

Tagore: Sadhana

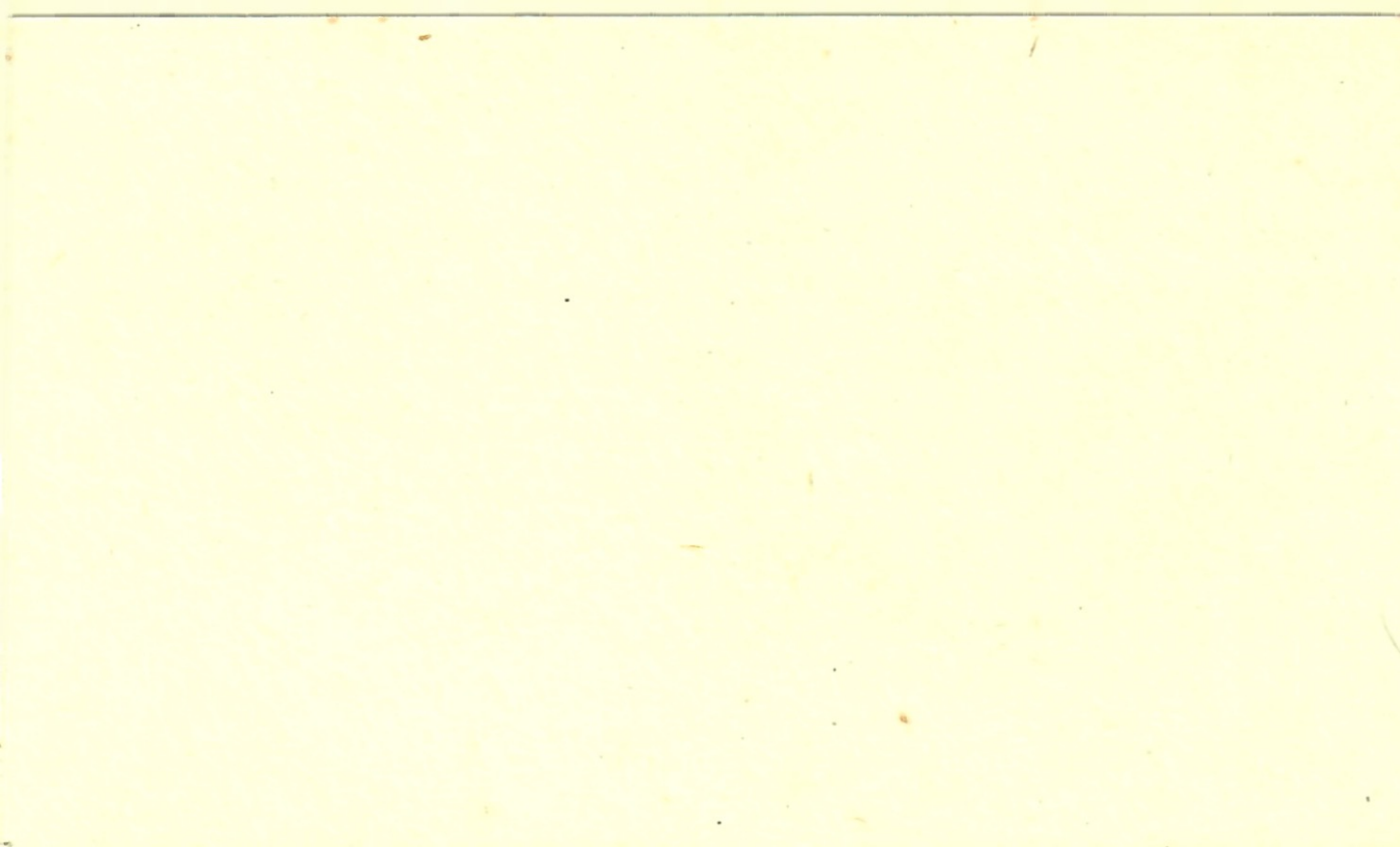
- 122 Joy of work, of life, absolutely true. No delusion. It will never do the least good to attempt the realisation of the infinite apart from the world of action.
- 120 Joy expresses itself in law, the soul finds its freedom in action. It is because Joy cannot find expression in itself alone that it desires the law which is outside. And because the soul cannot find freedom within itself it wants external action. The soul of man is ever freeing itself from its own folds by its activity; had it been otherwise it could not have done any voluntary work.

