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“MODERN INDIA THINKS”

BY

KESHAVJEE R. LUCKMIDAS

FOREWORD

BY

KANAIYALAL H. VAKIL, B.A., LL.B.

The indiscriminate adulation of its past cultural attainments has stereotyped the belief that India can think only in terms of the past. Syt. Keshavjee's careful compilation of the suggestions by eminent Indian men and women on problems of *Modern India* explodes that belief.

MODERN INDIA ALSO THINKS.

Syt. Kanaiyalal Vakil's Foreword is a brief review of the salient tendencies in the development of *Modern Indian Thought*. "Indian thought, philosophy, art and culture are not to be," he says, "merely appreciated and justified. They are to be examined dispassionately objectively. They are to be defined and understood clearly."

This book is therefore just opportune and altogether indispensable.

Included in the Book:—

<i>Subjects:</i>	<i>Authors:</i>
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CULTURE	G. K. Gokhale Dadabhai Naoroji
RELIGION	Pandit Motilal Nehru C. R. Das
ÆSTHETICS	Dr. Beasant Swami Vivekananda
IDEALS	Lala Lajpat Rai R. C. Dutt
EDUCATION	Babu Aurobindo Ghose Sir M. Iqbal
WORK	Justice Ranade Sister Nivedita
WISDOM	Sir J. C. Bose Babu Bhagavandas
CHARACTER	Dr. Sir C. V. Raman Prof. Sir S. Radhakrishnan
NATION—BUILDING	Sir M. Viveśwaraya Srimati Sarojini Naidu
SOCIAL SERVICE.	Prof. Sir Jadunath Sarkar and many others.

Price: Rs. 6/-

MODERN INDIA THINKS

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A Symposium of Suggestions on Problems of Modern India

COMPILED BY

KESHAYJEE R. LUCKMIDAS

FOREWORD

BY

KANAIYALAL H. YAKIL, B. A., LL. B.

AUTHOR OF "AT AJANTA", "PANORAMIC INDIA" AND
"ROCK-CUT TEMPLES AROUND BOMBAY"

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To
Shrî KRISHNA

FOREWORD

Modern India thinks, thinks with passionate earnestness. Her thoughts are, naturally, manifold, indecisive and, mostly, undirected. Almost the only power which decides at the present moment the direction of her thoughts is the power of the irrepressible aspiration for national freedom. Consequently, the mind of the nation through the continued promptings of that dynamic impulse has been, quite justifiably, accustomed to judge and explore every intellectual proposition for the possibilities revealed by it as a medium and means for national freedom. India is unhappy, poor, dependent. Fortunately, India is not alone. Her legacy of thought is a patrimony of the world, in trust for the world. And, the highest instincts and aspirations of the modern mind outside India have recognised the international trust.

The modern mind responds to the call from the nation it has begun to respect and, perhaps, understand. Both the response and the friendship implied in the response are unquestioned and unquestionable. I am, of set purpose, speaking of outside conditions. For, the modern civilized nation, untouched by international influences and tendencies of thought, does not exist. No modern nation is, purely and solely, national. No modern nation can live in complete isolation from other nations. The directive urge may, as it does naturally, spring from within the nation. But its destiny is decided by methods, activities and aspirations transparently tinged by common international currents of thought.

How have we, as a nation, reacted to the response? If

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the privileges of friendship are many, the responsibilities of friendship are, almost, infinite. The courageous sympathy and foresight which alone could establish the comradeship of nations have not yet led the thoughts and advancement of mankind. Sympathy of friends is invaluable. But that intellectual attitude means little if it remains, as it often does, unbalanced by moral courage. Neither the intellectual attitude or convictions nor even the moral courage or freedom could possibly secure permanent results without inspiration and direction from foresight. We want, therefore, from the friends of India outside India, first, the intellectual and moral capacity and, finally, the power of combined leadership which understanding foresight could offer.

Someday, perhaps, the historic evolution of modern thought will be written which will, dispassionately, analyse the influence of Indian thought on Europe and America at the commencement of the nineteenth century. For, that is, probably, the first well-defined historic period when it began to receive serious and wide-spread attention. M. Romain Rolland considers this, rightly, as "a psychological problem of the first order, intimately connected with the history of our civilization." He does not, he modestly observes, possess the means for its solution. He can, however, indicate some of the leading mental traits. And, it is essential they should be recalled. The "astonishing mixture" in the United States, "of Anglo-Saxon Puritanism, Yankee optimism of action, pragmatism, scienticism and pseudo-Vedantism" influenced by such students and interpreters of the Asiatic spirit as Emerson, Thoreau, Whitman, Profs. Wright and William James, during

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"a crisis of spiritual renaissance and intoxicating idealism" which, while it fostered "vulgar optimism" as well as "metaphysical formalism", gave Indian thought its first re-awakening impetus.

M. Romain Rolland has shown the identity of the mental approach which provides one of the many links between ancient India and Greece. He says that the main difference separating India and heroic Greece from Anglo-Saxon optimism consisted in the manner in which they looked "reality in the face whether they embrace it, as in India, or struggle against it and try to subdue it, as in Greece. But with them action never impinges on the domain of knowledge as in America where knowledge has been domesticated in the service of action and wears a livery with gold-braided cap bearing the name: Pragmatism." Scholars like Max Muller and Paul Deussen, in Europe, scrutinized more objectively and with greater preciseness the ultimate significance of Indian thought. They found, if not altogether an accurate historic perspective, at least logical contents for it. These processes continue.

Almost the first reaction in India of its cultural re-discovery in the West was the reformative impulse which Western devotion, scholarly diligence and logical reverence, expressed in the religious, social and educational institutions established or helped to establish in India. From descriptive fiction, historic studies, philosophic and religious interpretation, from the attitude of the intellectually curious, manifest, for example, in the attention paid to "antique" arts and crafts of the country, the impulse developed towards positive missionary efforts.

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The difference in methods between the modern socio-religious institutions like those guided by the Theosophists, by the Brahmos, the Prarthana and the Arya Samajists or, say, by the passive, active or "tantric" Vedantists was apparent. Equally apparent would be the unity of the reformative impulse which gave them birth.

Just before the last great war in Europe, however, these institutions were, evidently, feeling the strain of newly insistent demands. India aspired to be modern and, like all modern nations, began to think seriously of its industrial and economic conditions. After the last European war, fought mainly for markets, literature on India experienced, both inside and outside the country, a decided transformation. For instance, the novels of Meadows Taylor, of Flora A. Steele, the stories of F. W. Bain or of C. A. Kincaid were no longer the mode. The passive realism of Thompson, of Huxley or of Forester appeared to be the preliminaries to the form of socio-sexual studies which Miss Mayo undertook, misunderstood and misdirected. India ceased to be an "Arabian Night's" fantasy. It ceased to be the parade ground for international "religiosity." It began to touch, first-hand, realities, realities as they were found in the perspective of far-flung international events and currents of thought.

The challenge to the Indian mind was direct and uncompromising. It compelled India to think, think for herself, think of her position in international life, present and the future. Even those "married to India," as Mrs. Freida H. Das, artist, "student of social science and economics," observes in her book of personal remini-

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sciences," find that in their search there is no trace of "an India with age-old traditions, of spiritual calm and achievement, or great unselfish devotions, of deep indifference to worldly success, of smilingly tolerant aversion to the mad Western rush towards nowhere". Everywhere in India, discerning students of men and affairs, are beginning to be aware of the "strong cleavage and inner disharmony among intellectuals, between their ancient philosophic beliefs and present action".

The formative processes continue along with the unavoidable challenging contact with thoughts and events from the West. But the anæmic infection which was detected not long after the early decades of the nineteenth century has given rise to the mental outlook and attitudes which demand the closest scrutiny. Before the great war the degenerating influence of anæmic sentiment, "vulgar optimism" and "metaphysical formalism" had already emptied the study of Indian thought of its scholarly reverence as well as of its masculine vigour. And, the consequences have been as inevitable as they have been natural. Swami Vivekananda perceived and fought the "prodigious credulity", the "mystery mongering", the "exploitation of idealism," "the blustering talk," the "exercise of dialectics," the "chronic attachment to systems of preconceived ideas", and the "inhuman extravagance of religious detachment" which the unbalanced, indiscriminate, untested, unassimilated appreciation of Indian thought had diffused in Europe and America.

They exercised their seductive influence on the re-awakening impulses and thoughts of modern India. The reaction was at the time of a crisis of spiritual renaissance

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and of "intoxicating" idealism. And the enervating effects were, naturally, more disastrous on a dependent nation than on free nations like America. Re-awakened India naturally and inevitably adopts the defensive. The massive literature, the pamphleteering outlook and tone manifest in it, evoked as the outcome of the recent challenging judgment from the West, succeeded only in stiffening the defensive attitude. Where it could not justify, it apologized.

The Mayo whirlpool was the last of the garish outbursts which lifted the sediments to the surface. The pamphleteering, nagging, tone and outlook unmistakably detected in the subsequent voluminous literature on India which it evoked in reaction were a tragic and, let us hope, last of the episodes that revealed the ebbing masculine vigour and vitality of Indian thought.

India could not fight for the courage and independence of thought. Consequently, it adopted every protective device and colour. It appropriated indiscriminately every appreciation from abroad. It welcomed wholesale the privileges of international friendship. It clutched furiously its newly found conscience, pride and self-respect. It had not the freedom, and consequently, not the courage to think. It had remained for years drugged by friendly sooth-sayings. The innumerable volumes, touching almost every aspect of Indian life and thought, reveal the dominant pre-occupation or rather obsession. It is revealed, unmistakably, in the majority of the extracts found in this book.

India clings to its past, clings to it tenaciously, uncertain of the present and afraid of the future. Were it not for the iron necessities of the now restless dynamic aspiration for freedom, the nation would perhaps have

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never escaped its timid, enervating, anæmic mental attitude. It would have refused to live outside its past. Fortunately, it is, as of old, facing reality, not romance. Fortunately, it has set its pace for the advance march. It is acquiring the courage to think. And, it is this newly acquired courage that will test the privileges and fulfil the responsibilities of international friendship. It is this courage that will one day lead her to assist effectively the unity of thought and aim which could lead to and maintain international brotherhood.

Before that could happen, we should establish friendship that would be a token of nothing that is cheap, easily acquired or pleasantly common. We need the friendship of those whose vision is passionately clear, whose objective is dispassionate, whose sense of proportion is counterbalanced and harmonized by adjustment to the live realities of undimmed perspectives. We need few pamphleteers and fewer propagandists. We seek the friendship of nations through the understanding comradeship of individuals, prophets, martyrs and servants, all alike. We want friends to respect their intelligence, to believe in sincerity of efforts, to be purposively candid. It is not necessary to surrender self-respect, intellectual faith and convictions to win the easy way towards international friendship. The "intellectual avowal", rational and balanced, the intellectual grasp, firm and uncompromising, and, finally, the intellectual outlook, far-sighted and aspiring, could alone help the common, international, civilisation of humanity. "Man is not yet," says M. Rolland. He "will" be, he adds. The sleeping forces of the "enslaved spirit" are to be freed. When the "terrible doubt of appearances" blasts every

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hope and vision "nothing but the touch of a friend's hand can communicate absolute certainty." India offers and aspires to welcome that touch.

It is necessary to understand the past. It is necessary to be guided and even inspired by the spiritual experiments of the past. It is not necessary to justify the past and everything that happened in the past. Nor is it necessary to justify the present. That is the easier, if not altogether the easiest, way. But if we are in earnest, we cannot select the way that happens to be the easiest. It is not fair to us, to the spiritual traditions we profess to inherit. Nor is it fair to those abroad who have learnt not only to respect those traditions but to expect as well from India the guidance that could make her future greater, more vital, more free and stronger than its past.

If time and space could have so permitted me, I should certainly have undertaken the analysis of the thoughts that find expression in this volume. The volume contains, occasionally, non-Indian names that are, apparently, included as indicative of the thoughts that influence, act and react on the modern Indian mind. The selection of the names is certainly not comprehensive. It is not meant to be. It may not, in some aspects, be representative. It is indicative only of some of the salient features of modern Indian thought. The emphasis which each individual thinker prefers would be obvious. Equally obvious would be the dominant traits revealed in this volume. The sentimental, indiscreet, worship of the past, the imperfect grasp of the living realities of the present, the parochial outlook unaware of and unadjusted to international currents of thought may be

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compared and contrasted with those that courageously, objectively and purposively examine the past, its limitations and strength, understand the living needs and aspirations of the present and endeavour to adjust thought ancient and modern for an approximately planned and visualised future.

I conclude with one of the most illuminating flashes of thought characteristic of that clear-sighted thinker, Sister Nivedita. "*We want,*" she said, in a moment of rare inspiration and enlightenment, "*to feel out, as a people, towards the new duties of the time to be. Not only to utter India to the world, but also, to voice India to herself-this is the mission of art, divine mother of the ideal when it descends to clothe itself in forms of realism.*"

At each step, then, the conquest must be twofold. On this side something to be added to the world's knowledge and, on that an utterance to be given for the first time to India herself."

The first phase of intoxicating idealism, of enervating diffusion and vital exhaustion of thought has passed. The nation's spiritual crisis has reached the battle-front. Indian thought, philosophy, art and culture are not to be merely appreciated or justified. They are to be examined dispassionately, objectively. They are to be defined and understood clearly. They should be applied to the necessities and higher demands of the present and led towards their adjustment of a clearly defined and visualised as well as planned future, the planned future which finds its legitimately assigned place in the perspective of

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world-wide events and currents of thought. The creative energies of workers, those who have pledged their time, attention and service for the nation's future more glorious than its past, educationists, philosophers, literateurs, artists, painters, sculptors, architects, musicians, dancers, the agriculturists as well as the economists and the industrialists as well as the statesmen, should now be directed towards that lofty place and wide perspective.

Syt. Y. K. Shukla, the young artist who has designed the cover and the decorative pictures in this book, has, rightly, selected a motif for the cover suggestive not only of youth but of the virgin visions of the touch which, it has been said, brought blossoms to the the Asoka tree. Let us hope that the touch of India's youth, its virgin visions and aspiration will bring back the blossoms to the ancient Asoka tree of its thought. That is the hope revealed in the young artist's drawing and design.

"Villa Vasant" }
Santa Cruz }
February 1932 }

K. H. V.

PREFACE

I am, certainly, extremely thankful to the authors of the extracts published in this book. I have endeavoured to take the utmost possible care in acknowledging for every extract published in this volume the name of its author. If, however, there has remained any unconscious or undetected mistake, I shall be grateful to the reader for the correct help. The mistake would be, of course, remedied in the second edition.

It is my intention to publish in the second volume of the series of books I contemplate to publish, thoughts that occupy, dominate and guide the modern mind in the West. I shall be grateful to all those whose suggestions would enable me to make the second edition of the present book more useful.

I am thankful to Mr. Jal H. Taraporevala for the practical assistance he has offered in the preparation of this book.

I cannot conclude without acknowledging my gratitude to my friend Syt. Kanaiyalal H. Vakil for his very valuable Foreword.

Kalbadevi Road, }
Bombay }
February 1932 }

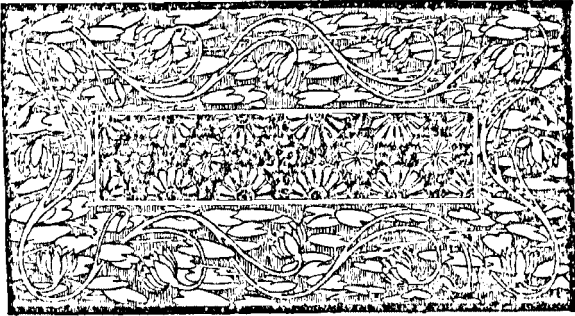
K. R. L.

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CIVILIZATION



KINSHIP WITH MEN

The one law of life of every civilization is progress, the ceaseless striving after improvement, the sense of kinship with men.

PROF. SIR JADUNATH SARKAR.



IMPACT OF CIVILIZATION

Students may find in the debris of musty oriental lore, or of by-gone empires of the East, or perhaps in the depths of the much abused Oriental mind, something which could be turned to use in revising democracy, in reforming religion, in cultivating the arts and in facing other great issues of the present day.

Dr. INAZO NITobe.



TRAINING OF THE HEART

The training of the heart forms the bed-rock of our being. It is on this that the solace, the comfort, the renewing power of our lives depend: It is on this only that the individual's or a nation's life depends for eternity.

PROF. V. B. NAIK, M. A.

THE WEAKEST NATION

Unless we reform ourselves, our institutions, and, to some extent our laws, we shall degenerate still further and perish. Though we lay unto our souls the flattering unction that we are the most spiritual people on earth, we prove ourselves to be amongst the weakest and least fitted to survive in the struggle of nations.

HON'BLE MR. JUSTICE MACGAOKAR, I. C. S.



ACHIEVEMENT OF INDIAN THOUGHT

Where ancient Rome failed and fell to pieces, ancient India triumphed. She had gained the art of nourishing herself on both the inrush of new elements from without as well as the outbreak of new forces from within. For the solution of her problems India had found a key, and whether you are in a position to appreciate it or not that living secret is still hers; and therefore, as you must admit, she still lives, when Egypt and Greece are as dead as dodo. This achievement is really one of Indian thought.

JAIMINI KANT SEN.



CIVILIZATION AND FREEDOM

Civilization can never last long among any people except in combination with a state of freedom.

DR. SUBRAMANIAM.



FREE THINKING

The greatness of Europe is due to free thinking, but in our country (we have forgotten free thinking. When there was free thinking in our country), its History, Poetry, Philosophy were very high. Since free thinking has left India, it had very little to contribute to the wisdom of the world. Since free thinking is lost, originality has left the country.

