

## Tagore: Sadhana

86 Not only in ourself but in Nature is there this separateness from God (manga), the separateness which does not exist by itself: it does not limit God's infinity from outside. It is his own will which has imposed limits to itself, as a chess-player sets himself rules, realising the joy of his power through these restrictions. If God assumed role of omnipotence, his creation is at an end & his power loses all its meaning.... He has set limits to his will & given us mastery over a little world

of our own. The reason: the will, which is love's will & therefore free, can have its joy only in a union with another free will.

(But: God opposes one aspect or mode or part of his will to another, for the purpose of the game, (or as you oppose the will of your top jaw to your underjaws, & so masculatē). But for me there can be no question of God 'giving us mastery of a little world of our own.' If we want mastery we can only get it by identifying ourselves with the Master.



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§2 Dual set of desires in our being which should be harmonised. (a) desire to enjoy, eat, food, drink, pleasure  
(b) desire for health. (b) is always mending, repairing, adjusting: it is the usually unconscious desire of our physical system as a whole. Another example (a) scrambling for place in Society (b) wish for society's welfare. He who is wise tries to harmonise selfish & non-selfish wishes.... The emancipation of our physical nature is in attaining health, of our social being by attaining goodness, of our self by attaining love. This last is

Extinction - the extinction of selfishness.... So our  
will, in the history of its growth, must come through  
independence & rebellion to the ultimate completion.  
.... Our self-will is only the appearance of freedom;  
love is the truth.

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41 The revelation of the infinite in the finite, which is the motive of all creation is seen in its perfection in the soul of man. For there Will seeks its manifestation in will.

(But you as electrons mirror the world, & you as atoms, molecules etc build up this world vision into your human world-picture which is your religion-philosophy. This book is written by these world-mirroring electrons of mine, organised. You as



molecules are aware of all the molecules in the world. It is out of this + kindred knowledge that your <sup>human</sup> world-picture is organised. If Einstein's world picture must then be organised to include yours?

(1) Tagore: Creative Unity

(1) Radhakrishnan: Ph. of Upanishads.

80 God's will, in giving his love, finds complementers in man's will returning that love. Infinite for its self-expression, comes down into manifoldness of finite; ~~the~~ the finite, for its self-realisation, must rise into the unity of the infinite.

(1) ~~80~~ 80 The whole world is the process of the finite striving to become infinite, & this tension is found in the individual self. The tension between finite & infinite comes to a head in human consciousness.

(over.)

