

recognise a series of ascending terms (Life, Mind, Supermind and the grades that link Mind to Supermind) between Spirit and Matter. Otherwise the two must appear as irreconcilable opponents bound together in an unhappy wedlock and their divorce the one reasonable solution. To identify them, to represent each in the terms of the other, becomes an artificial creation of Thought opposed to the logic of facts and possible only by an irrational mysticism.

If we assert only pure Spirit and a mechanical unintelligent substance or energy, calling one God or Soul and the other Nature, the inevitable end will be that we shall either deny God or else turn from Nature. For both Thought and Life, a choice then becomes imperative. Thought comes to deny the one as an illusion of the imagination or the other as an illusion of the senses; Life comes to fix on the immaterial and flee from itself in a disgust or a self-forgetting ecstasy, or else to deny its own immortality and take its orientation away from God and towards the animal. Purusha and Prakriti, the passively luminous Soul of the Sankhyas and their mechanically active Energy, have nothing in common, not even their opposite modes of inertia; their antinomies can only be resolved by the cessation of the inertly driven Activity into the immutable Repose upon which it has been casting in vain the sterile procession of its images. Shankara's wordless, inactive Self and his Maya of many names and forms are equally disparate and irreconcilable entities; their rigid antagonism can terminate only by the dissolution of the multitudinous illusion into the sole Truth of an eternal Silence.

The materialist has an easier field; it is possible for him by denying Spirit to arrive at a more readily convincing simplicity of statement, a real Monism, the Monism of Matter or else of Force. But in this rigidity of statement it is impossible for him to persist permanently. He too ends by positing an unknowable as inert, as remote from the known universe as the passive Purusha or the silent Atman. It serves no purpose but to put off by a vague concession the inexorable demands of Thought or to stand as an excuse for refusing to extend the limits of inquiry.

Therefore, in these barren contradictions the human mind