PROF. HEMENDRA KUMAR SEN.

PEACE FOR MANKIND

Peace is like a great house that you must build slowly, laying stone on stone. Peace cannot be brought about suddenly by a stroke of the pen as it were. No amount of legislation, no amount of treaties and pacts, no amount of high oratory will establish peace and goodwill on earth until the whole of mankind realises the necessity of unity and co-operation in the interest of its own safety and comfort. That is why I suggest that peace must be built by the man in the street and the man in the field.

RAJA J. P. BHABHA SINGH.



FACULTY OF ASSIMILATION

Canada, Australia, South Africa and even Egypt become our models and in our horrid solicitude for bringing things up to the desire of those that happen to rule over our destinies we have lost, so to say, the mentality of assimilation of what we may find useful in the constitutions of other countries so as to make it a part and parcel of an organic growth of things in spirit Indian. In our imitation we speak of world opinion, which, perhaps, awaits our achievement. But we forget the fact that the world will never appreciate in India any limping imitation of Canada, Australia or even England. World knows as well as we should do that cultural India is a distinct and unique factor of world's civilization. World naturally waits to see that India adds her useful element in the comprehensive culture of humanity. Otherwise India as such has no justification to live.

NILKANTH DAS, M. L. A.



SYNTHETIC CONCEPTION

The present idea of nationalism prevalent in the western world is characteristically different from what was evolved in India throughout the course of ages. The nationalism of the western world is based primarily on an idea of common self-interest which each individual must demand effectively and establish for himself.

CIVILIZATION

The weak consequently go to the wall in spite of many philanthropic attempts, as are at times, very clearly discernible, never rise above that idea of self-interest as their primary consideration. A scheme of Society has thus evolved where man is being levelled into a uniformity and commonness. This is utterly different from the age-long conception of Indian culture, where the variety of humanity was synthesised into a harmony. Distinctions were not ignored in any uniformity created out of a demand of one's rights, but each distinction had its place in the synthetic Scheme, which was a harmonious unity woven out of idea of the duty which one has to perform.

NILKANTH DAS, M. L. A.



EVOLUTION

Nature creates nothing by one leap, but by the steady and regular process of evolution.

PROF. SIR JADUNATH SARKAR.



NATURE AND GOD

The ancient Rishis of India went deeper into the laws of life, nature and God than any other people in history. Many of the great modern scientific discoveries merely confirm what the Aryan seekers discovered centuries ago in a general way, about the atomic constitution of matter, the basic laws of the physical world, and the principles of man's mind and nature.

SWAMI YOGANAND.



STANDARD OF HUMANITY

The philosophy of peace has been given once for all by the ancient seer of the Vedic age when he exclaimed in an inspired mood, "Peace belongs only to those who have found out the

Real in the midst of the unreal, the one in the midst of the many and to none else". But this cannot be the ideal of a nation. It is only a few advanced souls who can realise this truth in their individual lives. But is it too much to expect from the advanced nations of the world that they should give up their policy of exploitation and annexation? The greatest tragedy is their policy of exploitation and annexation of man by man. During the World War it was often announced by the statesmen that it was being waged for the freedom of humanity. But, as soon as the war came to an end, the black and yellow races were forgotten. Does humanity mean white humanity? Is it the privilege of only the white man to feel pleasure and pain?

It is difficult to find a more lofty ideal for the guidance of the different States and the missionaries of peace than in the following remarkable ethical principle of that German philosopher, Immanuel Kant: Treat humanity whether in thy own person or in the person of any other always as an end and never as a means. What right has one nation to impose its will upon another? Is it not violating the very first principle of ethical life? Then, why boast of rationalism, enlightenment and progress of the world? Is the modern man superior to his grandfather because he eats more mutton and butter (it was observed by an American professor)? Thinking people should have a different standard of measuring the advancement of mankind.

SWAMI VISHWANANDA.



AMMUNITIONS OF WAR

Hate, unjust criticism, provincialism, religious bigotry, selfish commercial 'patriotism', superiority-complex of being a ruling nation, race consciousness, colour and class prejudices, unwise immigration laws and conscienceless journalism are the real ammunitions of war and self-destruction. God never has to employ miracles to kill the evil-doers—they fight and kill themselves by civil and racial wars and rejoice in doing so.

SWAMI YOGANAND.

BEST NATIONAL QUALITIES

The East and the West must realise and be thankful for their mutual inter-dependence and need for each other. Through the modern methods of quick transportation and communication the nations of the world are now only a stone's throw from one another. It largely depends on their attitude now, whether they are going to concentrate on one another's differences and faults, and shatter one another with explosions of misunderstanding and hatred, or they will utilise their closeness as an opportunity for constructive exchange of their best national qualities.

SWAMI YOGANAND.



SPIRIT OF GOD

The Indians aimed at spiritual life, because mere moral and mental life does not constitute the perfection of man. The Westerners have set before them the ideal of moral and mental perfection, but they have not been able to achieve much practical success even in that. As a matter of fact human life can never be perfected unless it is directly guided by the light and power of the spirit and God, and this is what is really meant by spirituality.

ANIL BARAN ROY.



CONDITION OF PROGRESS

A new life, a new spirit which is the essential condition of all progress.

ANIL BARAN ROY.



SPIRITUAL VITALITY

India has been able to withstand the political upheavals and social vicissitudes of centuries without losing her national individuality as ancient Rome, Greece and Egypt did. Why? Because of her great spiritual vitality, because of the thousands of great saints that have trod her soil and sanctified it.

SWAMI YOGANAND.

CONSERVATIVE IMMOBILITY

India, the heart of the Orient, has to change as the whole West and the whole East is changing, and it cannot avoid changing in the sense of the problems forced upon it by Europe. The new Orient must necessarily be the result either of some balance and fusion or of some ardent struggle between progressive and conservative ideals and tendencies. If, therefore, the conservative mind in this country opens itself sufficiently to the necessity of transformation, the resulting culture born of a resurgent India may well bring about a profound modification in the future civilization of the world. But if it remains shut up in dead fictions, or tries to meet the new needs with the mind of the schoolman and the sophist dealing with words and ideas in the air rather than actual fact and truth and potentiality, or struggles merely to avoid all but a scanty minimum of change, then, since the new ideas cannot fail to realise themselves, the future India will be formed in the crude mould of the Westernised social and political reformer whose mind barren of original thought and unenlightened by vital experience, can do nothing but reproduce the forms and ideas of Europe and will turn us all into halting apes of the West. Or else,—and that perhaps is the best thing that can happen,—a new spiritual awakening must arise from the depths of this vast life that shall this time more successfully include in its scope the great problems of earthly life as well those of the soul and its transmundane destinies, an awakening that shall ally itself closely with the nascent spiritual seeking of the West and with its yearning for the perfection of the human race. This third and as yet unknown quantity is indeed the force needed throughout the East. For, at present, we have only two extremes of a conservative immobility and incompetence imprisoned in the shell of past conventions and a progressive force hardly less blind and ineffectual because secondhand and merely imitative of nineteenth century Europe, with a vague floating mass of uncertainty between. The result is a continual fiasco and inability to evolve anything large, powerful, sure and vital,—a drifting in the stream of circumstance, a constant grasping at details and unessentials and failure to reach the heart of the great problems of life which the age is bringing to our doors. Something is needed which tries to be born; but as yet, in the phrase of the Veda, the Mother holds

herself compressed in smallness, keeps the Birth concealed within her being and will not give it forth to the Father. When she becomes great in impulse and conception then we shall see it born.

AUROBINDO GHOSE.



DEVELOPMENT OF THE INDIVIDUAL

The salvation of the human race lies in a more sane and integral development of the possibilities of mankind in the individual and in the community. The safety of Europe has to be sought in the recognition of the spiritual aim of human existence, otherwise she will be crushed by the weight of her own unilluminated knowledge and soulless organisation. The safety of Asia lies in the recognition of the material mould and mental condition in which that aim has to be worked out, otherwise she will sink deeper into the slough of despond, of a mental and physical incompetence to deal with the facts of life and the shocks of a rapidly changing movement. It is not any exchange of forms that is required, but an interchange of regenerating impulses and a happy fusion and harmonising.

The synchronism and mutual interpenetration of the two great currents of human effort at such a crisis in the history of the race is full of hope for the future of humanity, but full also of possible dangers. The hope is the emergence of a new and better human life founded on a greater knowledge, a pursuit of the new faculties and possibilities opening out before us and a just view of the problem which the individual, the society, the race have to solve. Mankind has been drawn together by the developments of material science and for good or evil its external future is henceforth one; its different parts no longer develop separately and in independence of each other. There opens out at the same time the possibility that by the development and practice of the science and the life of the soul it may be made one in reality and by an internal unity.

AUROBINDO GHOSE.

SPIRITUAL PRACTICALITY

The most vital issue of the age is whether the future progress of humanity is to be governed by the modern economic and materialistic mind of the West or by a nobler pragmatism guided, uplifted and enlightened by spiritual culture and knowledge. The West never really succeeded in spiritualising itself and latterly it has been habituated almost exclusively to an action in the external governed by political and economic ideals and necessities in spite of the re-awakening of the religious mind and the growth of a widespread but not yet profound or luminous spiritual and psychical curiosity and seeking, it has to act solely in the things of this world and to solve its problems by mechanical methods and as the thinking political and economic animal, simply because it knows no other standpoint and is accustomed to no other method. On the other hand the East, though it has allowed its spirituality to slumber too much in dead forms has always been open to profound awakenings and preserves its spiritual capacity intact, even when it is actually inert and uncreative. Therefore the hope of the world lies in the re-arousing in the East of the old spiritual practicality and large and profound vision and power of organisation under the insistent contact of the West and in the flooding out of the light of Asia on the Occident, no longer in forms that are now static, effete, unadaptive, but in new forms stirred, dynamic and effective.

AURBINDO GHOSE.



TRUE UNITY

Unity for the human race by an inner oneness and not only by an external association of interests; the resurgence of man out of the merely animal and economic life or the merely intellectual and æsthetic into the glories of the spiritual existence; the pouring of the power of the spirit into the physical mould and mental instrument so that man may develop his manhood into that true supermanhood which shall exceed our present state as much as this exceeds animal state from which science tells us that we have issued. These three are one: for man's unity and man's self-transcendence can come only by living in the Spirit.

AURBINDO GHOSE.

TRUE MODERNISM

True modernism is freedom of mind, not slavery of taste. It is independence of thought and action, not tutelage under European schoolmasters. It is science, but not its wrong application in life,—a mere imitation of our science teachers who reduce it into a superstition, absurdly invoking its aid for all impossible purposes.

Life based upon mere science is attractive to some men, because it has all the characteristics of sport; it feigns seriousness, but it is not profound. When you go a-hunting, the less pity you have the better; for your one object is to chase the game and kill it, to feel that you are the greater animal, that your method of destruction is thorough and scientific. And the life of science is that superficial life. It pursues success with skill and thoroughness, and takes no account of the higher nature of man.

RABINDRANATH TAGORE.



NOISE AND THOUGHT

The power that builds is gathered not in noise and excitement but in creative thought and tapasya.

PROF. T. L. VASWANI, M. A.



DYNAMIC TRANSFORMATION

Let us suppose, then, that we see Hinduism no longer as the preserver of Hindu custom, but as the creator of Hindu character. It is surprising to think how radical a change is entailed in many directions by this conception. We are no longer oppressed with jealousy or fear, when we contemplate encroachments on our social and religious consciousness. Indeed, the idea of encroachment has ceased, because our work is not now to protect ourselves but to convert others. Point by point, we are determined, not merely to keep what we had, but to win what we never had before. The question is no longer of other people's attitude to us, but, rather, of what we think of them. It is not, how much have we kept? but

how much have we annexed? We cannot afford, now, to lose, because we are sworn to carry the battle far beyond our remotest frontiers. We no longer dream of submission, because struggle itself has become only the first step towards a distant victory to be won.

No other religion in the world is so capable of this dynamic transformation as Hinduism. To Nagarjuna and Buddhaghosha, the Many was real and the Ego unreal. To Shankaracharya, the One was real and the Many unreal. To Ramakrishna and Vivekananda, the Many and the One were the same Reality, perceived differently and at different times by the human consciousness. Do we realize what this means? It means that CHARACTER IS SPIRITUALITY. It means that largeness and defeat are not renunciation. It means that to protect another is infinitely greater than to attain salvation. It means that Mukti lies in overcoming the thirst for Mukti. It means that conquest may be the highest form of Sannyas. It means, in short, that Hinduism is become aggressive, that the trumpet of Kalki is sounded already in our midst, and that it calls all that is noble, all that is lovely, all that is strenuous and heroic amongst us, to a battlefield on which the bugles of retreat shall never more be heard.

SISTER NIVEDITA.



IMPERISHABLE BEDROCK OF INDIAN CIVILIZATION

Of Greece it had left a memory of Beauty, of Rome it had left a memory of Imperial Power, and of Egypt a memory of Pharaohs. And what about India? India also would have left this pathetic halo of memory had it not been for the foundation of her civilization laid on the imperishable bedrock of spirituality. If she had followed the mad policy of conquest and annexation of her early comrades, India would not have survived till to-day as a living and potent factor—not as a hazy memory—to console the lacerated hearts, steeped and intoxicated in solid materialism. It was she who first attempted to proclaim that the end of all acquisitions was self-renunciation and that the greatest of all victories was the conquest of self.

MRS. SARJINI NAIDU.

GOD'S PURPOSE

To me personally, after a quarter of a century of Indian experience, this western life has become intolerable because of the speed and haste and vanity, for surely man was not intended by God merely to race through, day after day, his existence without any further end in view than to make money and spend it.

C. F. ANDREWS.



FACTORS OF CIVILIZATION

A high 'civilization' being but a manifestation of a full life in the collective form and therefore of a high religion, in the broad and comprehensive sense of the term, is naturally made up of the same three factors. It is built up (a) of great stores of knowledge, of all kinds of science, physical, superphysical and metaphysical (b) or active industries and energetic enterprises; and even more vitally important than these, (c) of high morals and purity in art. Genuine civilisation and high culture might perhaps be reached with the help of scrupulous morality and fine and spiritual (as distinguished from sensual and vile) art, which always subserves the highest and the noblest desires and emotions of love and devotion and patriotism and heroic courage, even without much science and without much mercantile and mechanical enterprise, as witness the classic days of Greece. But without these and even with much science and machinery, we can only have results like those attending the sudden finding of heavy nuggets of gold by rude miners, viz. drunken carousals and shootings. Without this inmost spirit of religion, without high-minded and spiritual earnestness and purity of character, without benevolence and charitableness and philanthropy no nation can attain to genuine and lasting civilization, but at most only to that great and passing display of brass and iron and silver and gold which history associates with 'barbaric splendor', be the forms taken those of morion and hauberk and lance and sword, or be they guns and cannon and armoured trains and iron clad men-of-war.

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Indeed, the whole of history, the whole of political science, is but a perpetual illustration of the truths and principles of moral psychology. The only permanent use of the former is to drive home the lessons of the latter.

BABU BHAGWAN DAS, M. A.



FULFILMENT OF HUMANITY

The ancient civilization of India had its own ideal of perfection towards which its efforts were directed. Its aim was not attaining power, and it neglected to cultivate to the utmost its capacities and to organise men for defensive and offensive purposes, for co-operation in the acquisition of wealth and for military and political ascendancy. The ideal that India tried to realise led her best men to the isolation of a contemplative life, and the treasures that she gained for mankind by penetrating into the mysteries of reality cost her dear in the sphere of worldly success. Yet, this also was a sublime achievement,—it was a supreme manifestation of that human aspiration which knows no limit, and which has for its object nothing less than the realisation of the Infinite.

Thus the state of realising our relationship with all, of entering into everything through union with God, was considered in India to be the ultimate end and fulfilment of humanity.

RABINDRANATH TAGORE.



NEW HEART

A new heart was necessary for our civilization, and though the renovation is not complete, the work that has been done in that direction will ensure its own fulfilment.

AUROBINDO GHOSE.

BASIS OF CIVILIZATION

And the character, culture, social convention, civilization (*civis*, समा) सभ्यता, शील, सन्याचार, is strongly based only when it rests on the sure foundations of the recognition of Spirit and the knowledge of its ways of manifestation in the world-process; when the *achara* issues from within spontaneously, and is not imposed from without by fear, when it is oriented to a definite goal and not left to shape itself haphazard.

BABU BHAGWAN DAS, M. A.



PEACE OF THE WORLD

Our fight has for its object friendship with the whole world. Non-violence has come amongst men and it will stay. It is the harbinger of the peace of the world.

MAHATMA GANDHI.



FUNDAMENTAL INSTINCTS

The history of humanity is a ceaseless conflict between two fundamental instincts, the instinct of defence, of conservatism which jealously clings to what it holds, turns back into itself and locks itself fast in and that of expansion, the bubbling of life, of the vital urge that ceaselessly strives to break down the barriers.

PROF. S. RADHAKRISHNAN.



FRANK TRUST

Frankness is the deepest diplomacy, for individuals as well as nations, because frankness inspires equal frankness and confidence in the long run, and where there is confidence there is no further room or need for that endeavour to circumvent, which is the currently understood meaning of the word 'diplomacy'. They who promote strife between others, be they individuals or races,

thinking to benefit themselves by the policy of 'divide and rule', generally finds themselves unable later on to control the evil spirit of strife when fully aroused, and come in for blows from both sides impartially; or find that that spirit, so diligently invoked by them, has ultimately invaded and taken lodgment within their own families and homes and created unquenchable internal dissensions. Hatred ceaseth never by hatred, between men as between nations, though it may possibly be driven underground temporarily by superior might and so compelled to hide its time—but it ceaseth wholly and only by love. Righteousness must prevail in the end between men and between nations, because it makes all loving to each other, and in such a condition of things only is permanence, and not in intrigues and diplomacies. Blessed are the peacemakers only, who studiously promote love and peace all round, amongst all, within their own homes, as well as within and between all other homes; only theirs is the kingdom of heaven, and not of heaven only but of this earth also, and permanently.