(over)

133 It is because we do not let ourselves go, because we do not give ourselves joyously & entirely up to our everyday work, that it overpowers us.

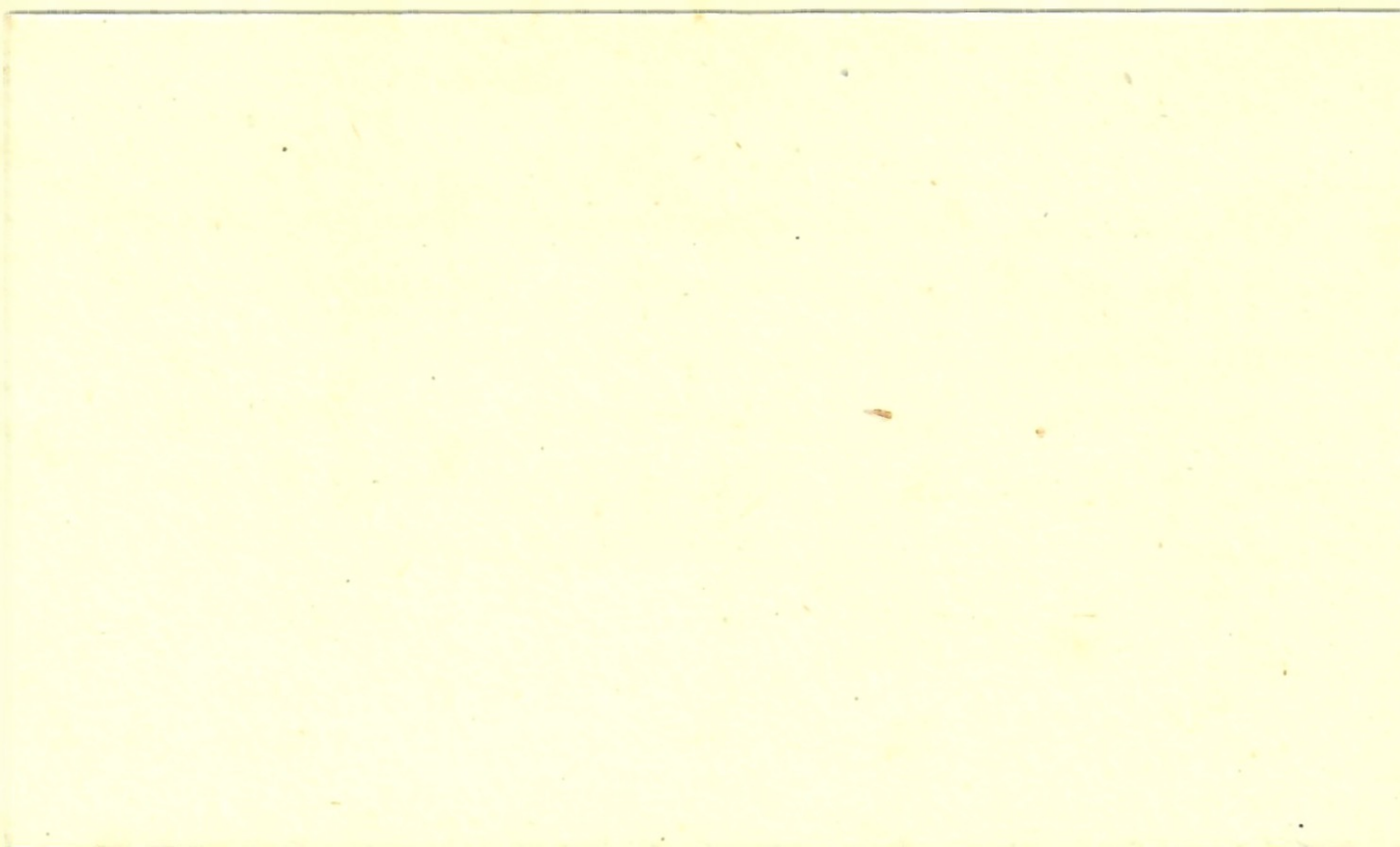
121 When a man makes a garden, the beauty he sets free is the beauty of his own soul. Without giving it this freedom outside, he cannot make it free within. When he implants law & order on the waywardness of society, he sets free the goodness of his own soul. The greater he sets himself to be, the broader his knowledge of self.

