



# Sadhana: The Realization of Life

*Rabindranath Tagore*

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## **Sadhana: The Realization of Life** Rabindranath Tagore

Sadhana - The Realisation of Life'' is a breathtaking collection of spiritual discourses given by Rabindranath Tagore. A repository of the timeless wisdom of the East, Sadhana is one of the most profound books on spirituality that you will ever read! We highly recommend it to any seeker of spiritual wisdom.

The book consists of eight essays, in which Tagore answers some of the most profound questions of life: Why did God create this world? Why would a Perfect Being, instead of remaining eternally concentrated in Himself, go through the trouble of manifesting the Universe? Why does evil exist? Do love and beauty have a purpose?

Tagore masterfully brings the spiritual truths behind these profound questions to light, with his lucid explanations of the Sanskrit verses of the Upanishads (Indian spiritual texts dating to ~800 B.C.) and the eternal teachings of Lord Jesus and Buddha.

Sadhana is one of those rare books that need to be read slowly, as each sentence contains an immense amount of wisdom to be digested!

In the end Tagore's captivating and rational explanations will leave you feeling breathless, exhilarated and brimming with peace, happiness and joy, as you become aware of the tremendous unifying force behind this immensely diverse and awe-inspiring Creation!

## **Sadhana: The Realization of Life Details**

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## Tanvika says

The western civilization has been grappling with divisions of mind/matter, god/human,nature/ human and within our spieces. the wall built by civilized beings has been the source of control,subordination of the other. Wars,colonization,human trafficking, exploitation of poor,gender, brutal use of the 'resource', anxiety,alienation,drug use have been the signs of despair and doom from the quest to progress. Eastern thought, for instance Buddhism , Upanishad have long back solved this Dualism. The brahman is the ultimate absolute reality. It is unity in diversity. All appearances of contradictions like finite/infinite, dark/light, me/ other are actually the One. Individual is not merely a self seeking machine which rules and hurts the non self. The infinite in everything can be realised through the indescribable love and joy. Tagore stresses on the fundamental unity ,harmony and interconnections in life. When we not only understand the grammar of the poem,but are able to appreciate its beauty as a whole.

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## Vaishali says

This is one of those books whose every sentence you must read a few times over... to immerse, enjoy and marvel at Tagore's depth and understanding of the universe.

The flying fish I glimpsed above this immense school:

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- \* To live in perfect goodness is to realize one's life in the infinitive.
- \* Our life remains a life of habits; the world still appears to us as machine, to be mastered where it is useful, to be guarded against where it is dangerous - and never to be known, in its full fellowship with us, alike in its physical nature and in its spiritual life and beauty.
- \* Dischord cannot be an end in itself.
- \* It is only when we wholly submit to the bonds of truth that we fully gain the joy of freedom. When the harp is truly strung - when there is not the slightest laxity in the strength of the bond - then only does music result.
- \* Law in itself is only a limit. It only shows what is can never be otherwise.
- \* This old, old day of our earth is born again and again every morning. It is for ourself to know that it must be born anew every moment of its life. It must break through all illusions that encase it in their crust to make it appear old, burdening it with death.
- \* To work, we must live. To live, we must work.

\* This is the ultimate end of man, to find the One which is in him; which is his truth, which is his soul; the key with which he opens the gate of the spiritual life, the heavenly kingdom. His desires are many, and madly they run after the varied objects of the world, for therein they have their life and fulfillment. But that which is one in him is ever seeking for unity.

\* Beauty is omnipresent, therefore everything is capable of giving us joy.

\* Our body can only die when it tries to eat its own substance, and our eye loses the meaning of its function if it can only see itself.

\* Error, by its nature, cannot be stationary; it cannot remain with truth; like a tramp, it must quit its lodging as soon as it fails to pay its score to the full.

\* In evil of any form, its essence is impermanence, for it cannot accord with the whole. Every moment it is being corrected by the totality of things and keeps changing its aspect. We exaggerate its importance by imagining it as a standstill.

\* All statistics consist of our attempts to represent statistically what is in motion; and in the process things assume a weight in our mind which they have not in reality.

\* The truth is, death is not the ultimate reality. It looks black, as the sky looks blue; but it does not blacken existence, just as the sky does not leave its stain upon the wings of the bird.

\* When we watch a child trying to walk, we see its countless failures; its successes are but few. But we find that in spite of its repeated failures there is an impetus of joy in the child which sustains it in its seemingly impossible task.

