

of all logic; — granting your premises, your conclusion is all-triumphant; but then who is going to grant you your premises? There is nothing Fact and Destiny delight in so much as upsetting the logician's major and minor.

The logician thinks he has ensured himself against error when he has made a classification of particular fallacies; but he forgets the supreme and general fallacy, the fallacy of thinking that logic can, as a rule, prove anything but particular and partial propositions dealing with a fragmentary and one-sided truth. Logic? But Truth is not logical; it contains logic, but is not contained by it. A particular syllogism may be true, so far as it goes, covering a sharply limited set of facts, but even a set of syllogisms cannot exhaust truth on a general subject, for the simple reason that they necessarily ignore a number of equally valid premises, facts or possibilities which support a modified or contrary view. If one could arrive first at a conclusion, then at its exact opposite and, finally, harmonise the contradiction, one might arrive at some approach to the truth. But this is a process logic abhors. Its fundamental conception is that two contradictory statements cannot be true at the same time and place & in the same circumstances. Now, Fact and Nature and God laugh aloud when they hear the logician state his fundamental conception. For the universe is based on the simultaneous existence of contradictions covering the same time, place and circumstances. The elementary conception that God is at once One and Many, Finite & Infinite, Formed and Formless and that each attribute is the condition of the existence of its opposite, is a thing metaphysical logic has been boggling over ever since the reign of reason began.

The metaphysician thinks that he has got over the difficulty about the validity of premises by getting to the tattwas, the ideal truths of universal existence. Afterwards, he thinks, there can be no fear of confusion or error and by understanding and fixing them we shall be able to proceed from a sound basis to the rest of our task. He fashions his critique of reason, his system of pramanas, and launches himself into the wide inane. Alas, the tattwas are the very foundation, support and initial reason of this