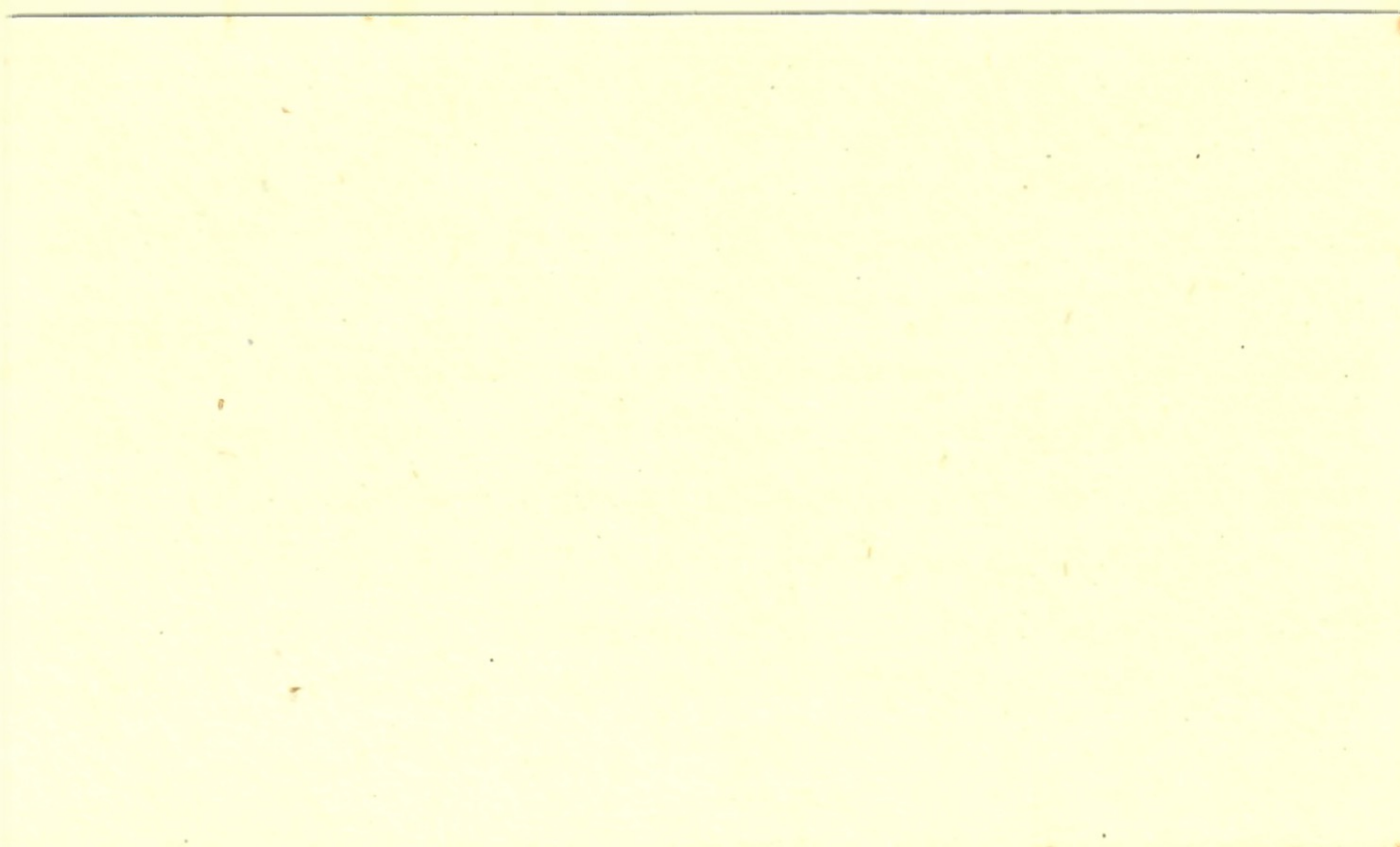


Tagore: Creative Limiting

- 15 The facts that cause despondence & gloom are mere mist, & when through the mist beauty breaks out in momentary gleams, we realise that Peace is true & not Conflict, Love is true & not Hatred, & Truth is the One, not the disjointed multitude. So long as there is no ultimate separation between the positive ideal & the material obstacle to its attainment, we need not be afraid of suffering loss.

