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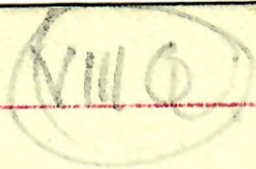
Tāgore: Religion of Man

120 He who has the healthy organs of humanity in him has the strong instinctive sense that ideally he is limitless.

[But this is another way of looking at yourself as the Centre of the Universe. Do not be afraid to admit your private feeling that, in spite of people's opinion of the self you show them, in spite of much in you that is trivial & mean & limited, in spite of all reason & good sense & ~~all~~ modesty, you are great, boundless - by great, as great & as wonderful as the whole.

world. There is a something, a caricature of yourself,
that does duty for you, which people call you. In
your moments of sight you laugh at the idea
that this preposterous, chattering, fretting, fooling
imbecile ^{can be} you, & you know that you are older
& more magnificent than all the stars of heaven,
more beautiful than any earthly thing, more
boundless than the Empyrean, wiser than 100 Solomons.

This you know - until common sense & the world's
lies drive it from your consciousness. But underneath
the notion is still there. And it is true.



Tagore: Sadhana

- 15 Ultimate end of humanity: realising our relationship with all, of entering into everything through union with God.... Those who have attained the goal are peaceful, at-one with God.
- 16 Whatever we treasure for ourselves separates us from others; our possessions are our limitations... In order to find him you must embrace all. In pursuit of wealth you give up everything to gain a few things, & that is not way to attain him who is completeness.
- 18 He is all-conscious in space (extension) & all-conscious in soul (intension). For us to attain world-consciousness, we must unite our feeling with this all-pervasive infinite feeling. True human

progress coincident with this widening of range of feeling.
Art extends scope of consciousness.... The price? To give
oneself away, to deny oneself, free oneself from its
bonds of personal desire.

- 27 Our soul when detached & imprisoned within narrow limits
of self loses its significance. Its very essence is unity.
It can only find out its truth by unifying itself with
others. One step is discovering that man in man is in
harmony with workings of nature. Joy when he thus
realises himself in his surroundings. To understand anything
is to find in it something which is our own, & it is the
discovery of ourselves outside as which makes us glad.
The relation of understanding is partial, but the relation
of love is complete. In love the sense of difference is obliterated.

(2) Tagore: Sadhana

- 29 In the one we love we find our own soul. Love for family or
on the first step, but should not deter us from unity with others.
- 55 Man is not a detached being. He has a universal aspect.
When he recognises this, he becomes great.
- 97 Pleasure is for one's own self, goodness for all. To live a good
life is to live the life of all. To live in perfect goodness is to
realise one's life in the infinite.
- 137 A thing is only completely our own when it is a thing of joy
to us. The greater part of this world is to us as if it were

nothing. But we cannot allow it to remain so, for thus
it belittles our own self. The entire world is given to us,
& all our powers have their final meaning in the faith
that by their help we are to take possession of our
patrimony.

125 We cannot live if we divide him who is truth into two parts.

132 The want of another is our own want.

Carpenter: Comp. Relig. 97

+ The ancient Chinese model of the universe is ~~characterized~~ ^{by} a hierarchy in which man has a necessary ^{role} ~~order~~. Under Shang Ti (Heaven the Supreme Ruler) are Earth the Mother, & the Shin (spirits) of the stars, sun, moon, & planets. The Shin of Earth are organized according to the domains of rulers in their hierarchical grades, and subordinate to these are the Shin of rivers, mountains, trees, & plants. Human organization is thus knitted into the cosmic. However confused & fantastic the details, the ~~living~~ whole is a living process in which man's life finds meaning. Much the same can be said of the mediaeval cosmology of the West. In our ^{modern} anxiety to put its details right, we kill the whole, & are then surprised to find our lives lack point. Turning the universe into a machine is suicide, quite apart from the intellectual obfuscation.

