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action, therefore I am. Because I manifest, I am, and because I transcend manifestation, I am. The formula is not so clear and catching as the Cartesian, but there is a fuller truth in its greater comprehensiveness.

The man of unalloyed intellect has a very high and difficult function; it is his function to teach men to think clearly and purely. In order to effect that for mankind, to carry reason as far as that somewhat stumbling and hesitating Pegasus will go, he sacrifices all the bypaths of mental enjoyment, the shady alleys and the moonlit gardens of the soul, in order that he may walk in rare air and a cold sunlight, living highly and austere on the peaks of his mind and seeking God severely through knowledge. He treads down his emotions, because emotion distorts reason and replaces it by passions, desires, preferences, prejudices, pre-judgments. He avoids life, because life awakes all his sensational being and puts his reason at the mercy of egoism, of sensational reactions of anger, fear, hope, hunger, ambition, instead of allowing it to act justly and do disinterested work. It becomes merely the paid pleader of a party, a cause, a creed, a dogma, an intellectual faction. Passion and eagerness, even intellectual eagerness, so disfigure the greatest minds that even Shankara becomes a sophist and a word-twister, and even Buddha argues in a circle. The philosopher wishes above all to preserve his intellectual righteousness; he is or should be as careful of his mental rectitude as the saint of his moral stainlessness. Therefore he avoids, as far as the world will let him, the conditions which disturb. But in this way he cuts himself off from experience and only the gods can know without experience. Sieyès said that politics was a subject of which he had made a science. He had, but the pity was that though he knew the science of politics perfectly, he did not know politics itself in the least and when he did enter political life, he had formed too rigidly the logical habit to replace it in any degree by the practical. If he had reversed the order or at least coordinated experiment with his theories before they were formed, he might have succeeded better. His readymade Constitutions are monuments of logical perfection and practical ineffectiveness. They have the weakness