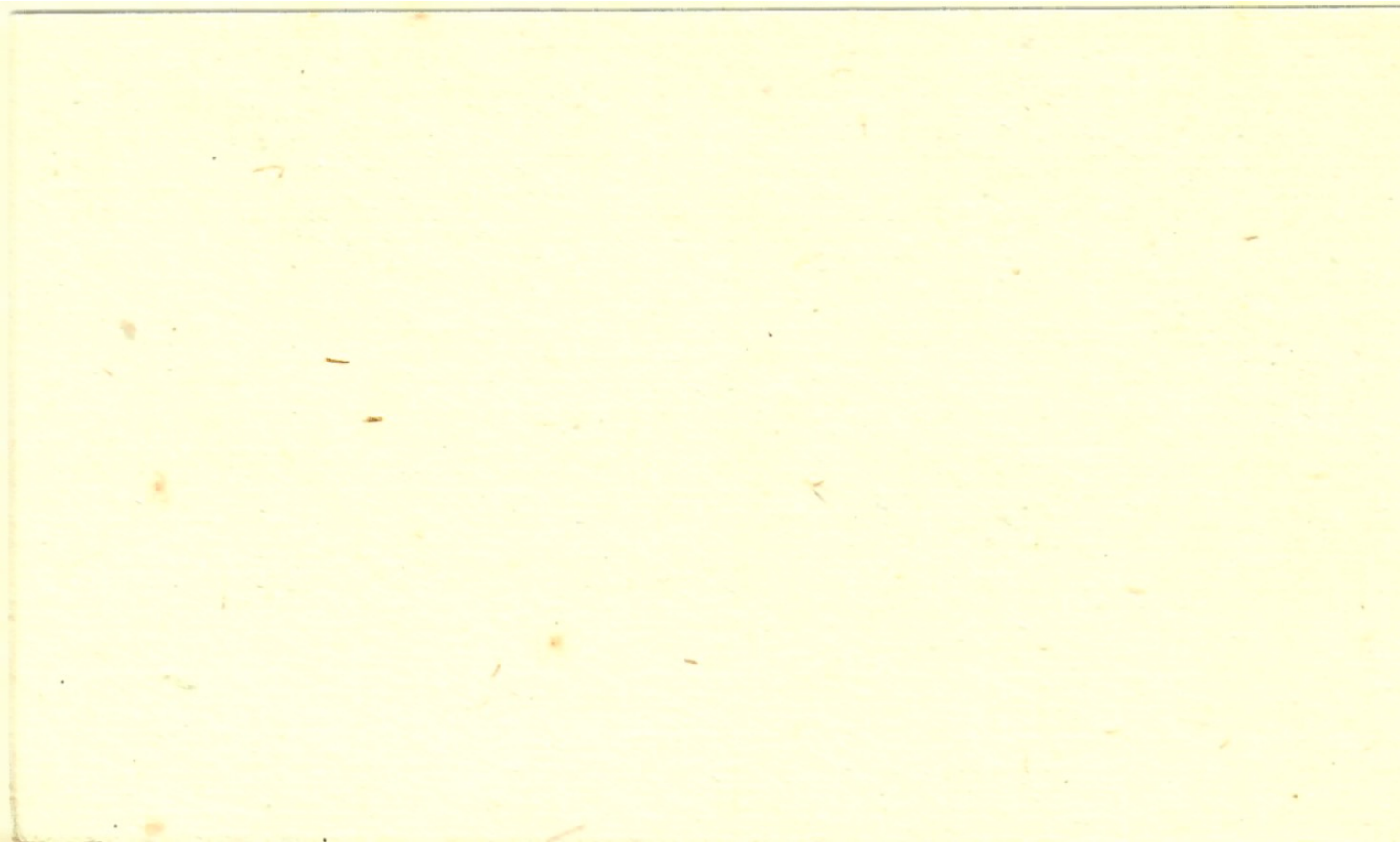


XV XVI
XIX XXIV

Tagore: Religion of Man

Angels

48 Reality of a piece of iron is not provable if we take the guidance of the atom, but a visitor from Orion (say) who could only see atoms would think we were deluded. So the mystic says "I see." What right has anyone to say his vision is unreal?