And all great and genuine and high-minded and far-sighted statesmen, all the world over, therefore engage with all their might in promoting cordiality and removing distrust between the nations and between the classes within each nation; in restraining the smart and supercilious word which it is so pleasant to one's pride to utter, but which flings men and nations and races into lifelong bitterness and deadly feuds; and in encouraging the kindly and agreeable speech which makes men help and co-operate with each other. Truly what cometh out of the mouth is far more immediately important than what goeth in (though the latter cannot by any means be neglected), for the fate of nations as of men. And diligent appreciation of each other is far more useful, far more 'paying' in the common phrase, than supercilious or malicious depreciation. Thus only may the evil aspects of the spirit of unrest that moves from time to time over the face of the earth be allayed, and its good aspects brought to a just fruition.

Whatever, then, promotes moral and friendly relations between single individuals, or between collective bodies of such, is of the very essence of Religion, by whatever name it may be called.

Far more necessary than all else is it to promote this Fellowship. This is why the Scriptures of all times and all nations teach continuously: "God is love," "Love your neighbour as your-

self." "Achieve humility of heart and earnest righteousness of spirit and all things else will be added unto you," "Righteousness exalteth a nation". The nations, the races, the religions, that seek to promote unity or harmony between their own constituents, sub-races and sects, while fostering contempt of and aggression against other nations, races, religions as such, indiscriminately, will never succeed in bringing about the wished for harmony within their own limits. It is not possible to heat red-hot the half of an iron bar and keep the other half cool at the same time. We cannot foster evil emotions towards 'foreigners' or 'natives', 'whites' or 'blacks', 'browns' or 'yellows' and at the same time permanently develop good emotions towards those within the same fold as ourselves. The spirit of such Universal Religion—sarva sadharana dharma—must pervade all peoples before any one of them can be really happy. And, accordingly, Vaidika Dharma expressly includes within its fold all the Varnas or types of men by race and colour (white, red, brown, yellow and black) as well as by caste or class or vocation (intellectual, militant industrial or unskilled); and binds them all together without exception, into one single social organisation of the whole human race, assigning to each its appropriate place with corresponding rights and duties, privileges and responsibilities, in the bonds of fraternal affection, अनजन्ना and अनुजन्ना, elder (in soul evolution) and younger—nay, in the bonds of what is even more than fraternal affection, of *vital organic identity* of "head, arms, trunk and legs".

ब्राह्मणोऽस्य मुखमासीद् बाहू रजिन्यः कृतः ।
ऊरु तदस्य यद्वैश्यः पद्भ्यां शूद्रो अजायत ॥

Rg-Veda.

To strive thus to bind all beings together, to spread such a Religion of Love, to harmonise all men and all faiths to establish peace on earth and good-will amongst men, is indeed to do the work of all sovereigns, all statesmen, all diplomatists and politicians and administrators put together, and to do it far better than they are doing it to-day. For this is indeed to water the roots; while they are mostly only washing the leaves at best. And this is why the great Teachers and Founders of religion loom so much larger in the instinctive consciousness of humanity than the other kinds of workers and are accorded divine honours, and regarded pre-eminently

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as incarnations of the Divine Spirit, special manifestations and messengers of the God of all nations and all religions, while even the greatest men of thought, men of art and men of action are regarded as but minor characters in the drama of human history.

BABU BHAGWANDAS, M. A.



TOLERANCE AND RELIGION

The true essence of religion was tolerance. It was a special characteristic of India's culture. Religion was too sacred to be used as a tool for political propaganda or squabbles. On the other hand it should be the authority to end all quarrels.

SIR J. C. ECSE.



THE FUTURE

The future is mightier than the past and evolution proceeds relentlessly in its course trampling to pieces all that it no longer needs.

AUROBINDO GHOSH.



VIGOUR AND VITALITY

The age of the Vedic seers was a period of vigour and vitality when India gave voice to immortal thoughts.

PROF. S. RADHAKRISHNAN.



INVINCIBLE FAITH

There is something in Indian culture which is possessed of extraordinary talent and strength, by which it has resisted the ravages of time and the destructive forces that have swept over

the earth. And a capacity to endure through infinite transformation must be innate in that mighty civilization which has seen many others to wax, wane and disappear, and which to-day gazes on the future with the same invincible faith with which it had met the problems of the past.

SIR J. C. BOSE



ABNORMAL VANITY

To imbue the minds of a whole people with an abnormal vanity of its own superiority, to teach it to take pride in its moral callousness and ill-begotten wealth, to perpetuate humiliation of defeated nations by exhibiting trophies won from war, and using these in schools in order to breed in children's minds contempt for others, is imitating the West where she has a festering sore, whose swelling is a swelling of disease eating into its vitality.

RABINDRANATH TAGORE.



TRUTH OF THE SPIRIT

The idea by which the enlightenment of Europe has been governed is the passion for the discovery of the Truth and Law that constitutes existence and governs the process of the world, the attempt to develop the life and potentialities of man, his ideals, institutions, organisation by the knowledge of that Law and Truth and the confidence that along this line lies the road of human progress and perfection.

The idea is absolutely just and we accept it entirely; but its application has been erroneous. For the Law and Truth that has to be discovered is not that of the material world—though this is required, nor even of the mental and physical—though this is indispensable, but the Law and Truth of the Spirit on which all the rest depends. For it is the power of the Self of things that expresses itself in their forms and processes.

The message of the East to the West is a true message, "Only by finding himself can man be saved" and "what shall it profit a

man though he gain the whole world if he lose his own soul". The West has heard the message and is seeking out the law and truth of the soul and the evidence of an inner reality greater than the material. The danger is that with her passion for mechanism and her exaggerated intellectuality she may fog herself in an external and false psychism such as we see arising in England and America, the homes of the mechanical genius, or in intellectual, unspiritual and therefore erroneous theories of the Absolute, such as have run their course in critical and metaphysical Germany.

The idea by which the illumination of Asia has been governed is the firm knowledge that truth of the Spirit is the sole real truth, the belief that the psychological life of man is an instrument for attaining to the truth of the Spirit and that its laws must be known and practised with that aim paramount, and the attempt to form the external life of man and the institutions of society into a suitable mould for the great endeavour.

This idea, too, is absolutely just and we accept it entirely. But in its application, and in India most, it has deviated into a divorce between the Spirit and its instruments and a disparagement and narrowing of the mental and external life of the race. For it is only on the widest and richest efflorescence of this instrumental life that the fullest and most absolute attainment of the spiritual can be securely based. This knowledge the ancients of the East possessed and practised; it has been dimmed in knowledge and lost in practice by their descendants.

The message the West brings to the East is a true message. Man also is God and it is through his developing manhood that he approaches the godhead; Life also is the Divine, its progressive expansion is the self-expression of the Brahman, and to deny Life is to smother the Godhead within us. This is the truth that returns to the East from the West translated into the language of the higher truth the East already possesses; and it is an ancient knowledge. The East also is awaking to the message. The danger is that Asia may accept it in the European form, forget for a time her own law and nature and either copy blindly the West or make a disastrous amalgam of the which she has in its most inferior forms in the crudenesses which are invading her.

The problem of thought, therefore, is to find out the right idea and right way of harmony; to restate the ancient and eternal spiritual

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truth of the Self so that it shall reembrace, permeate and dominate the mental and physical life; to develop the most profound and vital methods of psychological self discipline and self-development so that the mental and psychical life of man may express the spiritual life through the utmost possible expansion of its own richness, power and complexity; and to seek for the means and motives by which his external life, his society and his institutions may remould themselves progressively in the truth of the spirit and develop towards the utmost possible harmony of individual freedom and social unity.

AROBINDO GHOSH.



INWARD STRENGTH

Interest in Indian thought was increasing (in England) and there was a realisation that mechanical efficiency was not enough and that an inward strength had to be built up. He felt that in this task India with her long history would be a great world-asset.

PROF. S. RADHAKRISHNAN.



BURDEN OF THE WEAK

He asked every man and woman to attain the highest manhood and womanhood. "Do not allow the civilization you have inherited from ages past to be destroyed owing to your weakness. Choose a life of unending struggle by taking the burden of the weak and lessening their sufferings. Cultivate true chivalry in building a greater India yet to be."

SIR. J. C. BOSE.



SPIRIT OF EUROPE

I must not hesitate to acknowledge where Europe is great, for great she is without doubt. We cannot help loving her with

all our heart, and paying her the best homage of our admiration,—the Europe who, in her literature and art, pours out an inexhaustible cascade of beauty and truth fertilizing all countries and all time; the Europe who, with a mind which is titanic in its untiring power, is sweeping the height and the depth of the universe, winning her homage of knowledge from the infinitely great and the infinitely small, applying all the resources of her great intellect and heart in healing the sick and alleviating those miseries of man which up till now we were contented to accept in a spirit of hopeless resignation; the Europe who is making the earth yield more fruit than seemed possible, coaxing and compelling the great forces of nature into man's service. Such true greatness must have its motive power in spiritual strength. For only the spirit of man can defy all limitations, have faith in its ultimate success, throw its search-light beyond the immediate and the apparent, gladly suffer martyrdom for ends which cannot be achieved in its lifetime and accept failure without acknowledging defeat. In the heart of Europe runs the purest stream of human love, of love of justice, of spirit of self-sacrifice for higher ideals. The Christian culture of centuries has sunk deep in her life's core. In Europe we have seen noble minds who have ever stood up for the rights of man irrespective of colour and creed; who have braved calumny and insult from their own people in fighting for humanity's cause and raising their voices against the mad orgies of militarism, against the rage for brutal retaliation and rapacity that sometimes takes possession of a whole people; who are always ready to make reparation for wrongs done in the past by their own nations and vainly attempt to stem the tide of cowardly injustice that flows unchecked because the resistance is weak and innocuous on the part of the injured. There are these knight-errants of modern Europe who have not lost their faith in the disinterested love of freedom, in the ideals which own no geographical boundaries or national self-seeking. These are there to prove that the fountainhead of the water of everlasting life has not run dry in Europe, and from thence she will have her rebirth time after time. Only there, where Europe is too consciously busy in building up her power, defying her deeper nature and mocking it, she is heaping up her iniquities to the sky, crying for God's vengeance and spreading the infection of ugliness, physical

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and moral, over the face of the earth with her heartless commerce heedlessly outraging man's sense of the beautiful and the good. Europe is supremely good in her beneficence where her face is turned to all humanity; and Europe is supremely evil in her maleficent aspect where her face is turned only upon her own interest, using all her power of greatness for ends which are against the infinite and the eternal in Man.

RABINDRANATH TAGORE.



CULTURE OF THE EYE

Hinduism, in one of its aspects, is neither more nor less than a great school of symbolism. Every peasant, every humblest bazar-dweller, understands and loves a picture, a pot, a statue, a decorative emblem of any sort. The culture of the eye is perfect in this land, as it is said to be in Italy; and the ancient habit of image-worship has made straight and short and much-travelled, the road from eye to heart. The appeal of this symbolism, moreover, is universal. It matters not what be the language spoken, nor whether the reader be literate or illiterate, the picture tells its own story, and tells it unmistakably. The lamp left lighted on the threshold that the house-wife, returning from the river before dawn, may know her own door; the bunch of grain made fast with mud to the lintel; the light beneath the Tulsi plant, or the wending of the cows to the village at sundown, these scenes and such as these will carry a single message to every Indian heart alike. Hence art offers us the opportunity of a great common speech, and its rebirth is essential to the upbuilding of the motherland—its re-awakening rather.

SISTER NIVEDITA.



FRUITS OF VICTORY

"What is it that India has to win and maintain?" Not material gain alone. It is necessary, otherwise her very existence will be imperilled.

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But there is something nobler and purer which he alone who strives can achieve, and that is the far more noble ideal of "self-renunciation in response to the highest call of humanity". It is not open for every one. "The weakling who has refused the conflict, having acquired nothing has nothing to renounce. He alone who has striven and won can enrich the world by giving away the fruits of his victorious experience". And "the motive power for this is not to be found in personal ambition but in the effacement of all littleness, and uprooting of that ignorance which regards anything as gain which is to be purchased at other's loss".

SIR J. C. BOSE.



PROTECTING HEDGE

An age of nationality, then, must resume into its own hands the power of each and all of these epochs. The key to new conquests lies always in taking up rightly our connection with the past. The man who has no inheritance has no future. The modern student needs to know and understand this. For he has suffered the ordeal of being made suddenly to survey the world as a whole. He is by no means confined, as were his fathers, to the imagination of the things that his own people have done. He is in a position to compare the art of Egypt with that of Greece, that of mediæval Italy or Holland with that of modern France. And if he knows where he himself stands, in relation to it all, this may prove an emancipation. But if he do not know, it is merely like taking away the protecting hedge from the plant that is too young to grow alone.

SISTER NIVEDITA.



MAN OF LIMITED PURPOSE.

This history has come to a stage when the moral man, the complete man, is more and more giving way, almost without knowing it, to make room for the political and the commercial man, the man of the limited purpose. This process, aided by the wonderful progress in science, is assuming gigantic proportion and

power, causing the upset of man's moral balance, obscuring his human side under the shadow of soul-less organization. We have felt its iron grip at the root of our life, and for the sake of humanity we must stand up and give warning to all, that this nationalism is a cruel epidemic of evil that is sweeping over the human world of the present age, and eating into its moral vitality.

RABINDRANATH TAGORE.



SENSE OF NATIONALITY

Change it is that there must be, or India goes down in the shipwreck of her past achievements. Change there must be. But new learning shall add to the old gravity and wisdom, without taking from the ancient holiness. wider responsibilities shall make the pure more pure. Deeper knowledge shall be the source of a new and grander tenderness. This generation may well cherish the hope that they shall yet see the hand of the great mother shaping a womanhood of the future so fair and noble that the candle-light of the ancient dreams shall grow dim in the dawn of that modern realisation.

The Education of Woman is, however, only one of many questions. In Science, in Education as a whole, in commercial and industrial organisation, it is a truism to say that we are now on the road to fresh developments. In the case of social questions, for example, we have long been agitated by disputes as to the desirability or undesirability of certain immediate transformations. But perhaps the actual fact is that we have never yet been fully competent to discuss such matters. We have perhaps had neither the necessary knowledge, and this kind of knowledge, it may be pointed out, is the rarest and most difficult to obtain, in the whole world, or in life, nor the necessary responsibility, nor, above all, the necessary leisure from foreign criticism and advice, all of which we must have, if we are ever to arrive at opinions which are really our own, on these important matters. In fact the growth of a sense of nationality involves, amongst other things, something like the spontaneous appearance of a sovereign faculty amongst us. It is like the perception of their own unity and inter-relation, amongst the different parts of a single organism. Related to each

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other in the bonds of this idea, we become able to sit in national commission, as it were, on the problems of our own society and our own future.

SISTER NIVEDITA.



IDEAL OF MAN

The lamp of ancient Greece is extinct in the land where it was first lighted, the power of Rome lies dead and buried under the ruins of its vast empire. But the civilization, whose basis is society and the spiritual ideal of man, is still a living thing in China and in India. Though it may look feeble and small, judged by the standard of the mechanical power of modern days, yet like small seeds it still contains life and will sprout and grow, and spread its beneficent branches producing flowers and fruits when its time comes and showers of grace descend upon it from heaven. But ruins of sky-scrapers of power and broken machinery of greed, even God's rain is powerless to raise up again; for they were not of life, but went against life as a whole,—they are relics of the rebellion that shattered itself to pieces against the eternal.

RABINDRANATH TAGORE.



VOLUNTARY ADJUSTMENTS

Avoid internal quarrels, but when they do occur adjust them through voluntary village Panchayats.

MAHATMA GANDHI.



CALLOUSNESS OF HEART

Whenever some ancient civilisation fell into decay and died, it was owing to causes which produced callousness of heart and led to the cheapening of man's worth; when either the state or some powerful group of men began to look upon the people as a mere instrument of their power, when by compelling weaker

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racess to slavery and trying to keep them down by every means, man struck at the foundation of his greatness, his own love of freedom and fair-play. Civilization can never sustain itself upon cannibalism of any form. For that by which alone man is true can only be nourished by love and justice.

RABINDRANATH TAGORE.



CIVILIZATION DEFEATED

Unless a nation be literally sodden with its religion, it is bound, when the opportunity comes, to throw it away in favour of self-interest. And this is the defeat of civilization. This is the true bar-sinister on the scutcheon of history.

SISTER NIVEDITA.



INTELLECTUAL COMPREHENSIVENESS

It is the proud distinction of the Indian culture that Hindus have never, within historic times, been contented with the tribal morality, or the tribal ideal. This fact it is which forms the granite foundation of that destiny, in right of which India, as we believe, is yet again to lead the world. Even a philosophy like the Vedanta, even an ideal like that of Advaita, is organically related to the social experience, or it could never have been formulated. The day will yet dawn in this country, when young men shall set themselves to conquer all the most difficult knowledge of the world, with the sole object of being able to trace out these connexions between the communal organization and the national achievement. It may be that the caste-system, with its suggestion of a synthesis of races, ideals, and customs, was the concrete basis of that intellectual comprehensiveness which is yet to be the gift of India to the world. Or the secret may be found elsewhere. In any case, if we of to-day would prove ourselves the worthy children of our ancestors, we, like them, must refuse to be contented with a tribal morality. India may seem now to be but a trifling factor in the development of man, but it will not be always so, and great or

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small, none can measure the power of true thought, for the world is governed by mind not by matter.