48 Pain is feeling of finiteness. See whole chapter on problem of good & evil. It is function of intellect to realise the truth through untruths. Our will, our character, has to attain perfection by continually overcoming obstacles, evils, inside us or outside, or both.



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120 Freedom is not in darkness nor in vagueness. It is to rid itself of vagueness that the ideas in our mind are constantly seeking opportunities to take an outward form, & our soul to rid itself of indistinctness is continually creating & acting on things, even for non-useful purposes. Why? Because it wants freedom. It wants to see itself, to realise itself.

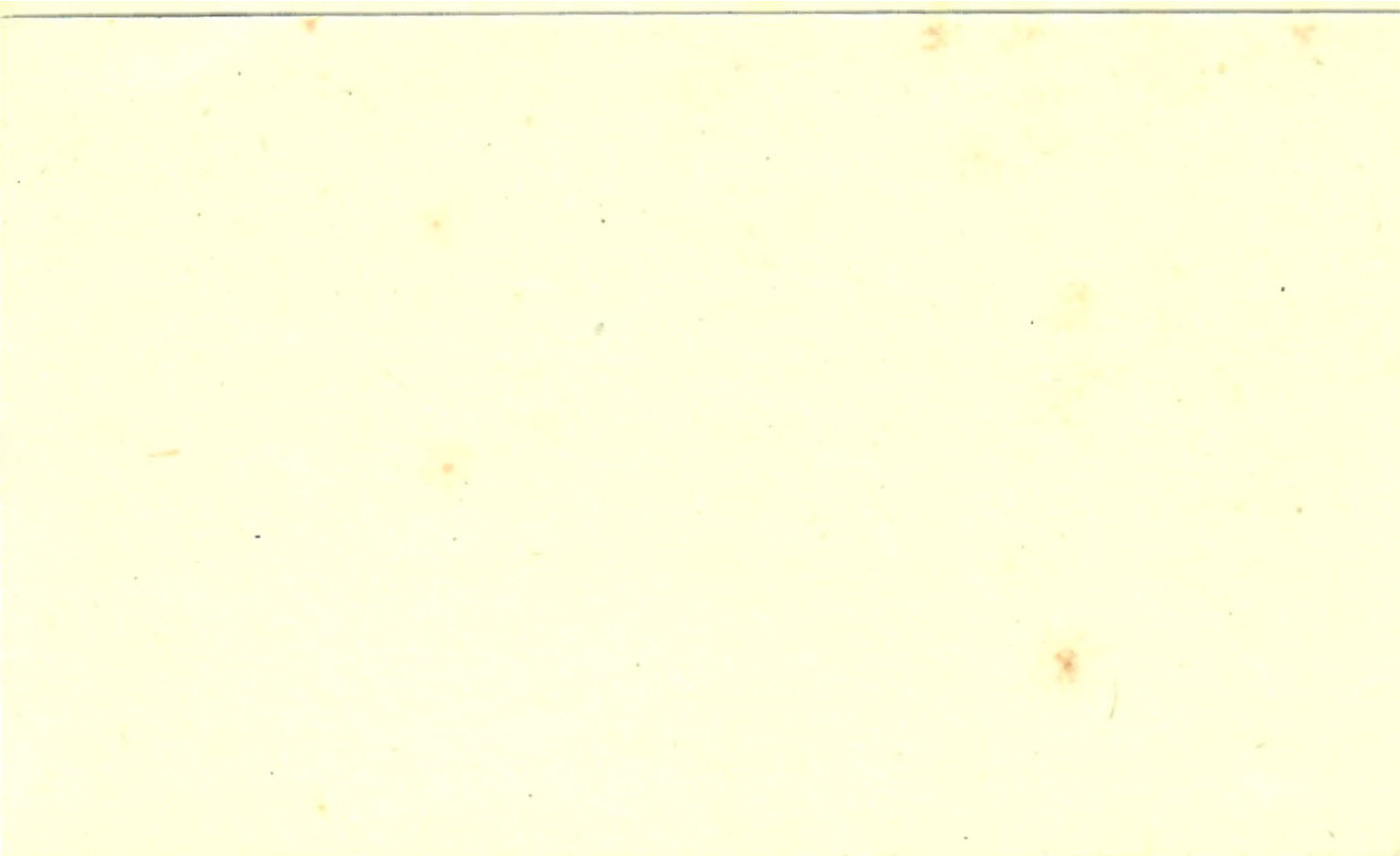


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14 Rishi is one who has experienced Him in all the activities of the world & attained calmness.