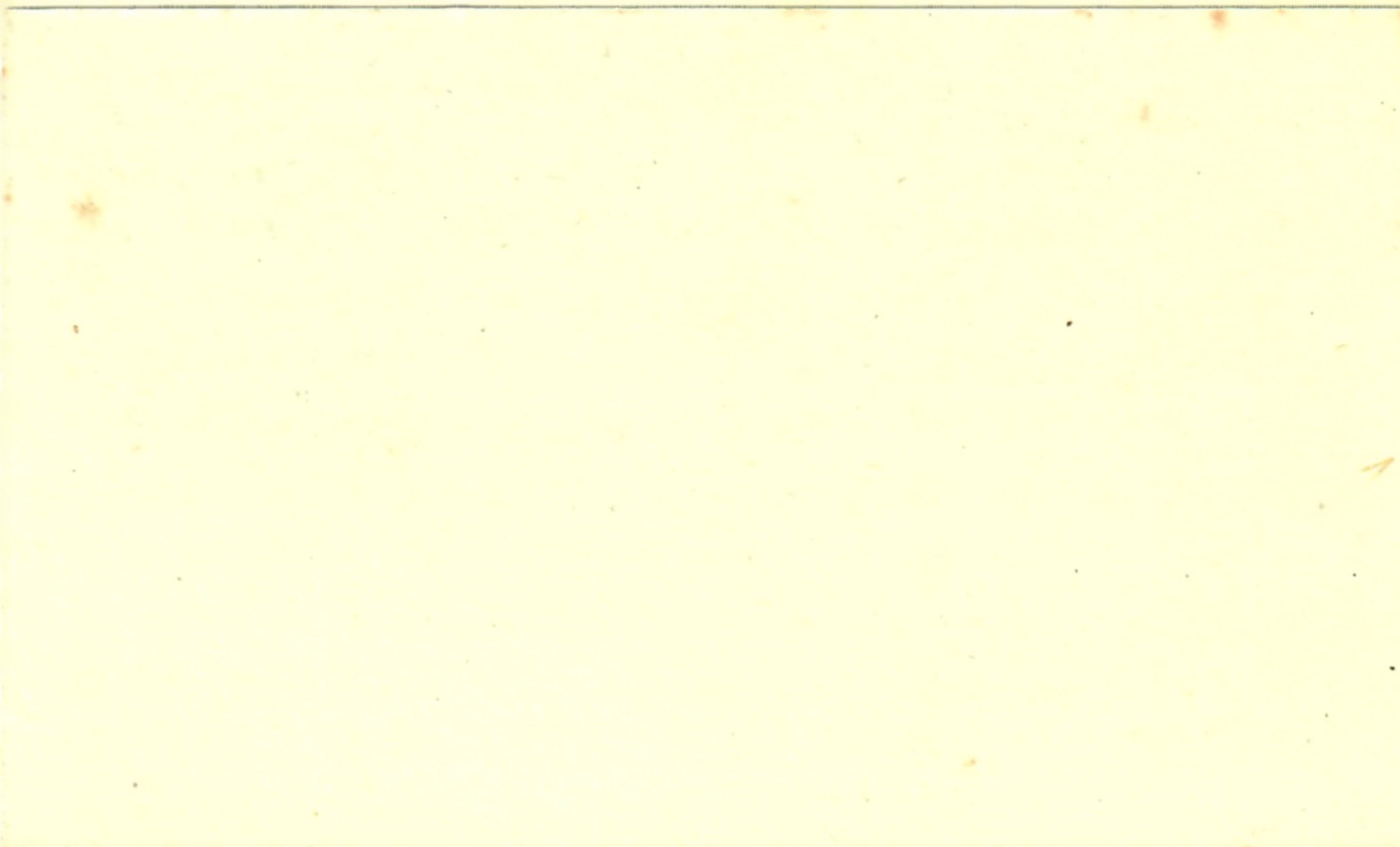
XIX XXIV XXV
24a 27

Tagore: Creative Unity

21 True creation is the realisation of truth through the translation of it into our own symbols.

(Omo. Thus the composition of a symphony is the realisation of an aspect of the truth, in our symbols.

