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discord deepens with the appearance of Mind; for Mind has its own quarrel with both Life and Matter: it is at constant war with their limitations, in constant subjection to and revolt against the grossness and inertia of the one and the passions and sufferings of the other; and the battle seems to turn eventually, though not very surely, towards a partial and costly victory for the Mind in which it conquers, represses or even slays the vital cravings, impairs the physical force and disturbs the balance of the body in the interests of a greater mental activity and a higher moral being. It is in this struggle that the impatience of Life, the disgust of the body and the recoil from both towards a pure mental and moral existence take their rise. When man awakens to an existence beyond Mind, he carries yet farther this principle of discord. Mind, Body and Life are condemned as the trinity of the world, the flesh and the devil. Mind too is banned as the source of all our malady; war is declared between the spirit and its instruments and the victory of the spiritual Inhabitant is sought for in an evasion from its narrow residence, a rejection of mind, life and body and a withdrawal into its own infinitudes. The world is a discord and we shall best solve its perplexities by carrying the principle of discord itself to its extreme possibility, a cutting away and a final severance.

But these defeats and victories are only apparent, this solution is not a solution but an escape from the problem. Life is not really defeated by Matter; it makes a compromise by using death for the continuance of life. Mind is not really victorious over Life and Matter, but has only achieved an imperfect development of some of its potentialities at the cost of others which are bound up with the unrealised or rejected possibilities of its better use of life and body. The individual soul has not conquered the lower triplicity, but only rejected their claim upon it and fled from the work which spirit had undertaken when it first cast itself into form of universe. The problem continues because the labour of the Divine in the universe continues, but without any satisfying solution of the problem or any victorious accomplishment of the labour. Therefore, since our own standpoint is that Sachchidananda is the beginning and the middle and the end and