(Upamishado)

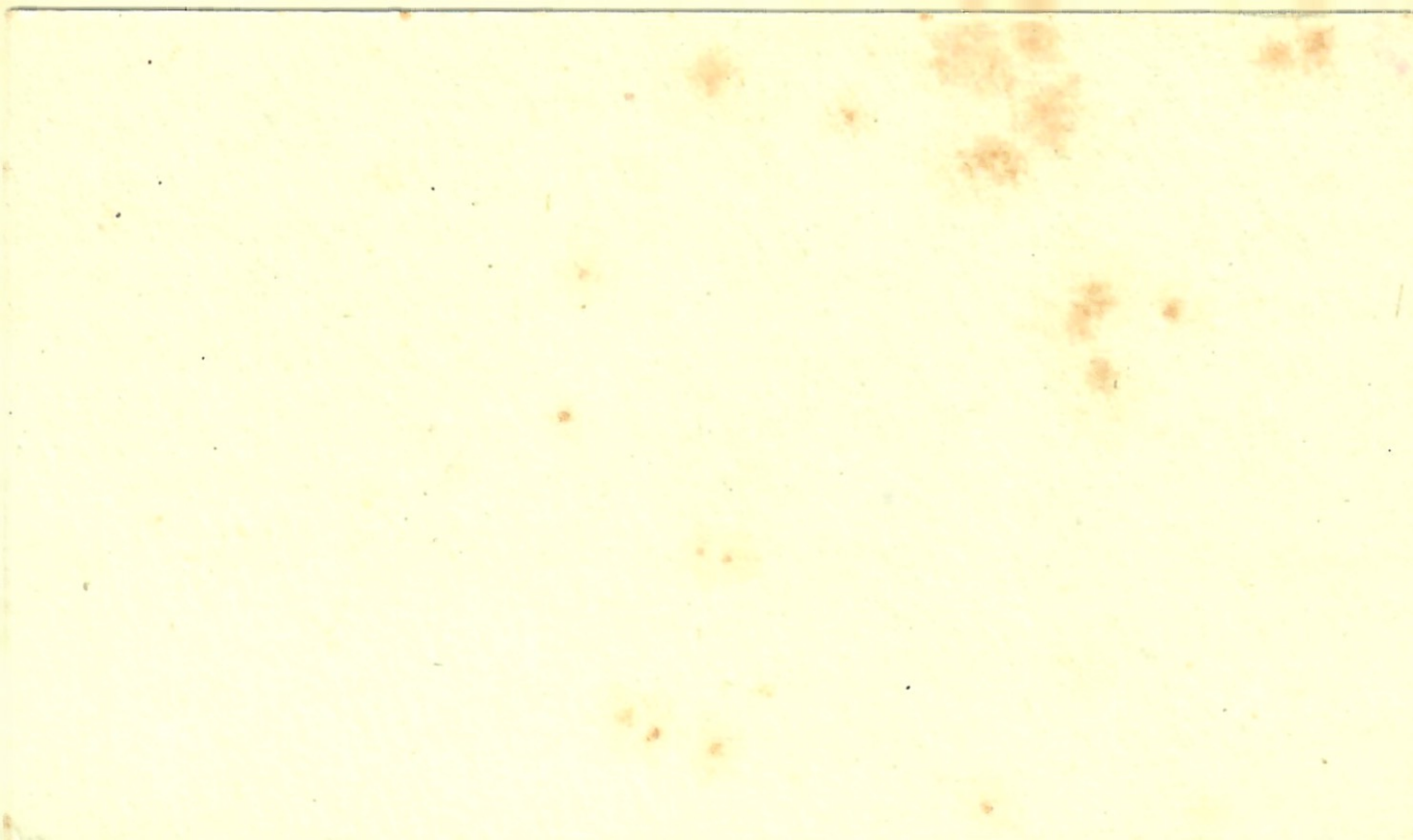
8 Eternal will takes shape in things. This knowledge gives us joy which is product of union of kindred things.



Tagore: Creative Unity

V It costs me nothing to feel that I am; it is no burden to me. And yet if the mental, physical, chemical & other innumerable facets which have united in myself could be broken up, they would prove endless. It is some untold mystery of unity in me, that has the simplicity of the infinite & reduces the immense mass of multitude to a single point.