'Morads' are symbols of love



Tagore : Creative Unity

V Spirit of infinite multiplicity I am One. This One in me knows the universe of the Many. But, in whatever it knows, it knows the One in different aspects. It knows this room because this room is One to it, in spite of the endless contradiction of the facts contained in the single fact of this room. Its knowledge of a tree is the knowledge of a unity which appears in the aspect of a tree.

VI The One in me seeks itself in others; union in love for its fulfilment

(over

5 It is the object of this Oneness in us to realize its infinity by perfect union of love with others. All obstacles to this union create misery, giving rise to the lower passions that are expressions of finitude, of that separateness which is negative & therefore maya.

8 It is the One which expresses itself in creation; & the Many, by giving up opposition, make the revelation of unity perfect.

Conc: Every object, to exist, to be real, must be the whole from a certain viewpoint. You are the whole & what you see ^{know} ^{everything} about you, is also the whole from one aspect. All knowing is therefore self-awareness of the whole, the whole beckoning to the whole over our shoulders & in us.

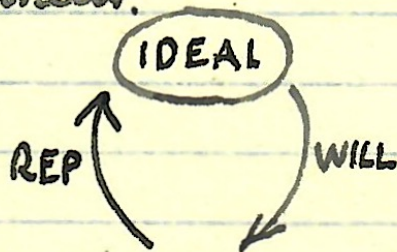
XVIII
19 20 21

Tyson: Religion of Man

134 Man is indifferent to what merely exists: it must have some ideal value for him & then only he recognises it as fully real. Man's true life is in creation.

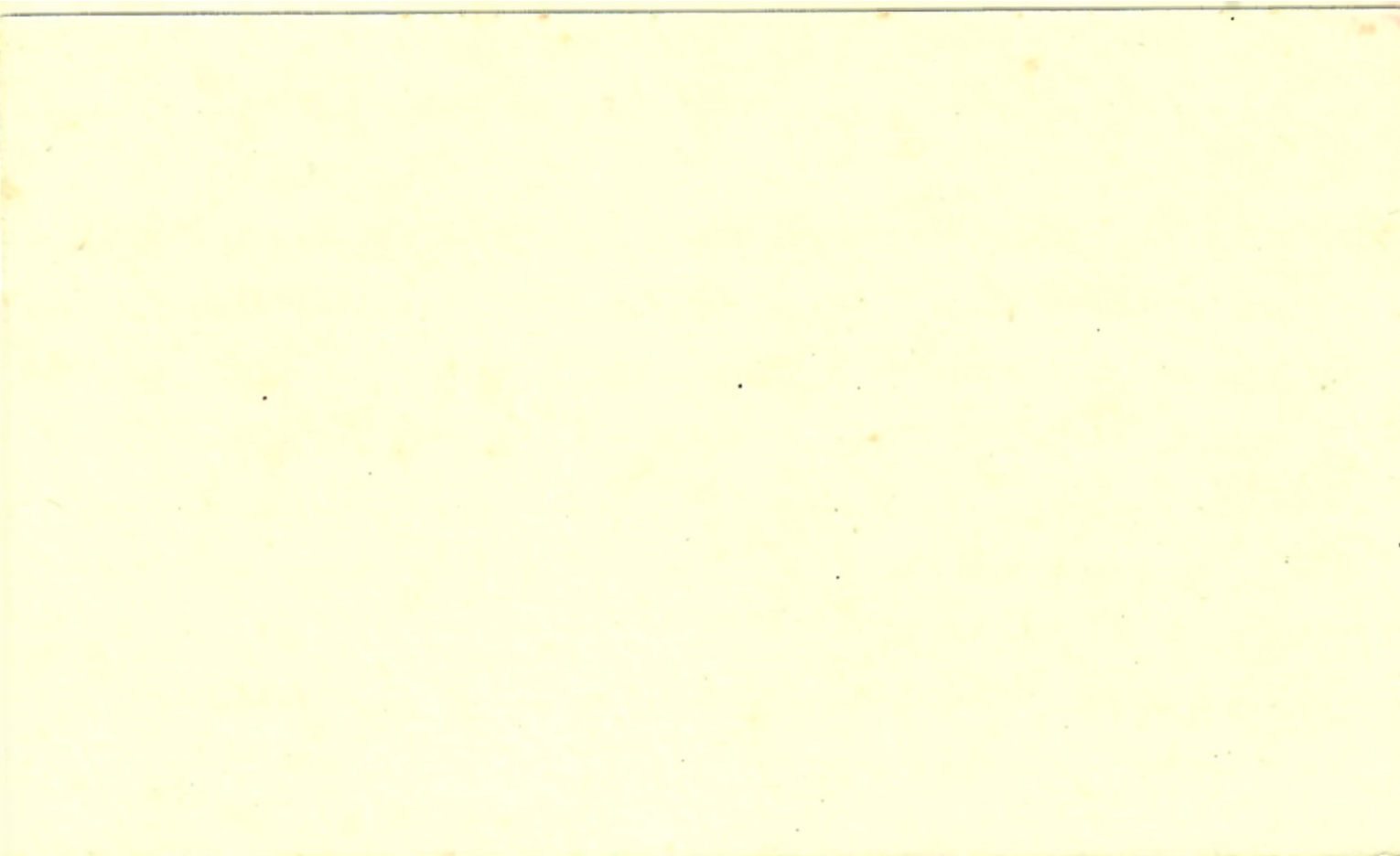
(Ouro) The will can only operate by virtue of a comparison between 'actual' presentation & the human 'ideal'. The will's function is to make these two concure.