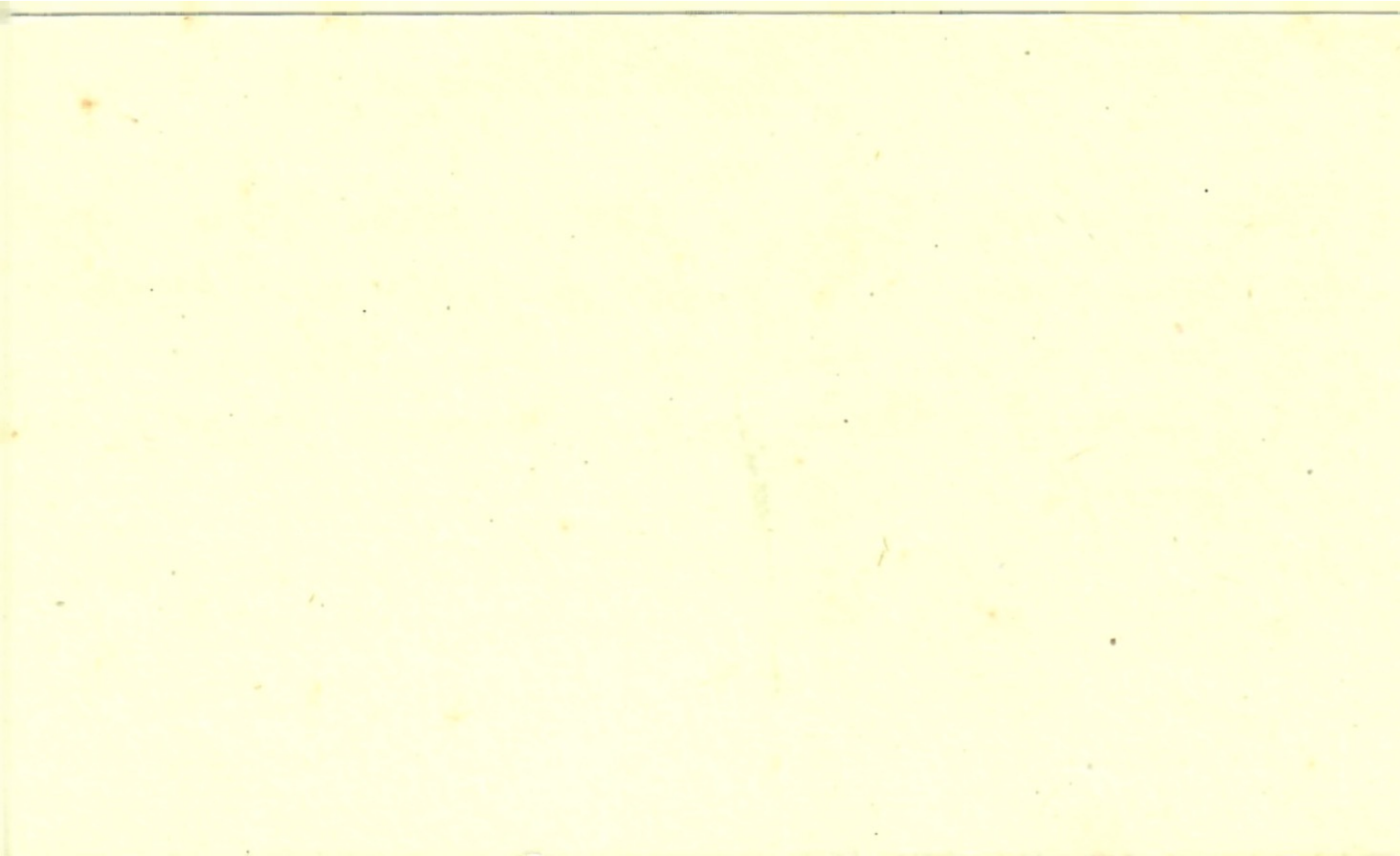
(One. Yes, but the down-coming process  $\nabla$  must not be forgotten. God did not once & for all become finite, he is doing so in you momentarily. His becoming finite is as basic to the world & the world's ascent to the infinite  $\nabla$ .



## Tagore: Religion of Man

229 God cannot place himself outside his infinity, therefore he can only gain a vision of himself - & get a taste of his own joy - through my joy in him & his universe. The road of the devotee is the playground wherein God recreates himself.

(But: I doubt this, In us God experiences, but it takes the whole to furnish the complete experience of God



XXV  
18 25

## Tagore: Creative Unity

13 Poetry & the arts remind us that the green-room (fragment - any vision, logic) is the grayer of all illusions & reality is the drama of life, made one in art. Poetry and the arts cherish the profound faith of man in the unity of his being with all existence.