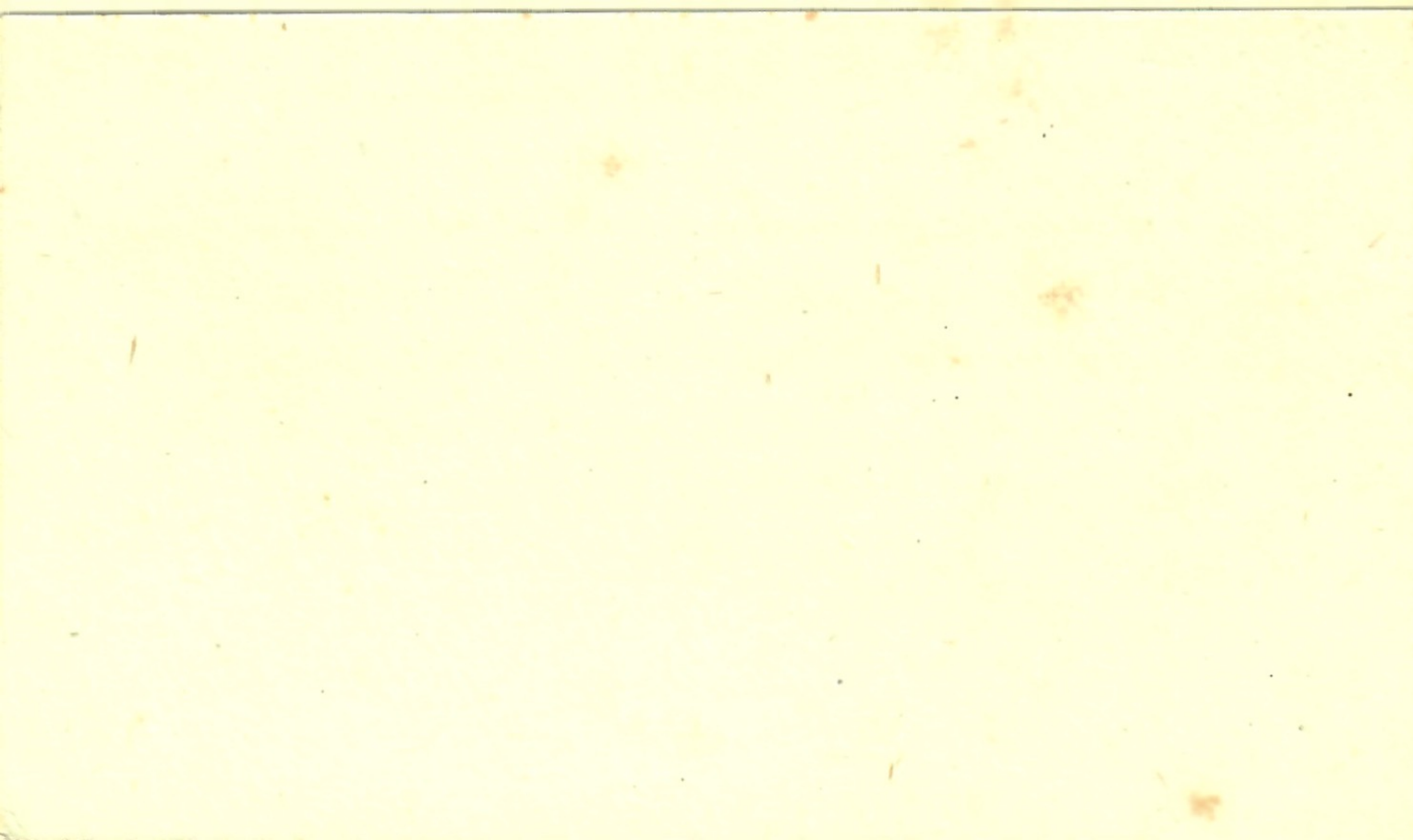
The Unity is the centre (P H) multiplicity is in the regions where I keep my complexity.