The Taoist book T'ai Shang Kan Ying P'ien (which still carries weight in China) describes an elaborate hierarchy of Shin, dominated by the Spirit- Lords of the Pole Star, who report to Heaven the sins of man & see that justice is done. Disrespect to the stars is severely condemned.

Office

Angels

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XXII

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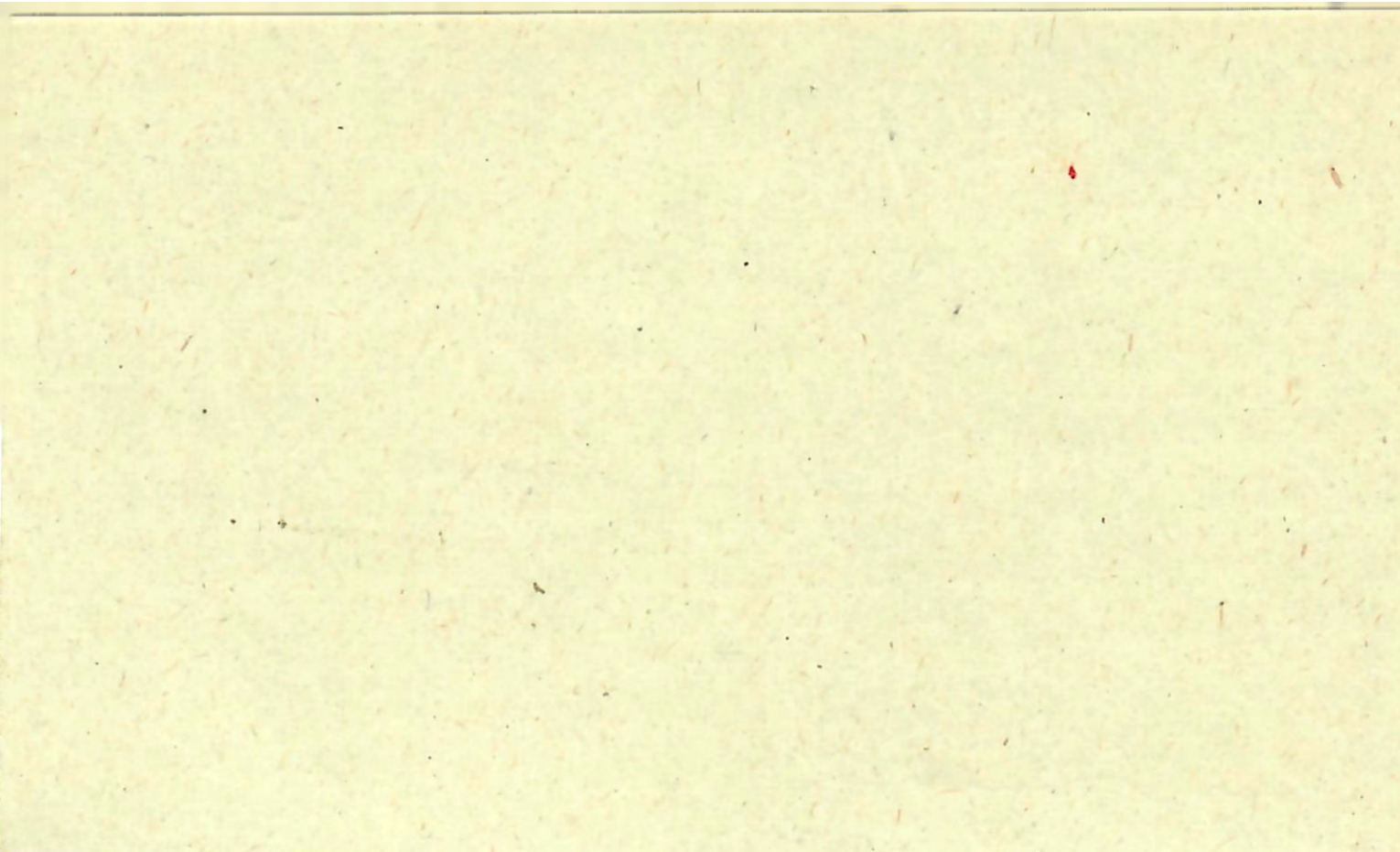
A. E. Taylor: Does God Exist
Hibbert Journal Jan 46 (Review)

The Greeks thought of God as supreme intelligence, the Jews as supreme will. Science based on orderly nature (Greek notion) Jew's God is a personal sovereign.