To what extent should this ideal be regarded as 'Will-form-above'?



Tagore: Religion of Man

189 All tragedies result from truth remaining a fragment, its cycle not being completed. That cycle finds its end when the individual realises the universal & thus reaches freedom.



XVI
16 22 26

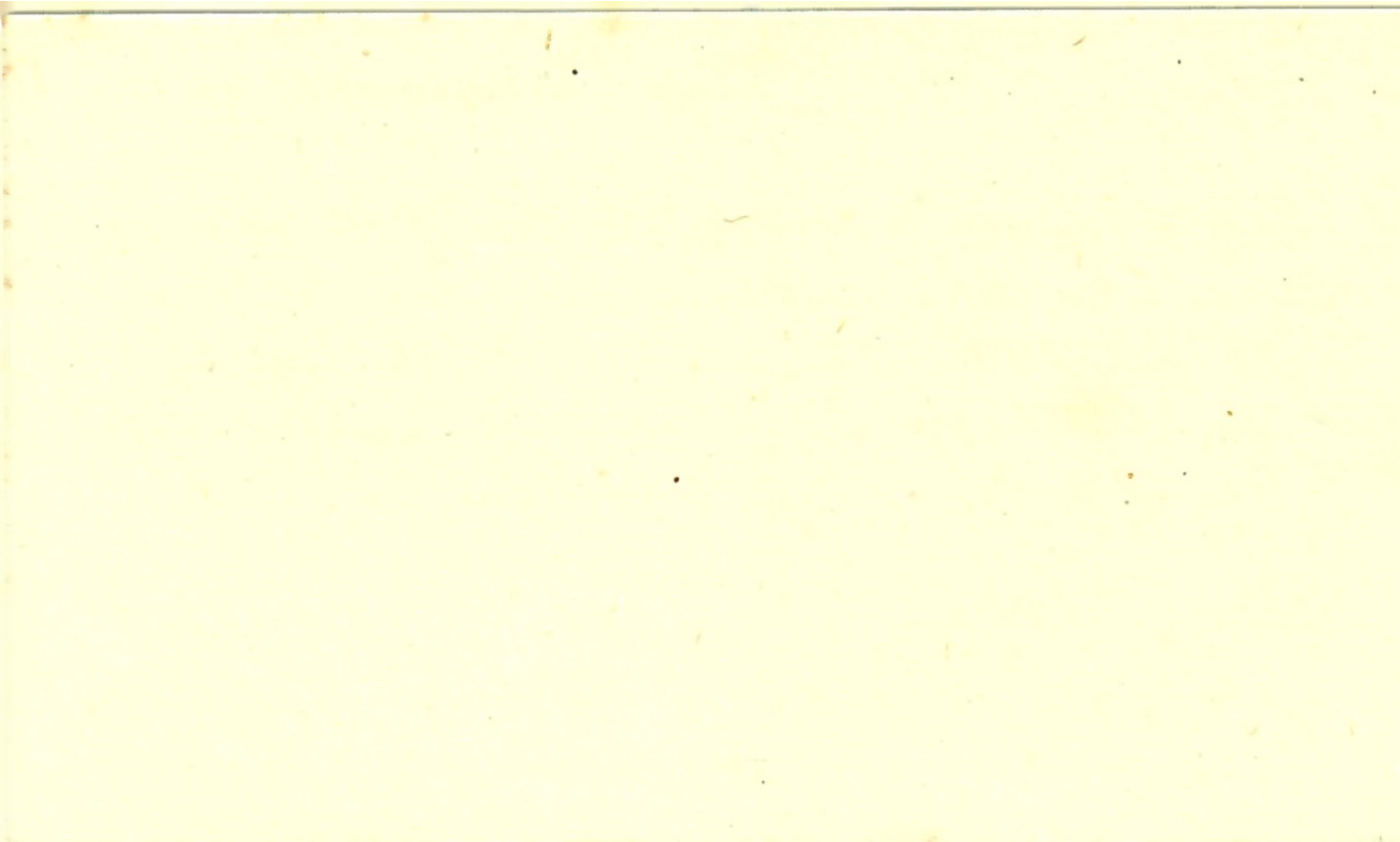
Tagore: Religion of Man

45 Child detached from mother's womb finds in her a new & freer relationship. Man in his detachment