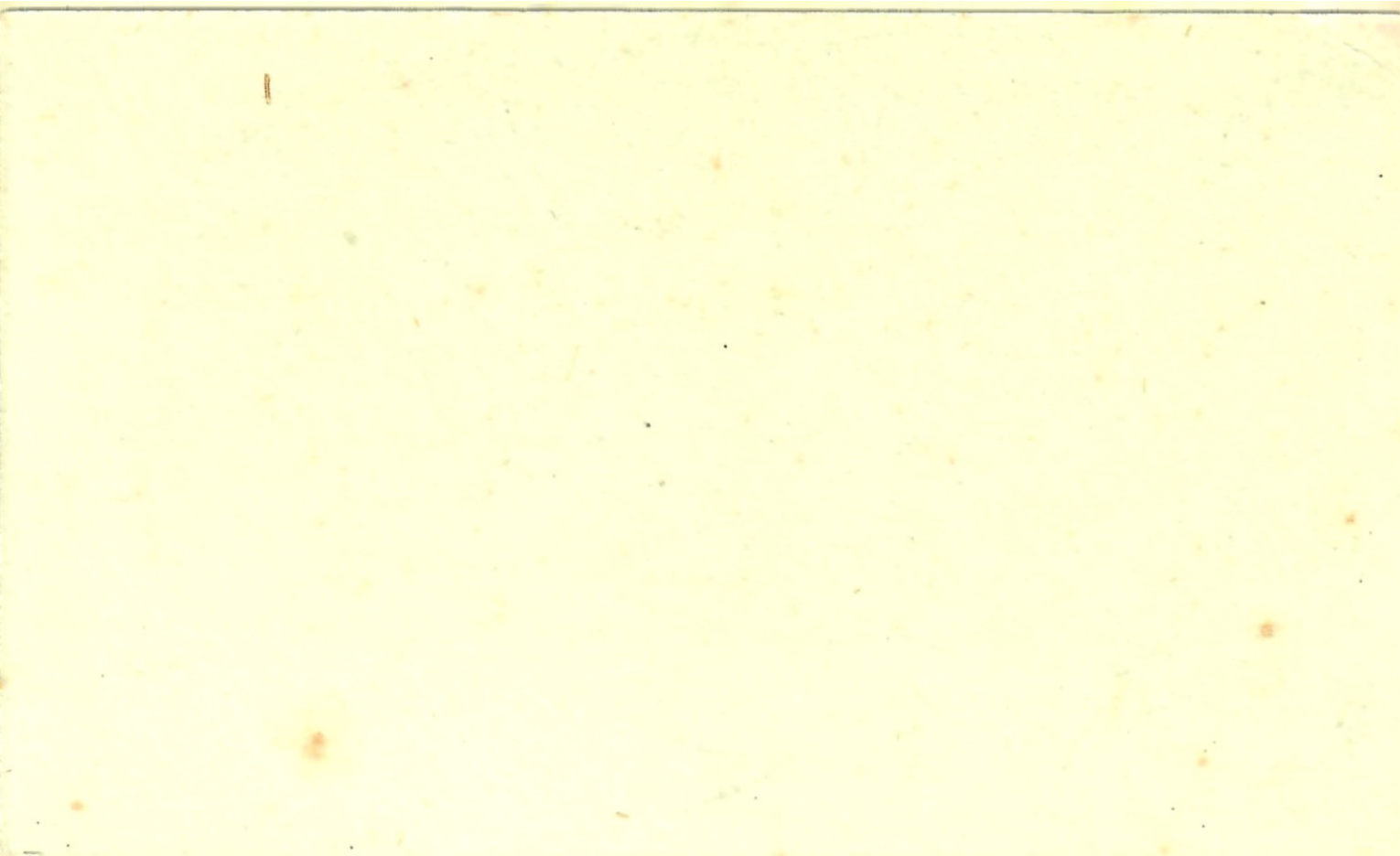


XXV  
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## Tagore: Creative Unity

39 In everyday life we move in a circle of self-interest. In their vehement self-assertion our feelings ignore their unity with the All. They rise up like obstructions & obscure their own background. But art gives our personality the disinterested freedom of the eternal.

(Ours. Try to see things without practical motives, without personal interest, un-pragmatically, & you will then realise them, first as yourself, next as the bond of union between selves.





XXIII  
25 26

## Tagore: Creative Unity

70 Like the religion of the Upanishads, Buddhism also generalises two divergent currents: the one impersonal, practising the abnegation of self through discipline, & the other personal, practising the cultivation of sympathy for all creatures.... immeasurable love.

(Over ① These two currents represented by growth or integration  
↙ and differentiation ↘. They are the thesis & antithesis:  
actual reality is a synthesis of these two. (over