~~↑ Together then these complete the:~~

Christians as supreme love

~~The Greeks conceive God~~ For the Greeks God was divine knowledge, for the Hebrews divine will, for the Chr div. love. The first is ~~past~~ looks to the past, the second to the f, the third to the present.



21

Temple: Christian Democracy (1937) ^{Pi} 29Cook: Rebirth of Christianity.

184 Democracy, Christianity & the Body. "Democracy makes greater demands on the moral resources of a nation than any other form of constitution . . . it can survive only if it is Christian."

Cook: Christianity expresses itself through Democracy. We have in conception of Kingdom of Christ & Body of Christ a unity of differences, a whole of parts with diverse functions, a corporate body informed with a Divine Spirit. For this 'group idea' we are primarily indebted to Wm. Robertson Smith who expounded how the gods are a natural part of the same natural community with their worshippers (Religion of the Semites

3rd Ed. 1927, pp. 29, 51, 255, 504, 594, xxxiv)

XIV

COSMIC PAST

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Thomas Thakeme: 'The Salutation'
O B Xhian Verse

XIX

540

These little limbs,

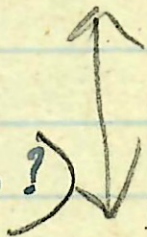
← These eyes & hands which here I find,

These very cheeks whereunto my life begins;

(When have ye been? Behind.

What curtain was ye from me hid so long!

When was, in what abyss, my speaking tongue?)



When silent!

So many thousand thousands years

Beneath the dust did in a chaos lie.....

over

.....
(The Fitness of the Environment)

Long time before
I in my mother's womb was born,
A God preparing did this glorious store,
The world for me adorn.

.....

But that they mine should be who nothing was,
That strangest is of all; yet brought to pass.

Q

XXI

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Traheona "Insatiable"

O B Khâm Verse

Time : History

(Will nothing survive time?

Nor earth, nor sea, nor skies?