\* Pessimism is a form of mental dipsomania; it disdains healthy nourishment, indulges in the strong drink of denunciation, and creates an artificial dejection which thirsts for a stronger draught.

\* Man, who is provident, feels for that life of his which is not yet existent... he is ready to sacrifice his present inclination for the unrealized future. In this he becomes great, for he realizes truth.

\* As he has a feeling for his future self which is outside his present consciousness, so he has a feeling for his greater self which is outside the limits of his personality.

\* In order to claim the aid of truth, selfishness has to be unselfish to some extent. A band of robbers must be moral in order to hold together as a band; they may rob the whole world but not each other.

\* To live the life of goodness is to live the life of all. Pleasure is for one's own self, but goodness is concerned with the happiness of all humanity and for all time.

\* The firmness of the earth invariably hurts the falling child who is learning to walk. Nevertheless it is the same firmness that hurts him which makes his walking possible.

\* At every step we have to take into account others than ourselves. For only in death are we alone. We see then that man's individuality is not his highest truth; there is that in him which is universal.

\* The universal power which is manifested in the universal law is one with our own power. It will thwart us

where we are small, where we are against the current of things; but it will help us where we are great, where we are in unison with the all.

\* Really, there is no limit to our powers, for we are not outside the universal power which is the expression of universal law.

\* The universal spirit is waiting to crown us with happiness, but our individual spirit would not accept it.

\* When we reach that state wherein the adjustment of the finite in us to the infinite is made perfect, then pain itself becomes a valuable asset. It becomes a measuring rod with which to gauge the true value of our joy.

\* The most important lesson that man can learn from his life is not that there is pain in this world, but that it depends upon him to turn it into good account, that it is possible for him to transmute it into joy.

\* Man's freedom is never in being saved troubles, but it is the freedom to take trouble for his own good, to make the trouble an element in his joy.

\* The man who loses all pleasure in accepting pain sinks down and down to the lowest depth of penury and degradation.

\* The whole weight of the universe cannot crush out this individuality of mine.

\* The universal is ever seeking its consummation in the unique. And the desire we have to keep our uniqueness intact is really the desire of the universe acting in us. It is our joy of the infinite in us that gives us our joy in ourselves.

\* The men who are cursed with the gift of the literal mind are the unfortunate ones who are always busy with their nets and neglect the fishing.

\* Our self has no means of holding us, for its own nature is to pass on; and by clinging to this thread of self which is passing through the loom of life we cannot make it serve the purpose of the cloth into which it is being woven.

\* They know not the beauty of completion.

\* We have seen the great purpose in us taking shape in the lives of our greatest men, and have felt certain that though there are numerous individual lives that seem ineffectual, still it is not their dharma to remain barren; but it is for them to burst their cover and transform themselves into a vigorous spiritual shoot, growing up into the air and light, and branching out in all directions.

\* Our true freedom is not the freedom from action but freedom in action, which can only be attained in the work of love.

\* Knowledge, power, and action are of his nature; they are not imposed upon him from outside. Therefore his work is his freedom, and in his creation he realizes himself.

\* When the self feels no impulse which urges it to grow out of itself, when it treats its limits as final and acts accordingly, then comes our teacher's call to die to this death... not a call to annihilation but to eternal life. It is the extinction of the lamp in the morning light; not the abolition of the sun.

\* He who is wise tries to harmonize the wishes that seek for self-gratification with the wish for the social good, and only thus can he realize his higher self.

\* The emancipation of our physical nature is in attaining health, of our social being in attaining goodness, and of our self in attaining love.

\* (Brahma) is not content in giving us Himself; He gives us His strength.

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### **Gregory says**

This book is so filled, It makes me recognize how empty to be.

<http://www.goodreads.com/book/show/15...>

Sadhana by Rabindranath Tagore

My rating: 5 of 5 stars

This book is so filled, It makes me recognize how empty to be.

<http://www.goodreads.com/book/show/15...>

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This is a book to continue reading It is never finished

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### **Clare says**

This books blows the lid off the cosmos, it really does.

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### **Sandeep says**

This book is exceptional, only draw back I have is, I won't be able to re-collect, re-iterate all of the stuffs mentioned in the book, as much as, I would have wanted to.

I tend to forget things, and Tagore in this book explains loads of stuffs, some of them so deep, that I promise, I have forgotten them already, (reason being I am such a dumb guy).