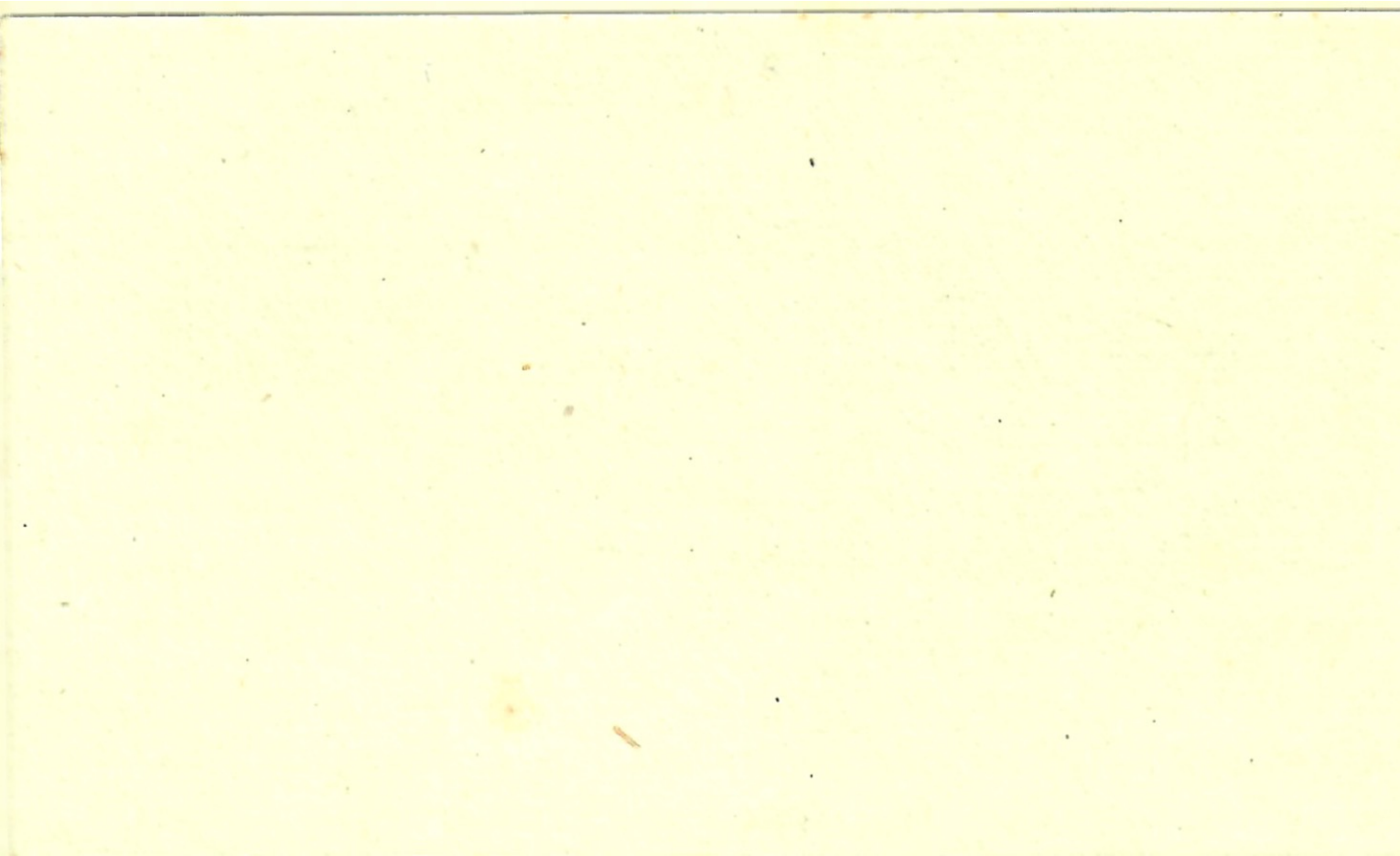
② In the life of spiritual development there are not two alternative & divergent roads. You must travel by both, though some will emphasize one & some the other. For paradoxically, the greatest growth & the greatest detachment & abnegation go together. Heraclitus' & Hegel's and Croce's union of opposites. St. John of the Cross.

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## Tagore: Sadhana

106 Want of love is callousness, for love is the perfection of consciousness. We do not love because we do not comprehend, or, rather, we do not comprehend because we do not love. Love is ultimate meaning of all around us. It is through the heightening of our consciousness into love, & extending it all over the world, that we attain Brahma-vidya, the joy of living in God.





## Tagore: Creative Unity

23 Men's complication of social productiveness futile. Human society is for the best expression of man & that expression, according to its perfection, leads him to the full realization of the divine in humanity. Man's faith in the Infinite is creative; his desire for success is constructive; the first is his home, the second his office. Civilization has become a gigantic office to which the home is a mere appendix.

(But too easily we forget that the real raison d'être of society, with all its pomp & complication & business, is that man should find God. Society is Holy, in intent & function.

