous; and I must know Him with the same divine impartiality and completeness in order that I may come to be like Him, perfect, pure and unlimited — that which all sons of Man must one day be. This, I cannot help thinking, is the meaning and purpose of the Lila. It is not true that because I think, I am; but rather because I think, feel and act, and even while I am doing any or all of these things, can transcend the thought, feeling and