Our Rishis and Yogis tell us of a stage of meditation in which we develop a cosmic sense, and feel ourselves to be present in the moon, the sun, and the stars. Far below this meditative experience, however, we must train ourselves and our children to another, which will assuredly help to fit us for it,—a world-sense. Through this consciousness, we must develop the power to suffer with the pain, and hope with the hope, of all men. All human sorrows are our sorrows, personally and collectively. Let us educate ourselves to feel them so, and then, in the moment of power it may be, we shall give birth to a morality which shall include them all.

SISTER NIVEDITA.



TRUE MANLINESS

It is so easy to dull our sense of honour and delicacy of mind with constant abrasion, while falsehood stalks abroad with proud steps in the name of trade, politics and patriotism, that any protest against their perpetual intrusion into our lives is considered to be sentimentalism, unworthy of true manliness.

RABINDRANATH TAGORE.



ENERGY AND HOPE

It is the ever-active energy of mind, which, accompanied by the aspiring hope of the future, has built all great civilisation.

RABINDRANATH TAGORE.



BOUNTIFUL RESOURCES

Earth and its resources are bountiful and there are plenty of hands capable of producing wealth and yet they are all lying idle.

PROF. S. RADHAKRISHNAN.

MORAL RICHES

We must know for certain that there is a future before us and that future is waiting for those who are rich in moral ideals and not in mere things.

RABINDRANATH TAGORE.



POWER AND PERFECTION

This commercialism with its barbarity of ugly decorations is a terrible menace to all humanity, because it is setting up the ideal of power over that of perfection. It is making the cult of self-seeking exult in its naked shamelessness. Our nerves are more delicate than our muscles. Things that are the most precious in us are helpless as babes when we take away from them the careful protection which they claim from us for their very preciousness. Therefore, when the callous rudeness of power runs amuck in the broad-way of humanity it scares away by its grossness the ideals which we have cherished with the martyrdom of centuries.

The temptation which is fatal for the strong is still more so for the weak. And I do not welcome it in our Indian life, even though it be sent by the lord of the Immortals. Let our life be simple in its outer aspect and rich in its inner gain. Let our civilization take its firm stand upon its basis of social co-operation and not upon that of economic exploitation and conflict. How to do in the teeth of the drainage of our life-blood by the economic dragons is the task set before the thinkers of all oriental nations who have faith in the human soul. It is a sign of laziness and impotency to accept conditions imposed upon us by others who have other ideals than ours. We should actively try to adapt the world powers to guide our history to its own perfect end.

RABINDRANATH TAGORE.



MORAL BLINDNESS

The moral law, which is the greatest discovery of man, is the discovery of this wonderful truth, that man becomes all the truer the more he realizes himself in others. This truth has not

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only a subjective value, but is manifested in every department of our life. And nations who sedulously cultivate moral blindness as the cult of patriotism will end their existence in a sudden and violent death.

RABINDRANATH TAGORE.



IDEALS IN DAILY ACTIVITY

The ideals of the age are reflected in the activities of the day.

PROF. S. RADHAKRISHNAN.



DEAD HABITS OF MIND

In Europe this war, which is robbing so many homes by death, is really the tearing off, on a vast scale, of the wrappings of dead habits of mind which have been accumulating for so many years only to smother the truth of our nature. The currents of life which had become choked and stagnant will once more become free to flow in fresh channels.

RABINDRANATH TAGORE.



EAST AND WEST

In order to evolve an ideal civilization for mankind the West should turn to the heavy-minded East to learn her ancient wisdom, to develop the mystic sense, to receive the training in the school of meditation and the East should turn to the West to learn arts and sciences, to assimilate the message of her prophets of freedom.

PROF. T. L. VASWANI, M. A.



AHIMSA

To me Ahimsa is one of the most active forces in the world. It is like the sun that rises upon us unfailingly from day to day. Only if we would but understand it, it is infinitely greater than a million suns put together. It radiates life and light and peace and happiness.

MAHATMA GANDHI.

INTOXICATION OF POWER

In the great Western continent we see that the soul of man is mainly concerned with extending itself outwards; the open field of the exercise of power is its field. Its partiality is entirely for the world of extension, and that it would leave aside—nay, hardly believe in—that field of inner consciousness which is the field of fulfilment. It has gone so far in this that the perfection of fulfilment seems to exist for it nowhere. Its science has always talked of the never-ending evolution of the world. Its metaphysic has now begun to talk of the evolution of God himself. They will not admit that he *is*; they would have it that he also is *becoming*.

They fail to realise that while the infinite is always greater than any assignable limit, it is also complete; that on the one hand Brahma is evolving, on the other he is perfection; that in the one aspect He is essence, in the other manifestation—both together at the same time, as is the song and the act of singing. This is like ignoring the consciousness of the singer and saying that only the singing is in progress, that there is no song. Doubtless we are directly aware only of the singing, and never at any one time of the song as a whole; but do we not all the time know that the complete song is in the soul of the singer?

It is because of this insistence on the doing and the becoming that we perceive in the west the intoxication of power. These men seem to have determined to despoil and grasp every thing by force. They would always obstinately be doing and never be done—they would not allow to death its natural place in the scheme of things—they know not the beauty of completion.

RABINDRANATH TAGORE.



MAN'S IDEAL

Interdependence is and ought to be as much the ideal of man as self-sufficiency.

MAHATMA GANDHI.



PASSIONS AND IDEALS

Nations live and grow not by the forces of wind and rain, sun and stars, but by the passions and ideals which animate them.

Prof. S. RADHAKRISHNAN.

THE SPIRIT AND THE MACHINE

Civilization must be judged and prized not by the amount of power it has developed but by how much it has evolved and given expression to, by its laws and institutions, the love of humanity. The first question and the last which it has to answer is, whether and how far it recognises man more as a spirit than as a machine?

RABINDRANATH TAGORE.

*OBSTACLES AS OPPORTUNITIES*

But man, when confronted with difficulties has to acknowledge that he is man, that he has his responsibilities to the higher faculties of his nature, by ignoring which he may achieve success that is immediate, perhaps, but that will become a death-trap to him. For what are obstacles to the lower creatures are opportunities to the higher life of man.

RABINDRANATH TAGORE.

*SPIRIT OF CO-OPERATION*

Only those people have survived and achieved civilizations who have this spirit of co-operation strong in them.

RABINDRANATH TAGORE.

*EVOLUTION OF THE SOUL*

I doubt if the steel age is an advance upon the flint age. I am indifferent. It is the evolution of the soul to which the intellect and all our faculties have to be devoted.

MAHATMA GANDHI.

*BARRIERS*

India knew that when by physical and mental barriers we violently detach ourselves from the inexhaustible life of nature; when we become merely man, but not man-in-the-universe, we create bewildering problems, and having shut off the source of their solution, we try all kinds of artificial methods each of which brings its own crop of interminable difficulties.

RABINDRANATH TAGORE.

INDIVIDUALS AND INSTITUTIONS

It is individuals who have always helped humanity. Civilization is the creation of great individuals. It has not been created by big institutions.

RABINDRANATH TAGORE.

*BROTHERHOOD OF MAN*

My mission is not merely brotherhood of Indian humanity. My mission is not merely freedom of India, though to-day it undoubtedly engrosses practically the whole of my life and the whole of my time. But through realisation of freedom of India, I hope to realise and carry on the mission of brotherhood of man.

MAHATMA GANDHI.

*SPIRIT OF INQUIRY AND EXPERIMENT*

The general epic of the Mahabharata gives us a wonderful picture of seething life, full of the freedom of inquiry and experiment. New and strange tribes poured into the country and the Mahabharata relates how the culture was vigorous enough to vivify the new forces that threatened to stifle it and assimilate to the old social forms the new that came to expel them. In the age of the Buddha the country was stirred to its uttermost depths. The freedom of mind which it produced, expressed itself in a wealth of creation in all phases of life, overflowing in its richness the continent of Asia.

PROF. S. RADHAKRISHNAN.

*SPIRITUALITY OF INDIA*

Indians, it is the spirituality of India, the sadhana of India, tapasya, jnanam, shakti that must make us free and great. And these great things of the East are ill-rendered by their inferior English equivalents, discipline, philosophy, strength. Tapasya is more than discipline; it is the materialisation in ourselves by spiritual means of the divine energy, creative, preservative and destructive. Jnanam is more than philosophy, it is the inspired and

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direct knowledge which comes of what our ancients called *drishtī*, spiritual sight. *Shakti* is more than strength, it is the universal energy which moves the stars, made individual.

AURBINDO GHOSH.



PURPOSE OF MAN

Goodness only is the end and purpose of man.

RABINDRANATH TAGORE.



CUSTODIANS OF THE FUTURE

We are not recorders of the past; we are custodians of the future.

J. RAMSAY MACDONALD.



THE MACHINE

Let us know that the machine is good when it helps but not so when it exploits life.

RABINDRANATH TAGORE.



HUMILIATED HUMANITY

When 'the individual man in us chafes against the lawful rule of the universal man we become morally small, and we must suffer. In such a condition our successes are our greatest failures, and the very fulfilment of our desires leaves us poorer. We hanker after special gains for ourselves, we want to enjoy privileges which none else can share with us. But everything that is absolutely special must keep up a perpetual warfare with what is general.

In such a state of civil war man always lives behind barricades, and in any civilisation which is selfish our homes are not real homes, but artificial barriers around us. Yet we complain that we are not happy, as if there were something inherent in the nature of things to make us miserable,

CIVILIZATION

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

It is our life of the Self that causes conflicts and complications everywhere, upsets the normal balance of society and gives rise to miseries of all kinds.

It brings things to such a pass that to maintain order we have to create artificial coercions and organised forms of tyranny, and tolerate infernal institutions in our midst, whereby at every moment humanity is humiliated.

RABINDRANATH TAGORE.



HARMONY

God wills a rich harmony and not a colourless uniformity.

PROF. S. RADHAKRISHNAN.



POLITICAL ASSET

India is evolving a new civilization. New ideals and new methods have already made their appearance. Already she is projecting herself upon new developments in many different directions. The great danger of such an era is the loss of moral stability which it is apt to involve. For the aim and effort of civilization is always to maintain the supremacy of the moral faculty. And in periods of violent transition, the tendency is, by the breaking of old bonds and associations, to make the moral scum and wreckage of society come to the surface, and take the lead. The word "civilization" is a Western equivalent for our word Dharma, or "national righteousness," and a nation may be regarded as having proved the value of its past, only when character has always been reckoned by it as the first of political and social assets, when the hypocrite has always been rated by it at his true value, and when the will of the people has spontaneously known to pursue good and avoid evil, all the days of its life.

SISTER NIVEDITA.

PATRIOTISM IS HUMANITY

For me patriotism is the same as humanity. I am patriotic because I am human and humane. It is not exclusive. I will not hurt England or Germany to serve India.

MAHATMA GANDHI.

*STEADY AND ABSORBED WORK*

The modern organization has upset many things which the ancient organization laboured to compass. Amongst others, it has made life complex. It has increased our needs. It has confronted us with many temptations, of which, in our old-time isolation, we knew little. The aimless desire for an accumulation of useless objects has seized upon us, and we do not realize that for this we have bartered what is infinitely more precious, the power of steady and absorbed work. For pictures on our walls, for sofas and chairs and round tables, for an air of luxury, and an infinite weariness of household drudgery, we have sold our birthright of dignified simplicity and a concentrated mind and heart.

Back to simplicity, and the lofty uses of simplicity: Back to the bareness that was beauty, and the depth of thought that meant culture: Back to the mat on the bare floor, and the thoughts that were so lofty: Let us ordain ourselves free of the means of living: let us give our whole mind to the developing of life itself. Not in the age of scrambling for appointments, and struggling for a livelihood was Sankaracharya born, was Buddha born. Let the thatched hut at the foot of the palm be wealth sufficient: woe the day when Indian mothers cease to bring forth, and Indian homes cease to nurture, the lions of intellect and spirituality!

SISTER NIVEDITA.

*INCLUSIVE PATRIOTISM*

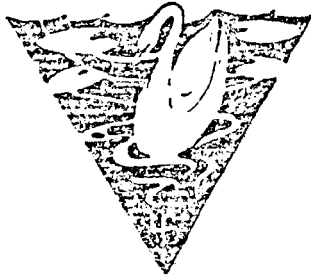
My patriotism is not an exclusive thing. It is all-embracing and I should reject that patriotism which sought to mount upon the distress or the exploitation of other nationalities. The conception of my patriotism is not always in every case without exception consistent with the broadest good of humanity at large.

MAHATMA GANDHI.

INDIVIDUALITY AND ORGANISATIONS

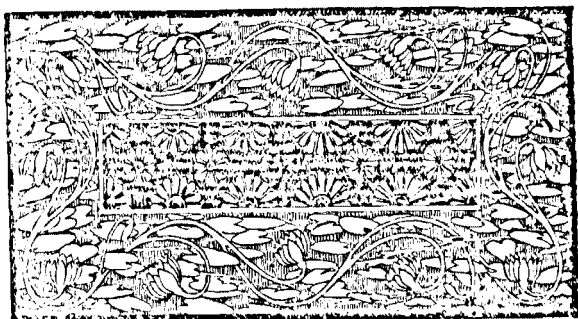
The present-day commercial civilization of man is not only taking too much time and space but killing time and space. Its movements are violent, its noise is discordantly loud. It is carrying its own damnation because it is trampling into distortion the humanity upon which it stands. It is strenuously turning out money at the cost of happiness. Man is reducing himself to his minimum in order to be able to make amplest room for his organizations. He is deriding his human sentiments into shame because they are apt to stand in the way of his machines.

RABINDRANATH TAGORE.





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WILL OF THE TRUTH

Science and Philosophy assure us of the same truth, that the universal is the Force which acts through the simulacrum of our individuality. The individual mind pretending to choose for itself with a sublime ignorance and disregard of the universal, is obviously working on the basis of a falsehood and by means of an error and not in the knowledge and the will of the Truth. It cannot have any real skill in works.

AURBINDO GHOSH.



BENEFICENT MIND

The beneficent mind is that which shows us the want (swarthā) of another self to be the inherent want (nīhītarthā) of our own self; that which shows that our joy consists in the varied aiming of our many-sided powers in the work of humanity. When we work under the guidance of this beneficent mind, then our activity is regulated, but does not become mechanical; it is action not goaded on by want, but stimulated by the satisfaction of the soul. Such activity ceases to be a blind imitation of that of the multitude, a cowardly following of the dictates of fashion. Therein we begin to see that *He is in the beginning and in the end of the universe*, and likewise see that of our own work is he the fount and the

inspiration, and at the end thereof is he, and that all our activity is pervaded by peace and good and joy.

RABINDRANATH TAGORE.



MANY-SIDED ACTIVITY

Brahma himself gives expression to his joy in just the same way. By his many-sided activity, which radiates in all directions, does he fulfil the inherent want of his different creatures. That inherent want is he himself, and so he is in so many ways, in so many forms, giving himself. He works, for without working how could he give himself. His joy is ever dedicating itself in the dedication which is his creation.

In this very thing does our own true meaning lie, in this is our likeness to our father. We must also give up ourselves in many-sided variously aimed activity. In the Vedas he is called the *giver of himself, the giver of strength*. He is not content with giving us himself, but he gives us strength that we may likewise give ourselves.

RABINDRANATH TAGORE.



THE SUPREME TRUTH

Nature aims at human development on all planes and you must unfold on all sides; otherwise you run the great risk of being top-heavy, onesided, fanatical narrow and short-sighted. Indeed' you cannot infringe upon the Eternal Law of all-round development without bringing pain upon yourself. Try to realise this supreme truth.

SWAMI MUKERJI.



ENDLESS WANTS

Man's poverty is abysmal, his wants are endless till he becomes truly conscious of his soul.

RABINDRANATH TAGORE.

QUEST OF THE UNKNOWN

Man's history is the history of his journey to the unknown in quest of the realisation of his immortal self—his soul.

RABINDRANATH TAGORE.



KNOWLEDGE OF JOY

Intellectual knowledge is partial, because our intellect is an instrument, it is only a part of us, it can give us information about things which can be divided and analysed, and whose properties can be classified, part by part. But Brahma is perfect, and knowledge which is partial can never be a knowledge of him.

But he can be known by joy, by love. For joy is knowledge in its completeness, it is knowing by our whole being. Intellect sets us apart from the things to be known, but love knows its object by fusion. Such knowledge is immediate and admits no doubt. It is the same as knowing our own selves, only more so.

RABINDRANATH TAGORE.



CONSCIOUSNESS OF THE SOUL

According to the Upanishads, the key to cosmic consciousness, to God-consciousness, is in the consciousness of the soul.

RABINDRANATH TAGORE.



PRIDE OF SELF

Pride of self interferes with the proper function of the soul which is to realise itself by perfecting its union with the world and the world's God.

RABINDRANATH TAGORE.



ALL JOYS

In Sachchidananda culminate all joys and all knowledge, even the knowledge and the joy of earth.

SISTER NIVEDITA.

JOY OF THE SOUL

Our soul when detached and imprisoned within the narrow limits of a self loses its significance. For its very essence is unity. It can only find out its truth by unifying itself with others, and only then it has its joy.

RABINDRANATH TAGORE.



NARROW NECESSITIES

Therefore India chose her places of pilgrimage wherever there was in nature some special grandeur or beauty, so that her mind could come out its world of narrow necessities and realise its place in the infinite. This was the reason why in India a whole people who once were meat eaters gave up taking animal food to cultivate the sentiment of universal sympathy for life, an event unique in the history of mankind.

RABINDRANATH TAGORE.