Till I what lies

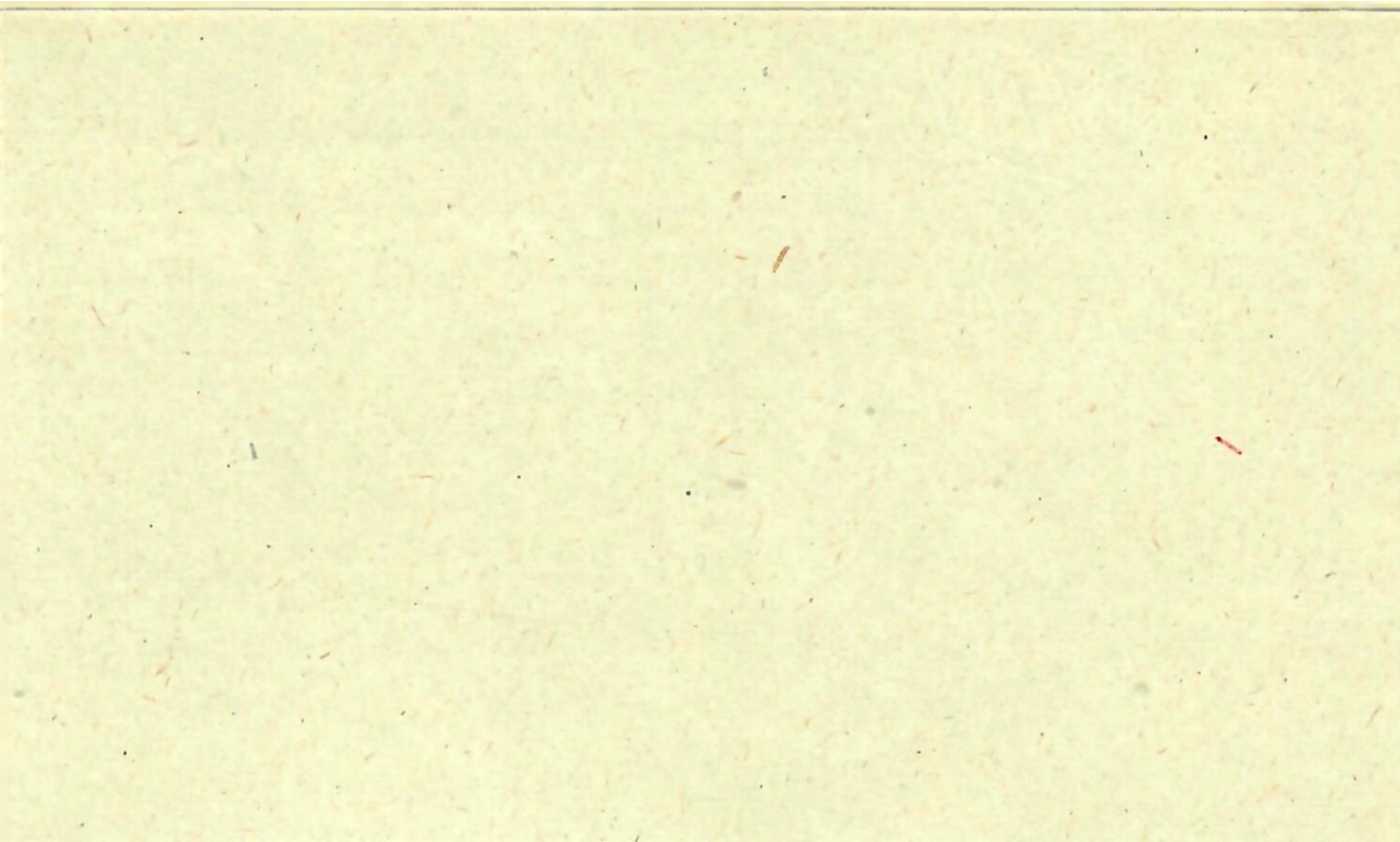
In time's beginning find;

Must I tell them for ever burn?

.

Till I what was before all time decay,

The world's beginning seems but vanity.



