

CREATIVE UNITY

RABINDRANATH TAGORE

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13 March 1922.

R. Ellis Roberts.





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CREATIVE UNITY



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CREATIVE UNITY

BY

RABINDRANATH TAGORE

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TO

DR. EDWIN H. LEWIS



INTRODUCTION

IT costs me nothing to feel that I am ; it is no burden to me. And yet if the mental, physical, chemical, and other innumerable facts concerning all branches of knowledge 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 and reduces the immense mass of multitude to a single point.

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 only because this room is One to it, in spite of the seeming contradiction of the endless facts contained in the single fact of the room. Its knowledge of a tree is the knowledge of a unity, which appears in the aspect of a tree.

This One in me is creative. Its creations are a pastime, through which it gives expression

to an ideal of unity in its endless show of variety. Such are its pictures, poems, music, in which it finds joy only because they reveal the perfect forms of an inherent unity.

This One in me not only seeks unity in knowledge for its understanding and creates images of unity for its delight; it also seeks union in love for its fulfilment. It seeks itself in others. This is a fact, which would be absurd had there been no great medium of truth to give it reality. In love we find a joy which is ultimate because it is the ultimate truth. Therefore it is said in the Upanishads that the *advaitam* is *anantam*,—"the One is Infinite"; that the *advaitam* is *anandam*,—"the One is Love."

To give perfect expression to the One, the Infinite, through the harmony of the many; to the One, the Love, through the sacrifice of self, is the object alike of our individual life and our society.

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THE POET'S RELIGION

THE POET'S RELIGION

I

CIVILITY is beauty of behaviour. It requires for its perfection patience, self-control, and an environment of leisure. For genuine courtesy is a creation, like pictures, like music. It is a harmonious blending of voice, gesture and movement, words and action, in which generosity of conduct is expressed. It reveals the man himself and has no ulterior purpose.

Our needs are always in a hurry. They rush and hustle, they are rude and unceremonious; they have no surplus of leisure, no patience for anything else but fulfilment of purpose. We frequently see in our country at the present day men utilising empty kerosene cans for carrying water. These cans are emblems of discourtesy; they are curt and abrupt, they have not the least shame for their unmannerliness, they do not care to be ever so slightly more than useful.

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