I was simply blown away by the first chapter. This book deserves a re-read, especially with notes and areas to apply and reminders.

Cheers,

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### **Nick says**

One of the more comprehensible, and clear, (without compromising the beauty of the prose) expositions of Hindu/Brahmo philosophy which I've read.

A lot of western people seem to be reading this in a confused manner, because they expect it to be a "religious" treatise in the tradition of Abrahamism. But its really not like that. Really what this book is about, is the relationship between the finite human and the infinite universe. How does one realize the wholeness of oneself and everything else? Short answer- by love, harmonious action, and by seeing beauty. What is the connection between illusion and truth, given that both are aspects of the universe? Short answer- illusion is the imperfect, transient, temporary aspects of the universe, and truth is the eternal underlying substratum. These are the sorts of notions tackled in this book.

A personal God is not really in this book. Its more like a deistic panentheism. Similar to Zen or Taoism or Tantra in that, Brahman is to be realized at once, not over a gradual period of study. After all, it is in everything, and comprises all understanding and feeling. It must be realized, not learned.

It also contains what I've tended to term "atmanism," a neologism created from the term "egoism." The Atman's (soul's) realization is the ultimate goal of life. And the Atman contains all potential, and all unique power. In a sense it is "selfish," but the conception of the self, and what benefits the self, is very different from egoism. (egoism being in essence, the illusory mirror image of sadhana)

So yeah. Its a rationalized essence of the Upanishads, filtered through Brahmo Samaj. Love one another, and love the universe. Isn't the universe so wonderful! Its so beautiful. Every flower is a love letter from Brahman. And each one of us is indivisible from it! What a wonder it is! Easy words to mouth, If this is truly realized, toil vanishes.

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### **Ryn says**

Very beautiful and deep. It didn't really solve the problem of evil for me, but I commend it for trying. I will admit, the book was a bit of a struggle to read at times because I would get bogged down in the flowery language and the meaning would flow right over my head. However, the poetic words sometimes went straight to my heart filling it with hope and meaning. This was one that I read with a pen in my hand liberally underlining with great relish.

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### **Lyubina Yordanova says**

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## Vivek Shroff says

Divinely inspiring.

Needs to be read and re-read.

Tagore speaks of a flower as a message from God, to re-assure us that he is in touch with us and is concerned about us.

Akin to Lord Rama's ring brought by Hanumanji to Sitaji to re-assure her when she was kept as a prisoner in Ravana's palace-gardens.

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### **Thom Swennes says**

Written in the pinnacle of eloquence, *Sadhana* by Rabindranath Tagore relates a theory of a few points of the teaching of Jesus Christ and Gautama Buddha. This narrative touches many bases dealing with the virtue of man, greed, love and compassion. I found it at times both ambiguous and inspiring. It gave me a more perceptive look and understanding of Buddhism by pointing out a few subtle similarities and differences. I can imagine it could be very insightful and inspiring for some but I can guarantee that it is a beautiful read for all. The flowery verse in its pages flow like wine from the lips of the reader and is sure to bring pleasure.

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### **Kai Frank says**

priceless pearls of wisdom from a great bengali author, highly recommend this easy and enlightening read!

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### **Mohamed Awada says**

Beautiful compositions on how Tagore (and supposedly Hindus) saw the relationship between man and nature.

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### **Bella says**

#### **Must read**

He beautifully explains about consciousness, soul etc. Unless you are not acquainted with these terms you may not find this book appealing. But this book is truly worth reading and keeping.

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### **David says**

*Sadhana* was a quick read and felt a little bit like books I have read which are written by Rabbis in order to convince a Jew to be more religiously observant. Tagore discussed various aspects of his personal Hinduism making a compelling case for its relevance. As with other books about personal religious beliefs, he takes a pretty broad brush look at the philosophical and ethical components and uses a little of his own experience and scriptural verses from the Bhagavad Gita and Buddhist texts to back up these ideas. I appreciated the aspects of Hinduism and Indian culture that reminded me that I am a small part of a bigger universe and spiritual dimension, that all creatures are small pieces in a greater cosmology, and that the creative force is

joyful. "At first we detach beauty from its surroundings, we hold apart from the rest, but at the end we realize its harmony with all. Then the music of beauty has no more need to excite us with loud noise, it renounces violence and appeals to our heart with the truth that meekness inherits the earth" (p.109).

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**Justin says**

not very dense/readable

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