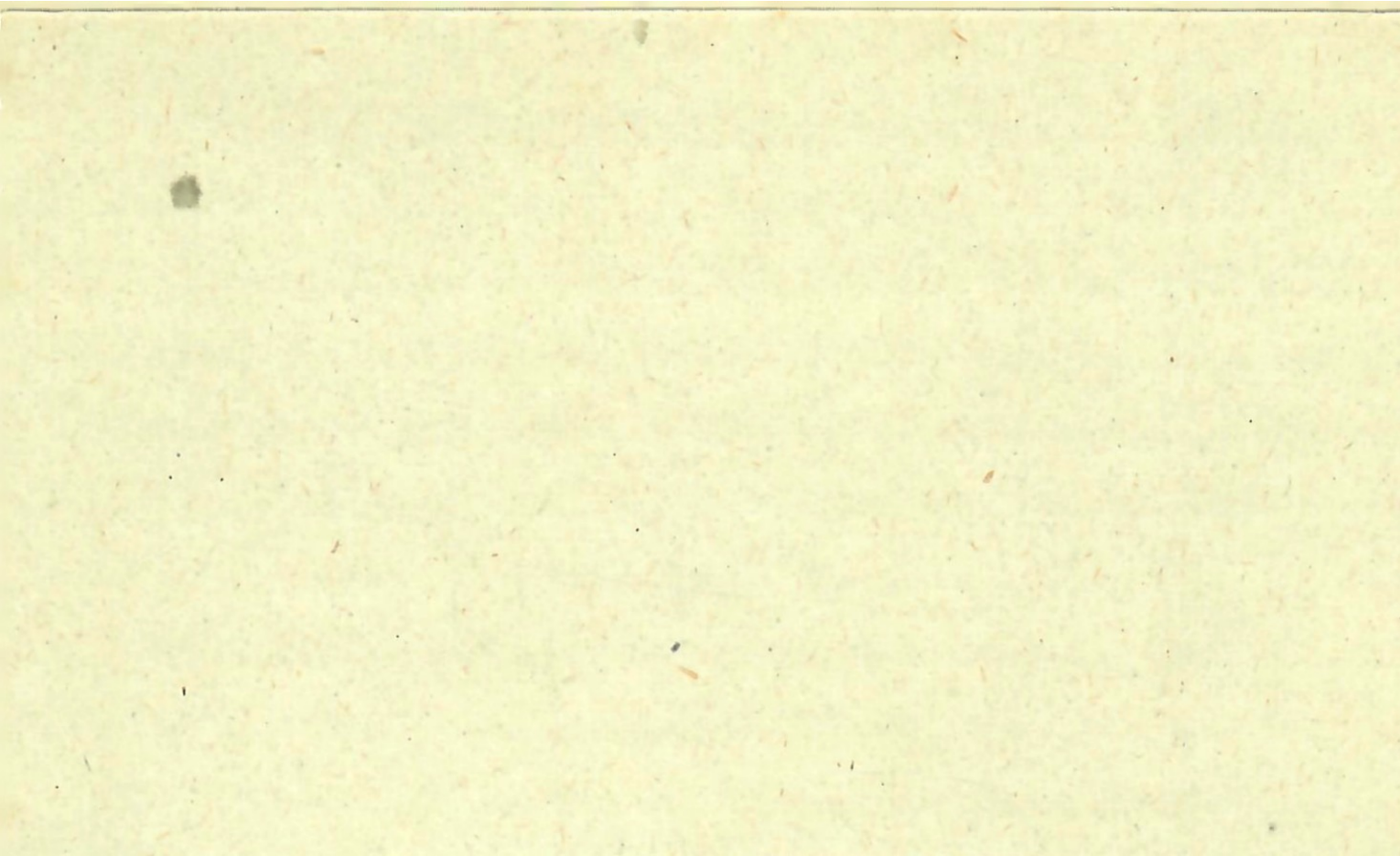
X XX' XXII.

Thomas Traherne: "Poverty"
OB Xliam Verse

I neither thought the sun,
Nor moon, nor stars, nor people, mine,
Though they did round about me shine;
And therefore was I quite undone.

.

For till His works my wealth became,
No love, or peace, did me enflame;
But now I have a deity.



Flaherne: Centuries of Meditations
(O.B. of English Prose)

Certainly Adam in Paradise had not more sweet & curious apprehensions of the world, than I when I was a child.

All appeared new, & strange at first, inexpressibly rare & delightful & beautiful. I was a little stranger, which at my entrance into the world was relished & surrounded with innumerable joys. My knowledge was Divine. I knew by intuition those things which since my Apostasy, I collect again by the highest reason. My very ignorance was advantageous. I seemed as one brought into the Estate of Innocence. All things were spotted pure & glorious: yea, & infinitely mine, & joyful & precious. I knew

not that there was any time - - - - - All Time was Eternity, &
a perpetual Sabbath. Is it not strange, that an infant
should be heir of the whole World - - - ? - - -

The city seemed to stand in Eden, or to be built in Heaven.
The streets were mine, the temple was mine, the people were
mine, their clothes & gold & silver were mine, as much as
their sparkling eyes, fair skins, & ruddy faces. The skies
were mine, & so were the sun & moon & stars, & all the
World was mine; & I the only spectator & enforcer of it.
(Once: Recollection, changing, adding to, the Past.