WORLD-KINSHIP

When a man does not realise his kinship with the world, he lives in a prison-house whose walls are alien to him. When he meets the eternal spirit in all objects, then is he emancipated, for then he discovers the fullest significance of the world into which he is born; then he finds himself in perfect truth, and his harmony with the all is established.

RABINDRANATH TAGORE.



AIM OF PHILOSOPHY

"The aim of Philosophy is to put an end to pain". All pain is caused by ignorance. Apply the saving remedy of Knowledge, and Pain vanishes at once. This is a great fact and all young men ought to stamp it well upon their minds.

SWAMI MUKERJI.

UNITED IN KNOWLEDGE, LOVE AND SERVICE

To be truly united in knowledge, love and service with all beings, and thus to realise one's self in the all-pervading God is the essence of goodness, and this is the key-note of the teachings of the Upanishads: *Life is immense!*

RABINDRANATH TAGORE.



POWER OF UNION

India has had her own idea as to that in which his (man's) superiority really consists. It is not in the power of possession but in the power of union.

RABINDRANATH TAGORE.



SPIRITUAL LIGHT

The Lord alone can enlighten your intellect. Therefore meditate and pray often and wait in patient earnestness for the dawn of spiritual Light from within. It will come. You cannot escape your own birth-right.

SWAMI MUKESJI.



WORLD-CONSCIOUSNESS

The Rishis of India asserted emphatically,—“To know him in this life is (to be true; not to know him in this life is) the desolation of death”. How to know him then? “By realising him in each and all”. Not only in nature but in the family, in society, and in the state, the more we realise the World conscious in all, the better for us. Failing to realise this, we turn our faces to destruction.

RABINDRANATH TAGORE.



THE ULTIMATE MEANING

We do not comprehend because we do not love. For love is the ultimate meaning of everything around us. It is not a mere sentiment; it is truth—it is the joy that is at the root of all creation.

RABINDRANATH TAGORE.

UNLIMITED POWER

Really there is no limit to our powers, for we are not outside the universal power which is the expression of the universal law. We are on our way to overcome disease and death, to conquer pain and poverty; for through scientific knowledge we are ever on our way to realise the universal in its physical aspect. And as we make progress we find that pain, disease and poverty of power are not absolute, but that it is only the want of adjustment of our individual self which gives rise to them.

RACINDRANATH TAGORE.



ABSOLUTE FREEDOM

In Hinduism there was absolute freedom of thought. "Think as far as you can and do not be frightened that you may make mistakes".

DR. BESANT.



STRENGTH OF SILENCE

To be capable of silence, stillness, illuminated passivity is to be fit for immortality—*amritatwaya kalpate*. It is to be *dhira*, the ideal of our ancient civilisation, which does not mean to be *tamasic*, inert and a block. The inaction of the *tamasic* man is a stumbling block to the energies around him, the inaction of the Yogin creates, preserves and destroys; his action is dynamic with the direct, stupendous driving-power of great natural forces. It is a stillness within often covered by a ripple of talk and activity without,—the ocean with its lively surface of waves. But even as men do not see the reality of God's workings from the superficial noise of the world and its passing events, for they are hidden beneath that cover, so also shall they fail to understand the action of the Yogin, for he is different within from what he is outside. The strength of noise and activity is, doubtless, great,—did not the walls of Jericho fall by the force of noise? But infinite is the strength of the stillness and the silence, in which great forces prepare for action.

AUROBINDO GHOSH.

IDEA OF THE INFINITE

It may be said that the infinite is beyond our attainment, so it is for us as if it were naught. Yes, if the word attainment implies any idea of possession, then it must be admitted that the infinite is unattainable. But we must keep in mind that the highest enjoyment of man is not in the having but in a getting, which is at the same time not getting.

RABINDRANATH TAGORE.



CONSTANT ADJUSTMENT

The wonderful thing about Hinduism was that it could always adjust itself to existing conditions.

SIR J. C. BOSE.



PRINCIPLE OF ACTION

Yoga, says the Gita, is skill in works and by this phrase the ancient Scripture meant that the transformation of mind and being to which it gave the name of Yoga brought with it a perfect inner state and faculty out of which the right principle of action and the right spiritual and divine result of works emerged naturally like a tree out of its seed. Certainly, it did not mean that the clever general or politician or lawyer or shoemaker deserves the name of Yogin; it did not mean that any kind of skill in works was Yoga, but by Yoga it signified a spiritual condition of universal equality and God-union and by the skill of the Yogic worker it intended a perfect adaptation of the soul and its instruments to the rhythm of the divine and universal Prakriti liberated from the shackles of egotism and the limitations of the sense-mind.

AUROBINDO GHOSH.



DEEPEST REALITY

We see everywhere in the history of man that the spirit of renunciation is the deepest reality of the human soul.

RABINDRANATH TAGORE.

QUALITY OF BEAUTY

Once our soul realises her ultimate object of repose in Brahma, all her movements acquire a purpose.

It is this ocean of infinite rest which gives significance to endless activities. It is this perfection of being that lends to the imperfection of becoming that quality of beauty which finds its expression in all poetry, drama, and art.

RABINDRANATH TAGORE.



DEEP BREATHING

Just try this when a crisis is forced upon you or when petty cares of life seem to assume abnormal proportions by sitting quietly and breathing deeply for at least three minutes. You will see what a comfort flows to you and what a balanced head you have to solve all this.

All the greatest statesmen, the greatest generals, the greatest orators and the greatest thinkers have been the deepest breathers. Deep breathing promotes vitality and greatness. Ambition and aspiration both materially and spiritually are fulfilled only by breathing—breathing in the proper way.

SHYAM SUKUMARJI.



THE UNATTAINED

Creation, as it progressed in the human sphere, always gave rise to suggestions of something as yet unattained, towards which an inner voice perpetually impelled us forward. This implied a constant challenge to the old to reach a more perfect harmony with some fundamental ideal of truth. Our civilization itself represents this labourious struggle upward.

RABINDRANATH TAGORE.



TRUTH, BEAUTY, JOY

Truth is everywhere, therefore everything is the object of our knowledge. Beauty is omnipresent, therefore everything is capable of giving us joy.

RABINDRANATH TAGORE.

CHARACTER, NOT HABIT

The object of all religious systems is the formation of character. Theoretic systems aim at the construction of character through the discipline of personal habit. But at bottom it is character and not habit that they desire to create. No one will dispute that her ideals are a still prouder fruit of Hinduism than her widespread refinement. It is true that India is the only country in the world where a penniless wanderer may surpass a king in social prestige. But still grander is the fact that the king may be a Janaka, and the beggar a Suka Deva.

SISTER NIVEDITA.



NARROWNESS OF PERCEPTION

To restore harmony we create the discords which are a feature of all reactions. We already see in the present age the sign of this æsthetic reaction, which proves that man has at last come to know that it is only the narrowness of perception which sharply divides the field of his æsthetic consciousness into ugliness and beauty.

When he has the power to see things detached from self-interest and from the insistent claims of the lust of the senses, then alone can he have the true vision of the beauty that is everywhere. Then only can he see that what is unpleasant to us is not necessarily unbeautiful, but has its beauty in truth.

RABINDRANATH TAGORE.



PERFECT THINKER

Man never creates anything; but when he seems to do so what he has done is this: He has specialised the Universal Energies under the directive power of his illumined intelligence by giving certain suggestions to the Universal Creative mind, which takes up the suggestions and moulds out the form from the universal substance. Thus knowingly or unknowingly we are ever sending forth suggestions into the Creative Mind which at least start up before our vision as objective realities. From this we conclude that the perfect thinker alone can create Perfect Forms; others must of necessity fail in this task.

SWAMI MIKURJI.

EXPRESSION OF THE INFINITE

Just as the joy of the poet in his poem, of the artist in his art, of the brave man in the output of his courage, of the wise man in his discernment of truths, ever seeks expression in their several activities, so the joy of the knower of Brahma, in the whole of his everyday work, little and big, in truth, in beauty, in orderliness, and in beneficence, seeks to give expression to the infinite.

RABINDRANATH TAGORE.

*FACTS AND TRUTHS*

The animal intelligence knows facts, the human mind has power to apprehend truth.

RABINDRANATH TAGORE.

*VISION OF THE SOUL*

All our egotistic impulses, our selfish desires, obscure our true vision of the soul. For they only indicate our own narrow self. When we are conscious of our soul, we perceive the inner being that transcends our ego, and has its deeper affinity with the All.

RABINDRANATH TAGORE.

*FRAGRANCE OF HUMILITY*

The Fragrance of Humility—this is another work of growth in the God-life. How oft knowledge and power are proud! But the man who feels the presence of God realises that all power, all knowledge, all human glory and greatness are but a speck of a speck in the Immensity of the Infinite. Such a man is naturally humble.

PROF. T. L. VASWANI, M. A.

LEADERSHIP OF LOVE

The Strength of love—this is the third work (the first being the Beauty of Holiness and the second, the Fragrance of Humility) of the man spiritual. In him there is no hate for any race, religion or nation. Hate is weakness. We hate those we fear. But fear vanishes when we realise how strong love is. Believe me Love is the only strength. Young men come to me and say they seek a direction, a leadership. I ask them to believe in the leadership of Love. Not a cult of cleverness but the spirit of love will solve the problem of civilization.

PROF. T. L. VASWANI, M. A.



RESTRAINED FEELING

According to our own philosophy the whole world came out of *ananda* and returns into *ananda*, and the triple term in which *ananda* may be stated is Joy, Love, Beauty. To see divine beauty in the whole world, man, life, nature, to love that which we have seen and to have pure unalloyed bliss in that love and that beauty is the appointed road by which mankind as a race must climb to God. That is the reaching to Vidya through Avidya, to the One Pure and Divine through the manifold manifestation of Him, of which the Upanishad repeatedly speaks. But the bliss must be pure and unalloyed, unalloyed by self-regarding emotions, unalloyed by pain and evil. The sense of good and bad, beautiful and unbeautiful, which afflicts our understanding and our senses, must be replaced by *akhanda rasa*, undifferentiated and unabridged delight in the delightfulness of things, before the highest can be reached. On the way to this goal full use must be made of the lower and abridged sense of beauty which seeks to replace the less beautiful by the more, the lower by the higher, the mean by the noble.

At a certain stage of human development the aesthetic sense is of infinite value in this direction. It raises and purifies conduct by instilling a distaste for the coarse desires and passions of the savage, for the rough, uncouth and excessive in action and manner, and restraining both feeling and action by a striving after the

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decent, the beautiful, the fit and seemly which received its highest expression in the manners of cultivated European society, the elaborate ceremonious life of the Confucian, the careful *achar* and etiquette of Hinduism.

AUROBINDO GHOSH.



HUMANITY'S IDEAL

Man does not live by bread alone and he finds himself, or in other words, finds the true perfection of his nature, where the good and great among men have ever sought it, in the cultivation of Body, Soul and Spirit, and above all, in the intellectual and moral qualities which exalt Humanity to its ideal.

SIR LESLIE WILSON.



PRIVILEGE OF THE ARTIST

There is a power which endows live reality to vision and permanency and universality to truths derived from human knowledge and experience, makes the impossible possible, the unknown known. It lifts the savage to civilization. It is the privilege, gift and mission of the artist. Otherwise, the tragedy of individuals and nations would be the history of inhuman despair, of brutal ambitions.

K. N. VAKIL.



INWARD UNEASINESS

"At the present day in Indian life," remarked Prof. Radhakrishnan in a recent lecture, "owing to self-hypnotism, engendered by the unsympathetic foreign critics, many educated Indians are feeling an inward uneasiness about the permanent value of old Indian ideals in our life." These hypnotised countrymen of ours have recently become more and more restive in denouncing the great ancient culture and religion of India.

ANIL BARAN ROY.

THE RUNAWAY MIND

The present world is suffering from an excessive desire towards physical happiness which in itself is a quite impossible thing to be realised. Physical happiness only leads to the destruction of the self and drowns a man into ignorance and chaos.

The panacea for all the evils in the world is the self-realisation which can be made possible by slowly yet ceaselessly effacing the self.

The stronger the desire to reach the goal of self-realisation the more satisfactory will be the result.

The life is a constant battle and a man has to fight it bravely whether to win or die.

To begin with, he prescribes, the physical cleanliness and then the gradual control over the runaway mind.

J. KRISHNAMURTI.

*DENY YOURSELF*

Rise above the body, burn up this personality of yours, singe it, consume it, burn it up: then and then only will you see your desires fulfilled. In other words, "Deny yourself."

SWAMI RAM TIRTHA.

*VAIN AIM*

We must become Brahma. We must not shrink to avow this. Our existence is meaningless if we never can expect to realise the highest perfection that there is. If we have an aim and yet can never reach it, then it is no aim at all.

RABINDRANATH TAGORE.

"AHIMSA"—NON-VIOLENCE

Mahatma Patanjali lays down in his Yoga Shastra that the practice of Ahimsa—not causing injury—makes the adept so powerfully tender that living beings (even animals) give up hostilities in his presence. And the confirmation of Ahimsa depends upon Satya and Tap both of which again depend ultimately on Brahmacharya.

MAHATMA MUNSHIRAM.

*SOUL-FORCE*

If the word believes in the existence of the soul, it must be recognised that soul-force is better than body-force: it is the sacred principle of love which moves mountains.

MAHATMA GANDHI.

*TRUE REALIZATION*

There is one form of realization which can be developed in the thakur-ghar, and quite another in the rough and tumble of the world. Both, let us remember, are realization. Both are paths hewn through the mind to the knowledge of Brahman. Only the science of the Avatar can help us, even in the life of street and market place. In Sachchidanand culminate all joys and all knowledge, even the knowledge and the joy of earth.

SISTER NIVEDITA.

*THE BEYOND*

It was always the sense of the beyond, the surplus that which was over and above mere utility and necessity, that drove men forward to fields of ever-fresh adventure in living and thinking. Man was always dreaming impossible dreams which yet in the end came true. These adventurous essays into fields uncon-

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quered were not blind and purposeless. They sprang from an urge within which was truly divine. It was the supreme man within us seeking through our individual lives self-realisation.

RABINDRANATH TAGORE.



SELF PERFECTION

In the supreme struggle for Self Perfection,—for you must aim at nothing short of that,—the joys of the final triumph constitute the greatest joy of man.

SWAMI MUKERJI.



UNIVERSAL MAN

When the individual man in us chafes against the lawful rule of the universal man we become morally small and we must suffer. In such a condition our successes are our greatest failures and the very fulfilment of our desire leaves us poorer.

RABINDRANATH TAGORE.



INITIAL DIFFICULTIES

The fact is there is too little manhood in men. Earnestness of the right sort is conspicuous by its absence. Such things as *spiritual Unfoldment—the conquest of self*, are striven after by but few men. Hence when they resolve upon achieving these, the initial difficulties quench their ardour.

SWAMI MUKERJI.



DISCONTENT AND SIMPLICITY

Truth was impossible to be finally realised unless it was sought with a clear mind from all kinds of fetters.

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The next requirement for the realisation of truth was simplicity based on experience. Without simplicity life would be all chaos and confusion and it would cease to have any purpose about it.

Simplicity did not mean crudity or barbarity, but it meant refinement and culture of the highest order.

Discontentment was also one of the requirements for the proper understanding of truth. If there was contentment there could be no possibility of any progress. By discontent he meant the discontent which was creative and not destructive.

J. KRISHNAMURTI.



POSITIVE VALUE

Good is the positive element in man's nature, and in every age and every clime what man values most is his ideal of goodness.

RABINDRANATH TAGORE.



DETERMINED ACTION

Superficial interest must find excuses and flatter inaction. In India we find also a philosophy for it and call it Vedantism. Doubting Arjuns we have more than enough to spare. But we search in vain for the bold vision of Shri Krishna to give them direction and decision and determination.

K. N. VAKIL.



POSSESSIONS

It is only when a man truly realises what his possessions are that he has no more illusions about them; then he knows his soul is far above these things and he becomes free from their bondage. Thus man truly realises his soul by outgrowing his possessions, and man's progress in the path of eternal life is through a series of renunciations.

RABINDRANATH TAGORE.

BEAUTY AND HARMONY

Through our sense of truth we realise law in creation, and through our sense of beauty we realise harmony in the universe. When we recognise the law in nature we extend our mastery over physical forces and become powerful; when we recognise the law in moral nature we attain mastery over self and become free. In like manner the more we comprehend the harmony in the physical world the more our life shares the gladness of creation, and our expression of beauty in art becomes more truly catholic. As we become conscious of the harmony in our soul, our apprehension of the blissfulness of the spirit of the world becomes universal, and the expression of beauty in our life moves in goodness and love towards the infinite. This is the ultimate object of our existence, that we must ever know that "beauty is truth, truth beauty"; we must realise the world in love, for love gives it birth, sustains it, and takes it back to its bosom.

RABINDRANATH TAGORE.



THE EASY WAY

All our higher instincts, like cleanliness, refinement, love of learning, have been built up of refusals to go to the easy way, to take the cheaper of two results. Rather, is it true to say, that man is man in virtue of his inherent power to curb his grosser appetite and will, in favour of some finer and more remote purpose. Man is man in proportion only as he does *not* live the blind instinctive life of his first impulse, his immediate convenience, his individual self-interest, but a higher life of struggle against these primitive desires and their supersession by others which are subtler, less self-regarding and further reaching.

SISTEN RIVEDITA.



UNITY OF THE WORLD

The text of our everyday meditation is the *Gayatri*, a verse which is considered to be the epitome of all the Vedas. By its

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help we try to realise the essential unity of the world with the conscious soul of man; we learn to perceive the unity held together by the one Eternal Spirit, whose power creates the earth, the sky, and the stars, and at the same time irradiates our minds with the light of a consciousness that moves and exists in unbroken continuity with the outer world.