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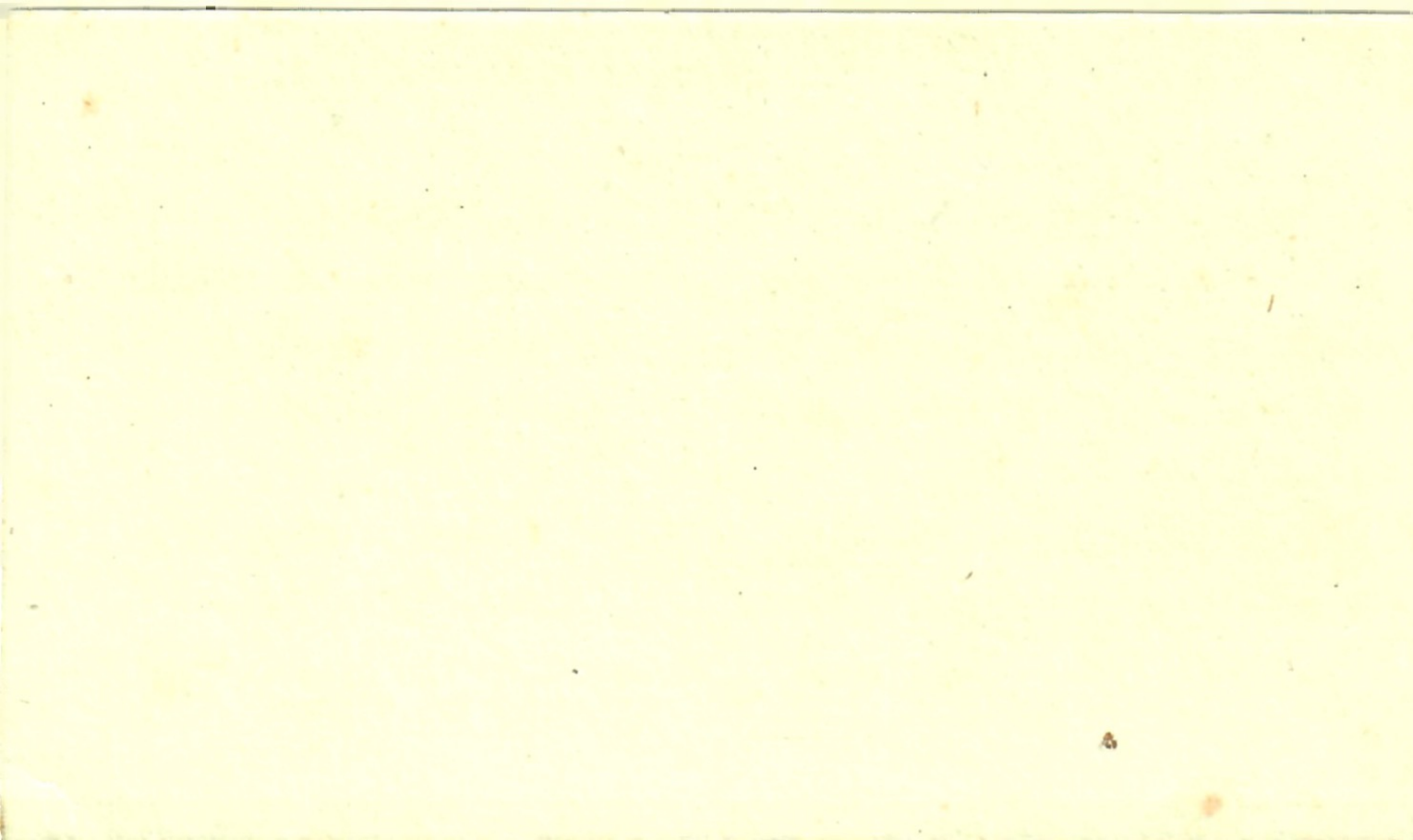
Tagore: Creative Unity

7 Materials as materials are savage; they are solitary; they are ready to hurt one another. They are like our individual impulses seeking the unlimited freedom of wilfulness. But directly an ideal of unity raises its banner in their centre, it brings their rebellious forces under its sway & creation is revealed - the creation which is peace, which is the unity of perfect relationships.



Tagore: Religion of Man.

115 Nature is not an abstraction, not a cosmos, but what is revealed to man as nature. What you know is human. In nature you find your own being.