has realised himself in a wider & deeper relationship with the universe. In moral life he has a sense of (a) obligation & (b) freedom, whence goodness. In spiritual life (a) union & (b) free will, whence love. In society he has both freedom & responsibility.

(Guru: Thus Separation is necessary to development July/8)

Freedom $\leftrightarrow$ Responsibility

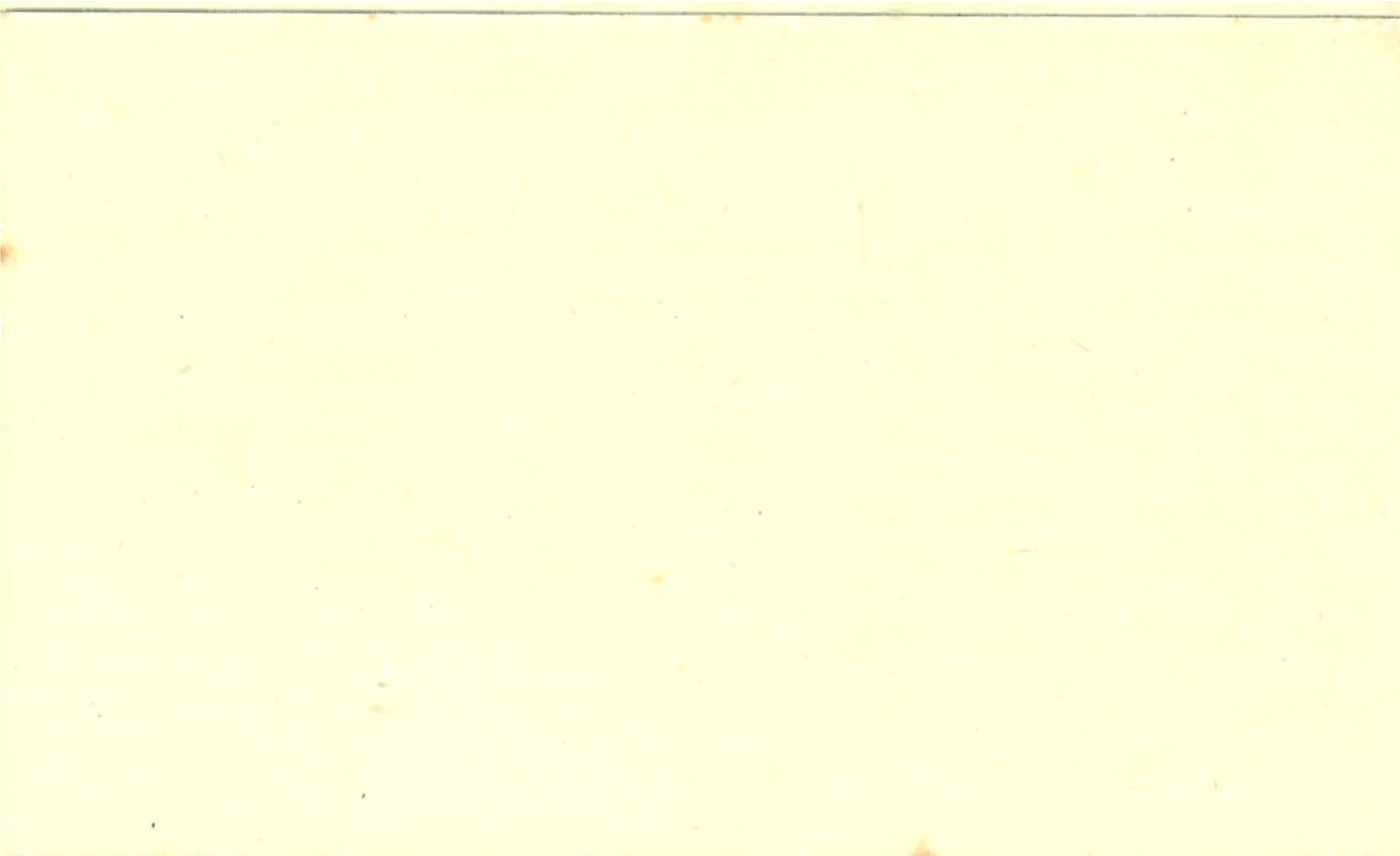
Gratuitous dist. of centre
= less carving = more freedom