RABINDRANATH TAGORE.



THE ULTIMATE MEANING

Love is the ultimate meaning of everything around us. It is not a mere sentiment; it is truth; it is the joy that is the joy that is at the root of all creation. It is the white light of pure consciousness that emanates from Brahma. So, to be one with this sarvanubhuh, this all-feeling being who is in the external sky, as well as in our inner soul, we must attain to that summit of consciousness, which is love.

RABINDRANATH TAGORE.



CONSTRUCTIVE IDEALISM

Constructive Idealism then is a life-building assimilation of the highest and the best within the reach of our mental and spiritual vision. It is from my point of view a determined effort to intensify ourselves along lines of human uplift by a systematized application of the laws of psychology. It is the putting forth of positive effort to develop and expand our spiritual stature. Life in this world is a gymnasium for the exercise of the will. It matters little how many years you have been here in this world. It matters little how many moments of sense enjoyment you have had. Indeed! You may be as old as Methuselah. Your entire life-span may have been enjoyable. Such things do not count. What is of vital moment is how far you have succeeded in your triumph over your lower nature, how far your Spirituality, Firmness, Conscientiousness, Veneration, Casualty, etc., are developed; how far you feel for suffering humanity; how far your Soul is on the ascendant

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and your flesh is under your feet. For this last is the crown and climax of all human endeavour along right lines. It is chastity alone that can give us a lift up from the quadruped stage.

SWAMI MUKERJI.



HARMONY IN SURROUNDINGS

But man is not entirely an animal. He aspires to a spiritual vision, which is the vision of the whole truth. This gives him the highest delight, because it reveals to him the deepest harmony that exists between him and his surroundings. It is our desires that limit the scope of our self-realisation, hinder our extension of consciousness, and give rise to sin, which is the innermost barrier that keeps us apart from our God, setting up disunion and the arrogance of exclusiveness.

BABINDRAMATH TAGORE.



ABSENCE OF DESIRE

Without, doubt, O thou of mighty arms, the mind is restless, and hard to restrain; but it may be restrained, by practice and absence of desire. Yet in my opinion this divine discipline called Yoga is very difficult for one who hath not his soul in his own control; yet it may be acquired through proper means and by one who is assiduous and controlleth the heart.

BHAGAVAD-GITA.



INNER PERSONALITY

When immersed in business or pleasure, do not forget that they are all for life and life is not for them, it is life that imparts value to them and not they to life. We have to value talents not for their own sake but for what we can make to build up our inner personality.

PROF. V. B. RAJK, M. A.

REST AND MOVEMENT

Only love is motion and rest in one. Our heart changes its place till it finds love, and then it has its rest. But this rest itself is an intense form of activity where utter quiescence and unceasing energy meet at the same point in love.

RABINDRANATH TAGORE.



MAN AS EXPRESSION OF TRUTH

Each man is a channel for the expression of God's truths. As we evolve from within outwards we conform ourselves to the reception of certain gifts. Each man is a power in himself. We have to rise to our best each time we call truths out. They exist in us potentially and are seeking an outlet for right expression.

SWAMI MUKERJI.



DYNAMIC RELIGION

For the sake of the many we shall learn to exalt action, to idealize work. But Hinduism will not, for all that, cease to be the school of the few, leading them to Jnanam, to Bhakti, to renunciation, and to Mukti. Religion is not passive and static. It is dynamic, ever growing. This truth remains for us to prove. . .

SISTER NIVEDITA.



RHYTHMIC OF THE SOUL

Through our progress in science the wholeness of the world and our oneness with it is becoming clearer to our mind. When this perception of the perfection of unity is not merely intellectual, when it opens out our whole being into a luminous consciousness of the all, then it becomes a radiant joy, an overspreading love. Our spirit finds its larger self in the whole world, and is filled with an

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absolute certainty that is immortal....When a man feels the rhythmic throb of the soul life of the whole world in his own soul, then is he free.

RABINDRANATH TAGORE.



EXPERIENCE OF THE INFINITE

That we cannot absolutely possess the infinite being is not a mere intellectual proposition. It has to be experienced and this experience is bliss.

RABINDRANATH TAGORE.



REAL FREEDOM

The momentum of desire, that impels us to yield inevitably to our own caprices is not freedom. It is the last and subtlest form of bondage, the more dangerous and deadly for the fact that we are liable to mistake its nature. Liberty to realize what is our own will may be an essential condition of freedom, but until we are as free from that will, and the desires suggested by that body and mind, as from those of all the other hundreds of millions of human things, we do not know what real freedom is.

How large, how calm, how full of exquisite joy and graciousness, never dimmed, is the heritage of life that awaits the individual in those elysian fields of the soul where this freedom has been won!

SISTER NIVEDITA.



ATTITUDE OF SIN

For sin is not one mere action, but it is an attitude of life which takes for granted that our goal is finite, that our self is the ultimate truth, and that we are not essentially one but exist each for his own separate individual existence.

RABINDRANATH TAGORE.

THE ULTIMATE MEANING

The Vaishnava religion has boldly declared that God has bound himself to man, and in that consists the greatest glory of human existence. In the spell of the wonderful rhythm of the finite he fetters himself at every step, and thus gives his love out in music in his most perfect lyrics of beauty. Beauty is his wooing of our heart; it can have no other purpose. It tells us everywhere that the display of power is not the ultimate meaning of creation; wherever there is a bit of colour, a note of song, a grace of form, there comes the call for our love.

RABINDRANATH TAGORE



MAN DEVELOPS

Man is not a finished product of nature. He is a developing creature. He has to *master* all these sheaths and realise the spirit within-Himself.

SWAMI MUKERJI.



CROWD-POTENTIALITIES

Hinduism will undoubtedly in the future develop a larger democratic element. She will begin to recognize the value of liturgical prayer. A new consideration will be felt amongst us for the education and training of the average man. Notions of service, ideals of action, will come in, to re-inforce our too exclusive admiration for the higher forms of civilization. It is to be hoped that we shall never lose our regard for the segregation of the soul, as the path of God. But without losing this, we could well afford to emphasize the potentialities of the crowd.

SISTER NIVEDITA.



PERIOD OF LIGHT

We believe in the constant progression of humanity and we hold that progression is the working out of a Thought in Life which sometimes manifests itself on the surface and sometimes

sinks below and works behind the mask of external forces and interests. When there is this lapse below the surface, humanity has its periods of apparent retrogression or tardy evolution, its long hours of darkness or twilight during which the secret Thought behind works out one of its phases by the pressure mainly of economic, political and personal interests ignorant of any deeper aim within. When the thought returns to the surface, humanity has its period of light and of rapid efflorescence, its dawns and splendid springtides; and according to the depth, vitality, truth and self-effective energy of the form of Thought that emerges is the importance of the stride forward that it makes during these Hours of the Gods in our terrestrial manifestation.

AUROBINDO GHOSH.



ULTIMATE PARADISE

I believe that, in a little flower, there is a living power hidden in beauty which is more potent than a Maxim gun. I believe that in the Bird's notes Nature expresses herself with a force which is greater than that revealed in the deafening roar of the cannonade. I believe that there is an ideal hovering over the earth,—an ideal of that Paradise which is not the mere outcome of imagination, but the ultimate reality towards which all things are moving. I believe that this vision of Paradise is to be seen in the sunlight, and the green of the earth, in the flowing streams, in the beauty of spring time, and the repose of a winter morning. Everywhere in this earth the spirit of Paradise is awake and sending forth its voice. We are deaf to its call; we forget it; but the voice of eternity wells up like a mighty organ and touches the inner core of our being with its music. Though we do not know it, yet it is true that everywhere men and women are living in the atmosphere of these sounds. This voice of eternity reaches their inner ears. It models the tunes of the harp of life, urging us in secret to attune our own lives according to that ideal, and to send our aspiration up to the sky, as flowers send their perfume into the air and birds their songs. Even the most depraved, in some moment of their lives, have been touched by this voice, and not

altogether lost. They have felt a beauty in the depth of their being, which has reached them from heaven itself.

RABINDRANATH TAGORE.



TIME TO UNDERSTAND

If you live only in the busy work and turmoil of the world, you will not get time to understand, or even to see properly, all aspects of the world. The mind will have no peace; and if the mind is not tranquil, then the real meaning of things will not be understood, nor will their real beauty be appreciated.

RABINDRANATH TAGORE.



TRUE HUMAN PROGRESS

The Upanishad says, *The being who is in his essence the light and life of all, who is world-conscious, is Brahma. To feel all, to be conscious of every thing, is his spirit.*

Not only in space, but *this light and life, this all-feeling being is in our souls.*

Thus to attain our world-consciousness, we have to unite our feeling with this all-pervasive infinite feeling. In fact, the only true human progress is coincident with this widening of the range of feeling. All our poetry, philosophy, science, art and religion are serving to extend the scope of our consciousness towards higher and larger spheres. Man does not acquire rights through occupation of larger space, nor through external conduct, but his rights extend only so far as he is real, and his reality is measured by the scope of his consciousness.

We have, however, to pay a price for this attainment of the freedom of consciousness. What is the price? It is to give one's self away. Our soul can realise itself truly only by denying itself. The Upanishad says, *Thou shalt gain by giving away, Thou shalt not covet.*

RABINDRANATH TAGORE.

MOTORS OF ACTION

There is no greater error than to suppose, as the "practical" man is wont to do, that thought is only a fine flower and ornament of life and that political, economic and personal interests are the important and effective motors of human action. We recognise that this is a world of life and action and developing organism; but the life that seeks to guide itself only by vital and material forces is a slow, dark and blundering growth. It is an attempt to approximate man to the method of vegetable and animal existence. The earth is a world of Life and Matter; but man is not a vegetable nor an animal; he is a spiritual and a thinking being who is set here to shape and use the animal mould for higher purposes, by higher motives, with a more divine instrumentation.

AUROBINDO GHOSH.



FORMS OF TRUTH

Truthfulness, equability, self-control, absence of self-display, forgiveness, modesty, endurance, absence of envy, charity, a noble well-wishing towards others, self-possession, compassion, and harmlessness—surely these are the thirteen forms of Truth.

BHISMA.



INFINITE ENERGY

The freed soul delights in accepting bonds, and does not seek to evade any of them, for in each does it feel the manifestation of an infinite energy whose joy is in creation.

RABINDRANATH TAGORE.



SELF-REALISATION

Happiness is the unquestionable aim always, and always too it consists in Self-realisation. The Self is the nearest and dearest. It is Bliss. The *feel* of Self, Self-dependence, Self-freedom is Happiness; other-dependence, bondage, limitation is misery.

ALL-EMBRACING SATISFACTION

Now the object of all skill in works must be evidently to secure the best welfare either of ourselves or of others or of all. The ordinary man calls it welfare to secure momentarily some transient object, to wade for it through a sea of grief and suffering and painful labour and to fall from it again still deeper into the same distressful element in search of a new transient object. The greatest cunning of Yoga is to have detected this cheat of the mind and its desires and dualities and to have found the way of an all-embracing satisfaction, which cannot only be enjoyed for oneself but communicated to others.

AURBINDO GHOSH.



THE MOTIVE POWER

When we attain to that universal life, which is the moral life, we become freed from bonds of pleasure and pain, and the place vacated by our self becomes filled with an unspeakable joy which springs from measureless love. In this state the soul's activity is all the more heightened, only its motive power is not from desires, but in its own joy. This is the *Karma-Yoga* of the *Gita*, the way to become one with the infinite activity by the exercise of the activity of disinterested goodness.

BABINDRANATH TAGORE.



TRUTH IN ACTION

The whole of the *Bhagavad Gita* was uttered to Arjuna to induce him to do his duty, to fulfil the knowledge of the deepest truths of Vedanta by appropriate action.

BABU BHAGAVAN DAS, M. A.



SEARCH OF TRUTH

One who would devote himself to the search of truth must realise that for him there awaits no easy life, but one of unending struggle. It is for him to cast his life as an offering, regarding gain and loss, success and failure as one.

SIR J. C. ROSE.

THE UNIVERSAL

Salvation of the individual lies in his universalising himself; and this is the lesson which life tries always to teach him, but the obstinate ego is always unwilling to learn; for the universal is not any group or extended ego, not the family, community, nation or even all mankind, but an infinite far surpassing all these littleness.

AUROBINDO GHOSH.



WORDS AND IDEA

The Upanishads say: *If man apprehends God he becomes true.* Here it is becoming, it is not having more. Words do not gather bulk when you know their meaning; they become true by being one with the idea.

RABINDRANATH TAGORE.



HEART OF RELIGIONS

What is unique in man is the development of his consciousness, which gradually deepens and widens the realisation of his immortal being, the perfect, the eternal. It inspires those creations of his that reveal the divinity in him—which is his humanity—in the varied manifestation of truth, goodness, and beauty, in the freedom of activity which is not for his use but for his ultimate expression. For the individual man must exist for man the great, and must express him in disinterested works, in science and philosophy, in literature and arts, in service and worship. This is the religion which is working in the heart of all his religions in various names and forms. He knows and uses this world, where it is endless, and thus attains greatness; but he realises his own truth where it is perfect, and thus finds his fulfilment.

RABINDRANATH TAGORE.

STEADY YOGA

Brahman is the One truth, unperishing, eternal, unchanging realisable only by that steady Yoga which leaves no duties undischarged and sets itself not in opposition to any dharma. Thirteen principal virtues, truthfulness, same-sighted impartiality, self-control, toleration, forgiveness, modesty, patience, absence of jealousy, generosity, thoughtfulness, noble magnanimity, gentle firmness, and compassion for the weak are but forms of truth. So the thirteen opposite vices, anger, lust, lamentation and vain repining, confusion and clinging obstinacy, restless ambition, indolence, greed, intolerance, jealousy, superciliousness, faultfinding, cruelty and fear are but forms of the primal untruth and error which forgets the essential Unity of all selves, and regards fellow creatures as *others*.

MAHABHARATA.



ENERGIZE CULTURE

We have to energize our culture.

SISTER NIVEDITA.



UNDEVELOPED SOUL

Most of the conflict of the human being was between the mind and the body which made him ignore the soul which remained undeveloped. The soul therefore experienced total extinction and it was for the regeneration of the soul that 'Swadharma' stood.

GOSWAMI SRI DAMODARLALJI.



LOVE AND ATTACHMENT

They ought to have unfathomable depth of love but not a vestige of attachment. That was the love which was capable of bringing about the eternal happiness, the goal of humanity.

J. KRISHNAMURTI.

FREEDOM AND ACTION

It is because joy cannot find expression in itself alone that it desires the law which is outside. Likewise it is because the soul cannot find freedom within itself that it wants external action.

RABINDRANATH TAGORE.



THE ONLY REALITY

No man can altogether escape the life of the soul. This is not the dominant, it is actually the only reality that surrounds us.

SISTER NIVEDITA.



ACTION

The more man acts and makes actual what was latent in him, the nearer does he bring the distant yet-to-be.

RABINDRANATH TAGORE.



ORIGIN OF ACTION

That state of his being by which the Yogi differs from the ordinary man, is that he rises from the foundation of a perfect equality to the consciousness of the one existence in all and embracing all and lives in that existence and not in the walls of his body or personal temperament or limited mind. Mind and life and body he sees as small enough things which happen and change and develop in his being. Nay, the whole universe is seen by him as happening within himself, not in his small ego or mind, but within this vast and infinite self with which he is now constantly identified. All action in the universe he sees as arising in this being, out of the divine Existence and under the stress of the divine Truth, Knowledge, Will and Power.

AUROBINDO GHOSH.

EXTERNAL REFUGE

Be ye lamps unto yourselves.
 Be ye a refuge to yourselves.
 Betake yourselves to no external refuge.

GAUTAMA BUDDHA.



PURSUIT OF WEALTH

The spirit of the teaching of Upanishads is: In order to find him you must embrace all. In the pursuit of wealth you really give up everything to gain a few things, and that is not the way to attain him who is completeness.

RABINDRANATH TAGORE.



LOVE

Love is the perfection of consciousness.

RABINDRANATH TAGORE.



LIFE AND IMMORTALITY

The spiritual life finds its most potent expression in the man who lives the ordinary life of men in the strength of the Yoga and under the law of the Vedanta. It is by such an union of the inner life and the outer that mankind will eventually be lifted up and become mighty and divine. It is a delusion to suppose that Vedanta contains no inspiration to life, no rule of conduct, and is purely metaphysical and quietistic. On the contrary, the highest morality of which humanity is capable finds its one perfect basis and justification in the teachings of the Upanishads and the Gita. The characteristic doctrines of the Gita are nothing if they are not a law of life, a *dharma*, and even the most transcendental aspirations of the Vedanta presuppose a preparation in life, for it is only through life that one can reach to immortality.

AURBINDO GHOSH.

JOY

From joy are born all creatures, by joy they are sustained towards joy they progress and into joy they enter.

RABINDRANATH TAGORE.



TRUE GREATNESS

The greatness of a personality is not in itself but in its content, which is universal, just as the depth of a lake is judged not by the size of its cavity but by the depth of its water.

RABINDRANATH TAGORE.



CONTINUOUS SELF-DENIAL

"Many are the forms in which self-denying sacrifice may be performed. But the sacrifices of knowledge, the sacrifices undergone for the acquisition and the spreading of all true science, *Veda* in the most comprehensive sense and especially the Science of the Self, are higher than all other sacrifices. Without the continual self-denial that is involved in that co-operation on which alone society is based, the successes of even this world are not possible to achieve, must less those of others."



JOY

Only he has attained the final truth who knows that the whole world is a creation of joy.

RABINDRANATH TAGORE.