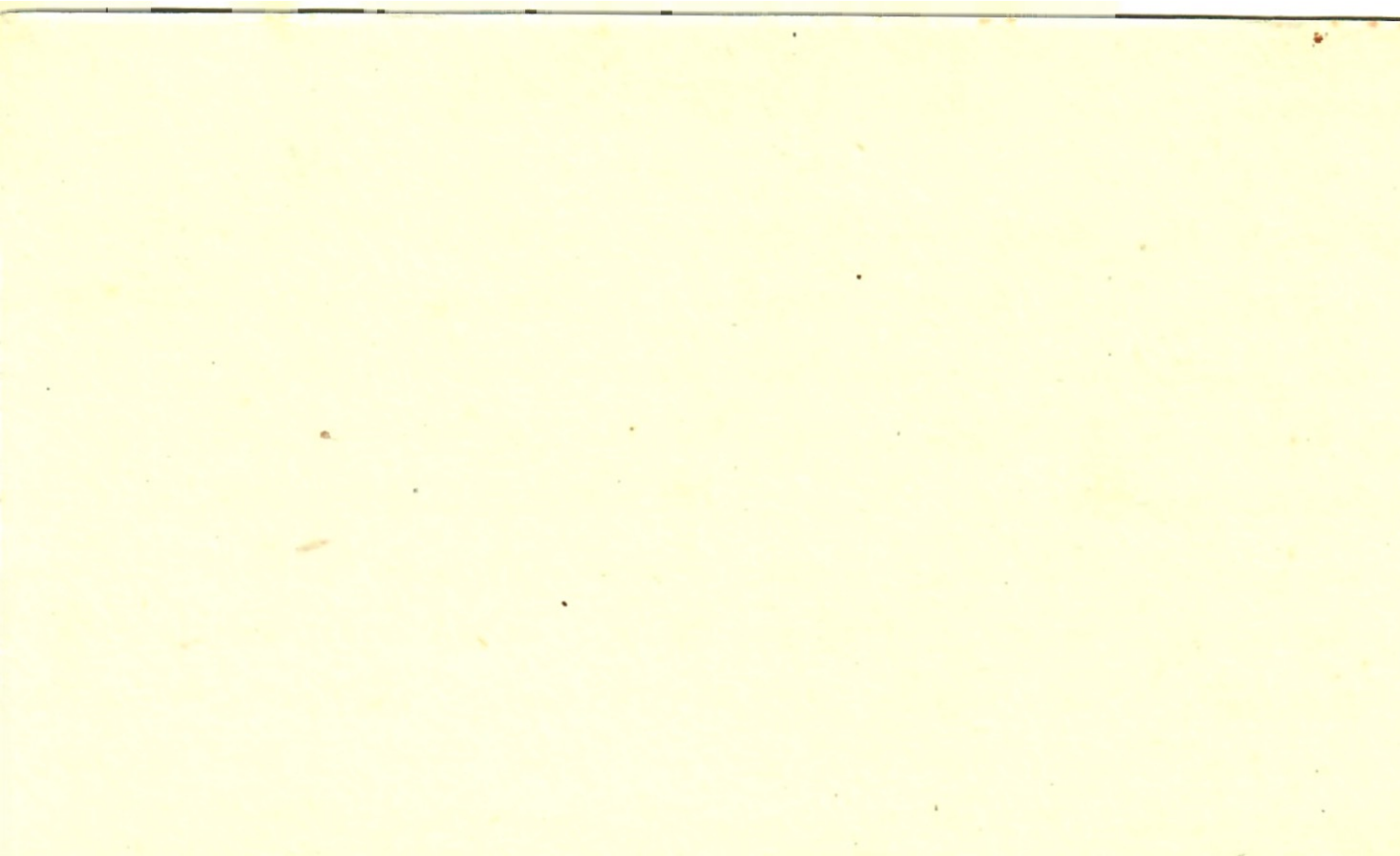


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Tagore: Religion of Man

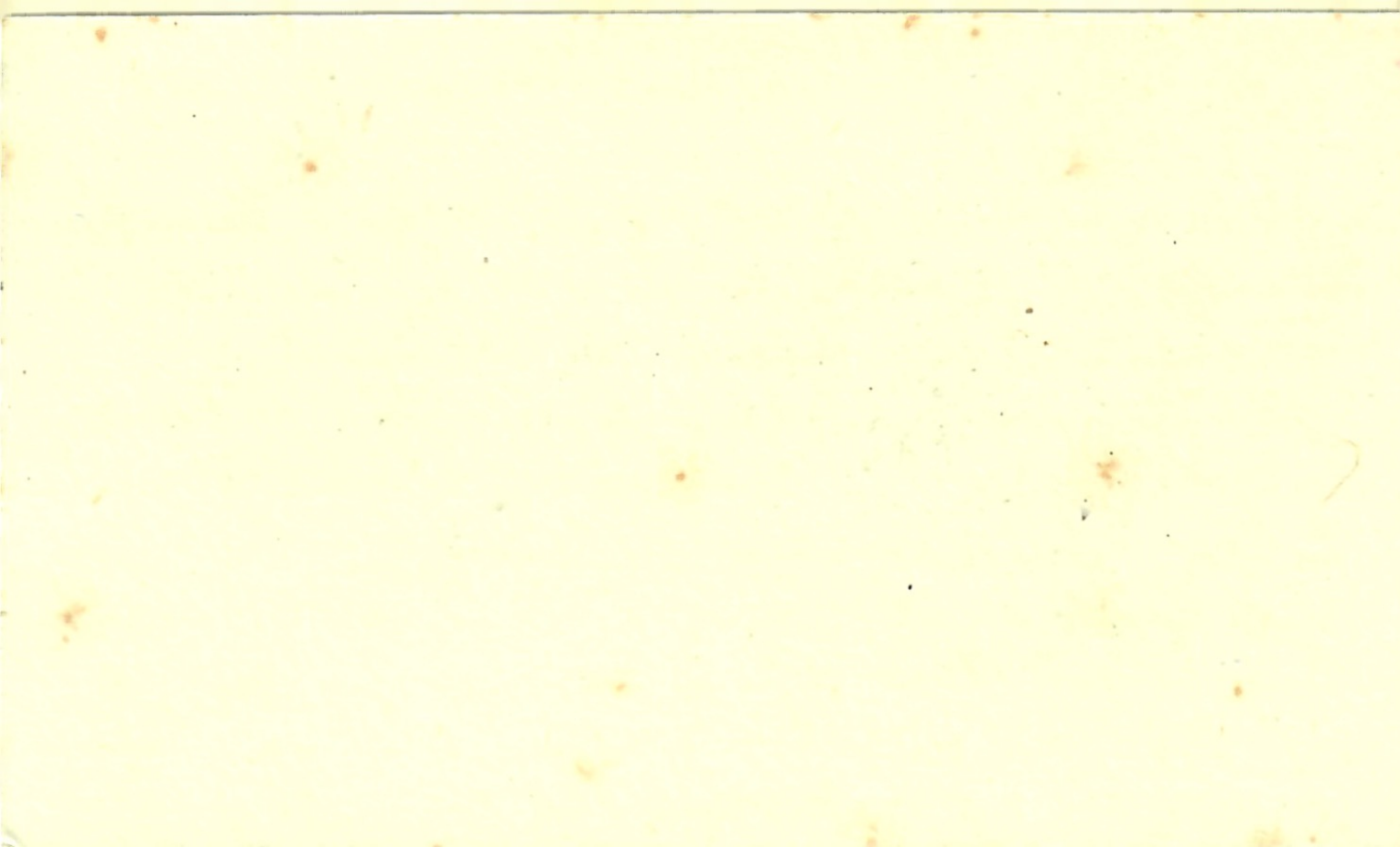
24 The most distant star, whose faint message reaches us only through the photographic plate, has its sympathy with the understanding mind of man, & therefore we believe that we shall probe further & further into its nature.

(Ouro The star is actually, a part of your electron-self & that is why you know it. Your knowledge is but self-knowledge. All knowledge is self-knowledge.



Tagor: Sadhana

- 6 Man can think only because his thoughts are in harmony with things. In the long run his purpose can never knock against the purpose which runs through nature.
- 61 Man's deepest joy is in growing greater by more and more union with the all. This would be an impossibility if there were no law common to all. By discovering the law & following it we become great, realize the universal... This law is not something apart from us; it is our own... Thus as we come, through science, to know more of the laws of nature, we gain power, & tend to attain a universal body.



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Tagore: Religion of Man

222 There is in the world a Standard of reason & enjoyment which gives it truth: the Standard of the Eternal Man whose experiences are through our experiences.

(Ons Apriorism.... The basis of our values, standards, conscience is that God is in us, experiencing in us.

The best human standards are divine. But even error & sin are experiences of God in us & have value.

Remember that God's experiences in us are built up, integrated, just as alone experiences in us are integrated for us. Sin & error thus integrated are no longer such.