Tagore: Religion of Man

22 Creation has been made possible through the continual self-surrender of the unit to the universe

(One: Sociality, willingness to co-operate. Yet this is only half the picture. The other half is differentiation, the essence of which is self-assertion.



Tagore: Creative Unity

46 Northmen found in nature an obstacle. The sea was the challenge of untamed nature to the indomitable human soul. Man fought, & won. The fight he maintains - against disease, poverty, & the tyranny of matter.... Truth to him is dual.... But in India nature was kind. For Indians the highest purpose of the world is not merely living in it, & making use of it, but realising our own selves in it through expansion of sympathy; not alienating ourselves from it & dominating it, but comprehending & uniting it with ourselves in perfect union.

(over)

64 Two fundamental divisions of human nature:
spirit of conquest & spirit of harmony. Both
have their truth & purpose.

(Gms: $\nwarrow$ sympathy, awareness, vision, consciousness
 $\nearrow$ will, struggle, desire to change rather than
accept what is. Both necessary to complete
the circle of ^{now} evolution (integration & differentiation)
& of your life now.

(i) Tagore: Introduction to:-

(ii) (Radhakrishnan: Ph. of Upanishads)

III To realise with the heart and mind the divine being who dwells within us is to be assured of everlasting life. When we realise, not merely through the intellect, but through our heart, that the Infinite Person dwells in the Person which is me, we cross over the region of death. Death only concerns our limited self; when the Person in us is realised in the Supreme Person, then the limits of our self lose for us their finality.

(ii) In the future state the self is not annihilated any more than a ray of the sun is lost in the sun, a wave in the sea, a note in ^{an} ~~own~~ symphony.

Tagore: Sadhana

- 10 Man must realise the wholeness of his existence ... when he shuts himself out from the vitalising & purifying touch of the infinite, & falls back upon himself for his sustenance & healing, he goads himself to madness.
- 113 Our spirit finds its larger self in the whole world, & is filled with absolute certainty that it is immortal. It dies a hundred times in its enclosures of self; for separations is doomed to die: it cannot be made eternal. (Your death is insistence on your merging. Willingly you rejoin your maker your Self. That is why death is beautiful thing)