KNOWLEDGE OF THE SOUL

Of all the duties, the principal one is to acquire the knowledge of the Supreme Soul; it is the first of all sciences, for it alone confers on man immortality.

MANU.

UNDERSTANDING AND LOVE

This relation of understanding is partial, but the relation of love is complete. In love the sense of difference is obliterated and the human soul fulfils its purpose in perfection, transcending the limits of itself and reaching across the threshold of the infinite. Therefore love is the highest bliss that man can attain to, for through it alone he truly knows that he is more than himself, and that he is one with the All.

RABINDRANATH TAGORE.



NOBLER PIETY

Instead of facing suffering and disease by apologetic justifications of the ways of God to man, a nobler piety demands their reduction and ultimate removal.

PROF. S. RADHAKRISHNAN.



AFFINITY WITH THE INFINITE

All that we can ever aspire to is to become more and more one with God. In the region of nature, which is the region of diversity, we grow by acquisition; in the spiritual world, which is the region of unity, we grow by losing ourselves, by uniting. Gaining a thing, as we have said is by its nature partial, it is limited only to a particular want; but *being* is complete, it belongs to our wholeness, it springs not from any necessity but from our affinity with the infinite, which is the principle of perfection that we have in our soul.

RABINDRANATH TAGORE.



FORMALISM

It is perfectly true that ordinary human mind cannot, perhaps, be contented with the philosophy of religion. It requires

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certain amount of formalism and certain imagery to give fixity and joy to its life. But experience, all the world over, shows that once the teachers of religion, or the followers of such teachers start on that path, they end in a narrow lane from which there is no outlet, no going back. It shuts all light and all air and putrefies everything within.

LALA LAJPAT RAI.



PERFECT COMPREHENSION

Man's freedom and fulfilment is in love, which is another name for perfect comprehension.

RABINDRANATH TAGORE.



FREEDOM IN ACTION

The mother reveals herself in the service of her children, so our true freedom is not the freedom from action but freedom in action, which can only be attained in the work of love.

RABINDRANATH TAGORE.



SPIRIT OF TRIUMPH

"It is not for me to look for results, but to pursue the search after truth." That is the spirit of the man who is out to win; and it is a matter of world-wide knowledge that he has striven and won.

SIR J. C. BOSE.



TRUTH A FUNDAMENTAL VIRTUE

'Truth' is the fundamental virtue, even as Love is, and for the same reason. Both are aspects of अनेदबुद्धि, the Common Conscience. The one is the intellectual aspect, the other the emotional, even as Self-sacrifice or Unselfishness is the third or actional

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aspect of one and the same Great Fact, and may equally well be called the fundamental virtue. In Knowledge, the One Truth of all truths is the Unity of the Self; that same Truth in Emotion is Universal Love; that same Truth in Action is Self-sacrifice.

BABU BHAGAVAN DAS, M. A.



STRENGTH

Strength, strength is what we want. And the first step in getting strength is to uphold the Upanishads and believe that "I am the Soul".

SWAMI VIVEKANAND.



THE ETERNAL MAN

From the early days of savagery, the human race has ever sacrificed what is actual for the sake of what it considers perfect, and therefore universal, in man. The call for such sacrifice is the call of man's spirit, which aspired for truth, spurns comfort and utility in order to attain truth, and is not afraid of death. For through all true sacrifice we realise our gain for that greater self of ours which is in all humanity and is everliving. Our religious ideal is our instinctive sense of this Supreme Person, the eternal man in whom we dwell and grow and find our final meaning.

RABINDRANATH TAGORE.



SELF-SEEKING

Avidya is the ignorance that darkens our consciousness, and tends to limit it with the boundaries of our personal self. It is this *Avidya*, this ignorance, this limiting of consciousness that creates the hard separateness of the ego, and thus becomes the source of all pride and greed and cruelty incidental to self-seeking. So when a man lives the life of *Avidya* he is confined within his

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own self. It is a spiritual sleep; his consciousness is not fully awake to the highest reality that surrounds him, therefore he knows not the reality of his own soul. When he attains *Bodhi*, i. e., the awakenment from the sleep of self to the perfection of consciousness, he becomes Buddha.

RABINDRANATH TAGORE.



LIFE A PLAY

India alone, amongst all the countries of the earth, has had the boldness that could abolish the mental barriers between sacred and secular, high and low. India alone, having thought out the great philosophy of Advaita has had the imagination to command man to become the Witness to declare life to be only play. It is a lofty task, to be worthy of the deeds and the dreams of our ancestors. Yet if we walk not their road, how shall we call others there?

SISTER NIVEDITA.



OUR PURITY

O Lord, purify us with water, purify us with solar rays, purify us with medicinal herbs and, above all, purify us with wisdom, i. e. endow us with POWERS OF MIND by enlightening our intellects.

RIG VEDA.



DISTRACTIONS

When a man's life rescued from distractions finds its unity in the soul, then the consciousness of the infinite becomes at once direct and natural to it as the light is to the flame. All the conflicts and contradictions of life are reconciled; knowledge, love and action harmonised; pleasure and pain become one in beauty enjoyment and renunciation equal in goodness; the breach with the

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finite and the infinite fills with love and overflows; every moment carries its message of the eternal; the formless appears to us in the form of the flower, of the fruit; the boundless takes us up in his arms as a father and walks by our side as a friend. It is only the soul, the one in man which by its very nature can overcome all limits, and finds its affinity with the supreme one.

RABINDRANATH TAGORE.



PROGRESS OF THE SOUL

The progress of our soul is like a perfect poem. It has an infinite idea which once realised makes all movements full of meaning and joy. But if we detach its movements from that ultimate idea, if we do not see the infinite rest and only see the infinite motion, then existence seems to us a monstrous evil, impetuously running towards an unending aimlessness.

RABINDRANATH TAGORE.



PERSONAL WILL

As the state of being changes, the will and temperament must necessarily be modified. Even from an early stage the Yogi begins to subordinate his personal will or it becomes naturally subordinate to the sense of the supreme Will which is attracting him upward. Ignorantly, imperfectly, blunderingly it moves at first, with many recoils and relapses into personal living and action, but in time it becomes more in tune with its Source and eventually the personal will merges upwards and all ways into the universal and infinite and obeys implicitly the transcendent. Nor does this change and ascension and expanding mean any annihilation of the will-power working in the individual as the intellectual man might imagine; but rather it increases it to an immense forcefulness while giving it an infinite calm and an eternal patience.

AUROBINDO GHOSH.

HIGHEST BLISS

Love is the highest bliss that man can attain to, for through it alone he truly knows that he is more than himself, and that he is one with the All.

RABINDRANATH TAGORE.



VALUE OF SILENCE

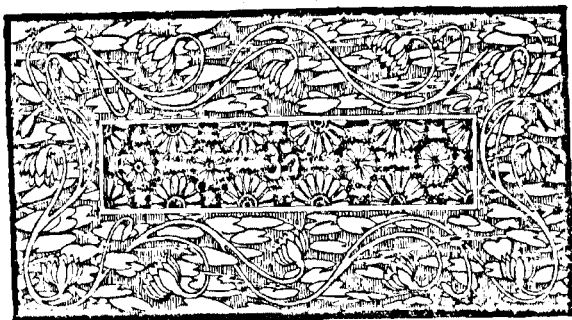
You must set aside an hour every day for sitting in the "Silence". The intense forces of life operate in perfect silence. You must take that hour by force until it becomes a habit with you. You will have peace and control. Life will be worth living.

SWAMI MUKERJI.





RELIGION



FULFILMENT OF VIRTUE

"The views and the ways that are not in accord with the Veda-wisdom—they only lead to barrenness and sorrow here and hereafter—for they are founded on the misleading darkness of selfish desires. They spring up and die down like mushrooms—because they place their trust and fix their eyes on the fleeting things of the moment, and take their rise from *temporary* aims and objects that are not true and righteous and rest not on the rock of the *Eternal* Ideal. Only in the Veda—outlook upon life is the promise of the fulfilment of virtue, thence Profit, thence Pleasure, as well as of Bliss Immortal".

MAHABHARATA.



LIVE RELIGION

The religion of India is nothing if it is not lived. It has to be applied not only to life, but to the whole of life, its spirit has to enter into and mould our society, our politics, our literature, our science, our individual character, affections and aspirations. To understand the heart of this dharma, to experience it as a truth, to feel the high emotions to which it rises and to express and execute it in life is what we understand by Karmayoga.

AUROBINDO GHOSE.

DYNAMIC TRUTH

Philosophy is the intellectual search for the fundamental truth of things, religion is the attempt to make the truth dynamic in the soul of men. They are essential to each other, a religion that is not the expression of philosophic truth, degenerates into superstition and obscurantism, and a philosophy which does not dynamise itself with the religious spirit is a barren light, for it cannot get itself practised.

AURBINDO GHOSE.

*SECOND-HAND TRUTH*

India needs a revival of the genuine philosophic spirit, especially so as Philosophy finds its importance not so much in building up a body of knowledge which is expected to do service for all eternity, as in a free spirit of enquiry, which makes each man think for himself and struggle for truth. Truth is too precious to be had second-hand. It has to be striven for, before it condescends to reveal its secret. Once it is got hold of, it must not be allowed to become a mere theory, but it must be lived up to and then only does the philosophic spirit find its full justification.

PROF. A. R. WADIA.

*LIFE AND BELIEF*

Religion is not correct belief but righteous living.

PROF. S. RADHAKRISHNAN.

*LIVING THOUGHT*

We shall see that if India is not dead to-day, she owes her survival to the fact of her religion. Religion in this sense is not superstition, it is not fear, or mythology, or the practice of penances. It is living thought and belief, with their reaction in character.

SISTER NIVEDITA.

RELIGION

OBJECT OF RELIGION

The object of all religious systems is the formation of character.

SISTEN KIVEDITA.



EXTERNAL ASPECTS

Ours has become an age of hypocrisy and insincerity. Men, to whatever religion they may belong, care only for the external aspects of religion and give the go-by to all its fundamental principles.

MAHATMA GANDHI.



AFFIRMATIVE RELIGION

If only religion could be affirmative most of the petty squabbles, the only sign, at present of religious endeavour would disappear. Religious zeal would be, as it should be, utilised for public services and for creative enterprises.

K. H. VAKIL.



RELIGION AND LIFE

Religion was conduct in life. It was applied to life. And above all, it interpreted and inspired life.

K. H. VAKIL.



NATIONAL TRUST

Religion is the permanent element, the accumulation of human thought and character in the midst of the ebb and flow of circumstances. This building up of the corporate personality is closely associated with the maintenance of native religious ideas. Who shall restore ancient Egypt, or Mesopotamia, Chaldaea or Assyria? None, for the things that made them individuals have disappeared for ever. Even a language can only persist round

RELIGION

some central expression of a people's genius. We must not be misled by the brilliance of a moment. Where is Rome? Where is Portugal? Where is Spain? A few centuries are to the spirit of history only as an hour in the life of an ordinary man. Nations are not made or unmade by the flight of time, but by the steadiness and patience with which they hold, or do not hold, to the trust that it is theirs to carry through the ages. A moment of brilliant commercial exploitation does not constitute historic success, unless there are forces at work to maintain intact the personality of the victor. Nor can that commercial success itself endure, apart from character and integrity in those who have achieved it. Our religion teaches us that this world is not real. It is impossible for one who sincerely holds this, to barter the life of mind and conscience for external ease and comfort. Yet this preference of conscience above the interest of the moment is the master quality in attaining the inheritance even of the earth itself.

SISTER NIVEDITA.



DHARMA

Dharma is the innermost nature, the essence, the implicit truth, of all things. *Dharma* is the ultimate purpose that is working in our self. When any wrong is done, we say that *dharma* is violated, meaning that the lie has been given to our true nature.

RABINDRANATH TAGORE.



RIGHT LIVING

"*Vaidika Dharma*, Arya and Sanatana Dharma, is that *scheme*, code, system, method and practice of the Eternal Laws of *right*, righteous, and noble *living*, in all departments of life, gathered together from all the available science physical and superphysical, objective and subjective, Veda and Vidya—as founded in the very Nature of that which is the Ultimate Source of all psychical as well as physical Power and also Substance and of all Infinite Multiplicity and Fecundity, and which is therefore the most Sacred

and Mysterious as well as the most Familiar and Near and Dear—by which scheme of laws human beings as well as all the other denizens of the world, belonging to kingdoms sub-human as well as super-human, are held together in an organized 'Society' a harmonious and universal order, in such a manner that every member of that 'Society', that world (Samsara), has the greatest and the best opportunities given to him for developing his higher nature and of securing thereby the greatest happiness and avoiding the most pain, here as well as hereafter, of achieving all that is meant by worldly prosperity, अयुद्द, and all that is meant by the Supreme Bliss of Moksha, निःशेष, than which there is no higher". Briefly "Religion or rather Dharma, is a scheme of *right living*, in all departments of life, according to the best lights available".

.....Most religions have their Ways of Knowledge and illumination, of Faith and Devotion, and of Works without which Faith is dead—but none other seems to have set them forth in the same deliberately systematic way that *Vaidika Dharma* expressly does.

Every religion tells its followers; (a) what to know (think or believe); (b) what to desire (or feel) (c) what to do. But the others do so more or less vaguely. *Vaidika Dharma* does it explicitly.

(a) Every other religion too, includes within itself a body of doctrine relating to the whence, the whither, the how, and the why, of the visible and the invisible worlds, and of the human and other life inhabiting these, which is its answer to the question, what to know? (b) Every other religion too again possesses as an integral part, a system of ethics or morality which is its answer to the question, what to feel? And (c) finally, every other religion too lays down a more or less elaborate code of sacraments and a general social polity, which is its answer to the question, what to do? But it does so mostly without systematic formulation.

The *Vaidika Dharma*, in its Jnana Kanda, tells us what are the most essential and valuable facts and laws of the Universe which have the most important and incessant practical bearing on our life and which it is therefore most useful and necessary for us to know. This is its department of philosophy and science—expounded in the Darshana Sutras or Upangas, the 'further or deeper organs' of the Vedas, based upon the corresponding portions of these i. e. the Upanishats.

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि ॥

Gita.

"There is no purifier like unto Right Knowledge; with the help of the boat of Right Knowledge may the soul float safely across the tumultuous waves of sin and evil".

(b) In its Bhakti Kanda, sometimes called the Upasana-kanda, it tells us what are the righteous and noble feelings or emotions that we should cultivate towards the Supreme Being within and without us and towards all our fellow creatures of high and low degree, in accordance with the knowledge supplied to us by the Jnana-Kanda. This is its department of practical psychology and character building, of ethics and morality (usually described as the Science of Conduct, but which should properly be defined as the Science of Feeling, of the Emotions which are the immediate motives and causes of conduct) expounded in the Bhakti-Sutras which enlarge in detail upon the corresponding ideas briefly indicated in the Darshanas, and which are connected with the hymns and Sukta mantras of the Vedas.

यस्य शुद्धं मनो नास्ति तस्य सर्वाऽफला क्रिया ।
नैष्कर्म्यमप्यच्युत भाववर्जितं
न शोभते ज्ञानमलं निरंजनम् ।
कुतः पुनः शश्वदभद्रमीश्वरे
न चार्पितं कर्म यदप्यकारणम् ॥

Bhagavata.

"When the mind is not clean and pure, all deeds are fruitless. Even stainless Recognition of the Unmanifest is incomplete without the spirit of the infinite Compassion; how much more satisfactionless must Action be which at the best is tainted with some harm to some, however sacrificing it be made, if it be not inspired by aspiration for assonance of the individual will with the Universal".

(c) In its Karma-Kanda, it (the Vaidika Dharma) tells us what to do in accordance with the righteous feelings evoked by the Bhakti-Kanda, to purify and elevate and make ever richer and more beautiful the individual as well as the communal life, phy-

sical and spiritual, of human beings, in the first place, and of the beings of the other worlds and kingdoms of nature, in the next.

This is its department of conduct proper, of applied science, especially psycho-physics and sociology as subserved by all the other sciences—expounded in the Shrouta, Smarta, Grhya and Dharma Sutras related to the Yajna mantras of the Vedas.

आचारलक्षणो धर्मः संतस्त्वाचारलक्षणाः ।
आगमानां हि सर्वेषामाचारः श्रेष्ठ उच्यते ॥

Mahabharata.

“Good conduct is the truest mark of Dharma. It is the mark of the good men and the saints. It is even higher and better than all knowledge—so declare the wisest of the inherited traditions”.

.....Mere knowledge, reasoning, argument, science, unvivi-
fied by the living warmth of love, remains essentially incomplete
and erroneous and leads ultimately to that deadly lack of interest,
that stony coldness of heart, which is taste of the isolation of
Avichi, the motionless imprisonment of the writhing jinn in the
sealed bottles of Solomon. Excessive Devotion, unbalanced, unad-
justed, unguided by Reason, always leads, as history shows a
thousand times to unnatural perversions of emotion, to sex-
corruption, hysterics, spiritism, unctuous cant, hypocrisy, nervous
diseases of mind and body of all kinds; for love must move either
upwards, or downwards, and when, in the course of its spirals,
it returns from the upward direction and cannot find the conse-
crated ways of wedlock in its fleshard journey, it perforce finds
tortuous and evil ways for its expression, even as a healthy stream
of water damned back from its normal course between its natural
banks, and not provided with healthier and more serviceable
irrigation-channels overflows the neighbouring lands in harmful
ways. Even so, action uninspired by selfless Love, unguided by
Wisdom, becomes either aimless and meaningless mummery and
superstition and ritualism, or positive vice and crime, a fever of
restlessness and ruthless ambitions. Therefore all religions which
are at all complete show forth all three sides; they inspire Action
with unselfish Devotion, and guide both by Wisdom. And *Vaidika
Dharma* does this with pre-eminent clearness and insistence.

Such is the general scheme, in broad outline, of the Sanatana
Arya Vaidika Dharma. All religions necessarily conform to the

triple requirements of the human constitution, no doubt. But it may well be doubted if any other provides for and satisfies them in the same scientific and deliberate manner. Every religion (as indeed every science in a very closely allied sense) has its *mantra*, its *rshi*, its *devata*, even its *chhandas* and its *vinivoga* i. e., its revelation or scripture, the seer and messenger of that revelation, the revealing deity, the special and peculiarly appropriate words and tones and arrangements thereof in which the revelation produces results most effectively, and the special occasion, use and application of the revelation. But it may be questioned if any other has them in the same systematic, all comprehensive, encyclopaedic arrangement as the *Vedas*, the *Upavedas*, the *Vedangas* the *Vedobangas*, the *Panchama Veda* or *Itihasa Purana* (connected with the *Brahmana* portion of the *Vedas*), i. e., the History of world-Evolution-and-Dissolution, (Vide *Chhandogya*, III iv, 1, 2; vii, 1, 2, 4; vii, i, vii, 1, *Bṛhadaranyaka*, II, iv. 10) and the derivative *Vidyas*—all in terms of *vid*, knowledge—with their respective seers and revealers, their corresponding greater and lesser gods and nature-forces and their appropriate uses. Indeed it is doubtful if any of the other religions even endeavours to define religion as has been done in the *Angas*, *Upangas* and *Itihasa Purana*. By these comparisons no belittlement of any is intended even distantly; rather in utmost humility of spirit we must offer reverence before all lamps that have been ever lighted by any helpers of their fellow-men to enlighten the darkness through which the human soul has groped in any time or clime in its quest for its lost birth-right of the Eternal. Nay, more, we must recognise that in the nights and in the lands when and where the Sun does not shine, these lamps and fires are the only ones that are of avail. Yet also we must offer even greater reverence and homage unto the Sun from whom these other lights and fires derive their potencies, when we are so fortunate as to behold it in its glory.

....Thus all-embracing, none-excluding, thus profoundly true and tender, is the whole Spirit of the *Vaidika Dharma*.....

....But while all other religions and their exponents also, more or less, endeavour to spread Love and good-will among men and enjoin on them to "Do unto others as you would be done by", the *Vaidika Dharma* is perhaps the only one that gives us the golden rule in its fullest form positive as well as negative, and also

tells us the reason why for only that faith which is based firmly on reason is unshakable, is scientific faith.

.....Further, in the Vaidika Scheme, we find statements of the principles of a classification of the modes and sub-division of Bhakti or Love and of its opposite, Droha or Hate, which enable us to form a science and art of practical mind-purification and character-building such as are not observable in other religions nor indeed as yet, in even the most advanced text-books on psychology that have so far appeared in the west. The various emotions, good and bad, are mentioned more or less pell-mell, and virtues and vices are given in lists without any clear attempt to connect them with feelings in the other scriptures and in the modern western works on subjective science. In the Vaidika works it is otherwise.

.....That 'cleanliness is next to godliness' or indeed 'is on both sides of it', is nowhere more patent than in the scheme of Sanatana Vaidika Dharma.

.....The important technical words of Sanatana Dharma seem all to have lost their original broad and liberal, living and elastic, significance; and they have to be rendered into and interpreted by means of modern counters of thought studiously in order to renovate their usefulness for the daily requirements and purposes of life. As in the time of the *Bhagavad-Gita*, so now again, the word karma has to be restored to its full sense of "all action generally which is required by duty" and the word yajna to that of "all sacrificial activity, all acts of service" in order that the Karma-Kanda may resume its sweet reasonableness. In dealing with the technical terms of the Karma-Kanda in particular we have to be on our guard, to make sure of the living sense and to avoid narrow and diseased interpretations which have lost all touch with life and usefulness.....

BABU BHAGYAN DAS, M. A.



DEEPER MEANING OF LIFE

The present challenge to religion was chiefly part of the science indicated by a more vivid and deeper realisation of the meaning of life denoting the passion for equity and righteousness.

PROF. RADHAKRISHNAN.

MANIFEST RELIGION

Religion is the manifestation of the Divinity already in man.

SWAMI YIVEKANAND.



RELIGION, NOT DOGMA

Each soul is potentially divine.

The Goal is to manifest this divinity within, by controlling nature, external and internal.

Do this either by work, or worship, or psychic control or philosophy, by one or more, or all of these and be free.

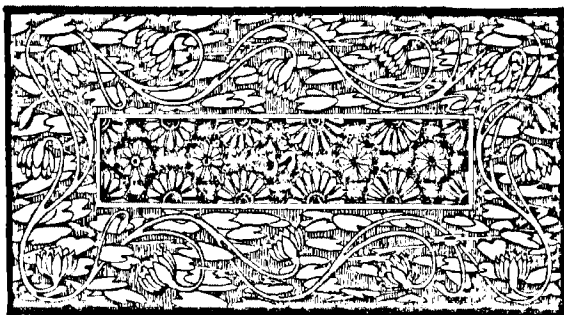
This is the whole of religion. Doctrines or dogmas or rituals or books, or temples, or forms are but secondary details.

SWAMI YIVEKANAND.





ÆSTHETICS.



NATIONAL CULTURE

Art, an expression of the culture and genius of a nation.

SIR FREDERICK SYKES.



MEANING OF LIFE

The value attached by the ancients to music, art and poetry have become almost unintelligible to an age bent on depriving life of its meaning by turning earth into a sort of glorified ant-heap or bee-hive and confusing the lowest, though most primary in necessity, of the means of human progress with the aim of this great evolutionary process.

AUROBINDO GHOSE.



SPIRIT OF ART

Art, like religion, is a spiritual necessity. Their language loses significance and vitality immediately it fails to express their spirit. And the spirit of art is instinct with the spirit of beauty, joy, strength, growth and freedom.

K. N. VAKIL.

CIVILIZING FORCES

Poetry raises the emotions and gives each its separate delight. Art stills the emotions and teaches them the delight of a restrained and limited satisfaction,—this indeed was the characteristic that the Greeks, a nation of artists far more artistic than poetic, tried to bring into their poetry. Music deepens the emotions and harmonises them with each other. Between them music, art and poetry are a perfect education for the soul; they make and keep its movements purified, self-controlled, deep and harmonious. These, therefore, are agents which cannot profitably be neglected by humanity on its onward march or degraded to the mere satisfaction of sensuous pleasure which will disintegrate rather than build the character. They are, when properly used, great educating, edifying and civilising forces.

AUROBINDO GHOSE.



ARTIST AND ARTISAN

The artist creates. The artisan reproduces.

K. H. VAKIL.



MUSIC AND CIVILISATION

A Greek philosopher had said that development of music in a country was a barometer of its civilization.

G. JINRAJADASA, M. A.



SOUL OF NATURE

It is because the arts of India interpret the very soul of nature and the impersonal and, therefore, universal values of human experience, that her arts have a timeless value for humanity.

BAGINI DEVI.

COLOURLESS UNIFORMITY

God wills a rich harmony and not a colourless uniformity.

PROF. S. RADHAKRISHNAN.



PLACE OF ART

We now come to the kernel of the subject, the place of art in the evolution of the race and its value in the education and actual life of a nation. The first question is whether the sense of the beautiful has any effect on the life of a nation. It is obvious, from what we have already written, that the manners, the social culture and the restraint in action and expression which are so large a part of national prestige and dignity and make a nation admired like the French, loved like the Irish or respected like the higher-class English, is based essentially on the sense of form and beauty, of what is correct, symmetrical, well-adjusted, fair to the eye and pleasing to the imagination. The absence of these qualities is a source of national weakness. The rudeness, coarseness and vulgar violence of the ordinary Englishman, the overbearing brusqueness and selfishness of the Prussian have greatly hampered these powerful nations in their dealings with foreigners, dependencies and even their own friends, allies, colonies. We all know what a large share the manner and ordinary conduct of the average and of the vulgar Anglo-Indian has had in bringing about the revolt of the Indian, accustomed through ages to courtesy, dignity and the amenities of an equal intercourse, against the mastery of an obviously coarse and selfish community. Now the sense of form and beauty, the correct, symmetrical, well-adjusted, fair and pleasing is an artistic sense and can best be fostered in a nation by artistic culture of the perceptions and sensibilities. It is noteworthy that the two great nations who are most hampered by the defect of these qualities in action are also the least imaginative, poetic and artistic in Europe. It is the South German who contributes the art, poetry and music of Germany, the Celt and Norman who produce great poets and a few great artists in England without altering the characteristics to the dominant Saxon. Music is even more powerful in this direction than Art and by the perfect expression of harmony insensibly steeps the man in it.

AUROBINDO GHOSE.

BEST LESSONS IN ART

The best lessons (in art) are taught among the simple, natural, country people.

MISS GRACE BURROUGHS.



SENSE OF THE BEAUTIFUL

The work of purifying conduct through outward form and habitual and seemly regulation of expression, manner and action is the lowest of the many services which the artistic sense has done to humanity, and yet how wide is the field it covers and how important and indispensable have its workings been to the progress of civilisation! A still more important and indispensable activity of the sense of beauty is the powerful help it has given to the formation of morality. We do not ordinarily recognise how largely our sense of virtue is a sense of the beautiful in conduct and our sense of sin a sense of ugliness and deformity in conduct. It may easily be recognised in the lower and more physical workings, as for instance in the shuddering recoil from cruelty, blood, torture as things intolerably hideous to sight and imagination or in the æsthetic disgust at sensual excesses and the strong sense, awakened by this disgust, of the charm of purity and the beauty of virginity.

AUROBINDO.GHOSE.



POWER OF MUSIC

Music is the purest form of art, and therefore the most direct expression of beauty, with a form and spirit which is one and simple, and least encumbered with anything extraneous. We seem to feel that the manifestation of the infinite in the finite forms of creation is music itself, silent and visible...

Therefore the true poets, they who are seers, seek to express the universe in terms of music...

The singer has everything within him. The notes come out from his very life. They are not materials gathered from outside.

ESTHETICS

His idea and his expression are brother and sister; very often they are born as twins. In music the heart reveals itself immediately; it suffers not from any barrier of alien material.

RABINDRANATH TAGORE.



INSINCERITY IN ART

Nothing can be so fatal to art as insincerity.

We would be insincere if we borrowed wholesale from the West.

K. N. VAKIL.



SCIENTIFIC DIAGRAM

In the first place, it must be understood that art is concerned with the pleasure which we derive from sight. Not with the knowledge. The picture that ministers to *that* need is a scientific diagram, merely! The fundamental requisite, then, is a truthfulness of sense. Without the ability to decide promptly and finally that we like or *dislike* a certain delineation, a certain situation, we shall inevitably go wrong in art. Not every scene is fit for a picture. And this truth needs emphasising in modern India especially, because here an erroneous conception of fashion has gone far to play havoc with the taste of the people. In a country in which that posture is held to be ill-bred, every home contains a picture of a young woman lying full length on the floor and writing a letter on a lotus-leaf! As if a sight that would outrage decorum in actuality, could be beautiful in imagination! In a country in which romantic emotion is never allowed to show itself in public, pictures of the wooing of Arjuna and Subhadra, abound.

These errors proceed from a false ideal of correctness, which leads us to be untrue to the dictates of our own feeling.

SISTER NIVEDITA.

GUIDANCE FROM THE PAST

We can obtain inspiration and guidance from the past. But we cannot reproduce the past, even if we want to. And if we can, it will not be anything in the nature or shape of art, culture or religion. For art ends where imitation begins and culture and religion lose their value when they lose their spirit. Our function as artists, moreover, is not to reproduce or tabulate.

Let us by all means increase our appreciation of the past artistic achievement by information from all quarters, from tabulated chronology, from iconography or, say mythology. But the information should not be employed, as there is at present a sad general tendency to employ as blinkers, as something actually obstructing the perception of definite artistic values.

K. H. YAKIL.



ECONOMY OF BEAUTY

Economically art had a tremendous potentiality for increasing the nation's wealth judged according to the most modern standards of civilised economics which consisted of a combination of utility and beauty while catering to the existing tastes of artists.

COLONEL RAJA JAI PRITHVI BAHADUR SINGH OF NEPAL.



BREATH OF CONCEPTION

They (temples in Southern India) are magnificent samples of Indian art. They disclose a breadth of conception and an equally marvellous skill in execution such as in Northern India is the characteristic of Muslim places of worship.

LALA LAJPAT RAI.



ART, NOT SCIENCE

This training and heightening of sense-perception, till the eye become like a perfectly regulated instrument, reliable as to

what it chooses and what it rejects, is more important and more difficult than would readily be suspected. In Indian art, particularly, there is a tendency to become too intellectual or too technical, which is apt periodically to override the artistic instinct, and destroy art. Thus in the Lahore Museum, after a long series of exquisite ancient sculptures which may or may not show the influence of Bactrian or Chinese craftsmen, we come upon the emaciated figure of the *Fasting Buddha*. In Jeypore, also, we hear of a skeleton Kall. Now these things are wrong. They mark the dying power of an art-period. Art is not science. The pursuit of the beautiful—not necessarily the sensuously beautiful, but always the beautiful,—is her true function.

SISTER NIVEDITA.



THE MUSEUM

The museum ought no longer to be regarded as an academic pastime or intellectual luxury. It must be recognised, it must be utilised and it must function as an active and indispensable educational institution. The museum is neither a warehouse nor a parlour display for costly objects and so much dead matter and material in wood, stone, terra cotta, mud and plaster, parchment and pigment. It should be a constant specific guidance for scholars, historians, artists as well as art-craftsmen and artisans. It must appear to all those engaged in activities cultural in the widest and highest sense of the term, as an intimate reality.

K. N. VAKIL.



ART AND CIVILIZATION

Music as painting and sculpture are an index to the stage of civilization attained by the nation and I believe, they rightly reveal the soul of the nation too. Fine arts express not only the stages of civilization but also give expression to the noblest sentiments and the highest emotions of which the people are capable.

H. H. THE GAEKWAD OF BARODA.

ART AND THE HOME

Art galleries cannot be brought into every home, but, if all the appointments of our life and furniture of our homes are things of taste and beauty, it is inevitable that the habits, thoughts, and feelings of the people should be raised, ennobled, harmonised, made more sweet and dignified.

AUROBINDO GHOSE.



SUGGESTIVE ART

The value of art in the training of intellectual faculty is also an important part of its utility. We have already indicated the double character of intellectual activity, divided between the imaginative, creative, and sympathetic or comprehensive intellectual centres on the one side and the critical, analytic and penetrative on the other. The latter are best trained by science, criticism and observation, the former by art, poetry, music, literature and the sympathetic study of man and his creations. These make the mind quick to grasp at a glance, subtle to distinguish shades, deep to reject shallow self-sufficiency mobile, delicate, swift, intuitive. Art assists in this training by raising images in the mind which it has to understand not by analysis, but by self-identification with other minds; it is a powerful stimulator of sympathetic insight. Art is subtle and delicate, and it makes the mind also in its movements subtle and delicate. It is suggestive, and the intellect habituated to the appreciation of art is quick to catch suggestions mastering not only, as the scientific mind does, that which is positive and on the surface, but that which leads to ever fresh widening and subtilising of knowledge and opens a door into the deeper secrets of inner nature where the positive instruments of science cannot take the depth or measure.

AUROBINDO GHOSE.



NATIONAL MANNER IN ART

There is such a thing as a national manner in art, and India needs only to add the technical knowledge of Europe to this manner of her own. Not that it is to be supposed that correct perspective is exclusively characteristic of the west.

SISTER NIVEDITA.

VIRILE FORCE

So it is with the divine love and joy which pulsates throughout existence and is far superior to alloyed earthly pleasure. Catholic, perfect, unmixed with repulsion, radiating through all things, the common no less than the high, the mean and shabby no less than the lofty and splendid, the terrible and the repulsive no less than the charming and attractive, it uplifts all, purifies all, turns all to love and delight and beauty. A little of this immortal nectar poured into a man's heart transfigures life and action. The whole flood of it pouring in would lift mankind to God. This too Art can seize on and suggest to the human soul, aiding it in its stormy and tollsome pilgrimage. In that pilgrimage it is the divine strength that supports. *Shakti*, Force, pouring through the universe supports its boundless activities, the frail and tremulous life of the rose no less than the flaming motions of sun and star. To suggest the strength and virile unconquerable force of the divine Nature in man and in the outside world, its energy, its calm, its powerful inspiration, its august enthusiasm, its wildness, greatness, attractiveness, to breathe that into man's soul and gradually mould the finite into the image of the Infinite is another spiritual utility of Art. This is its loftiest function, its fullest consummation, its most perfect privilege.

AUROBINDO GHOSE.



HEREDITARY SKILL

Now caste-education has the advantage of causing accumulation of skill from generation to generation. In the case of the goldsmiths, for example, we should quickly detect a degradation of knowledge and taste, due to the sudden advent of workers from without. A similar deterioration may be witnessed any day in Calcutta, as having befallen the art of dyeing. For undoubtedly it has been by the setting aside of the taste and judgment of hereditary craftsmen, in favour of new and untried tints, that the feeling of those who, in matters of colour, are the uneducated, has become dominant in the community. So that, in spite of brightness and daring, the former beauty of Indian dyeing has given place to a state of things more fit for tears than laughter.

SISTER NIVEGITA.

THE SUPREME EXPRESSION

The highest art is always charged with spiritual intensity, with intellectual and emotional revelation. It follows that it requires the deepest and finest kind of education. The man who has not entered into the whole culture of his epoch can hardly create a supreme expression of that culture. The man whose own life is not tense with the communal struggle cannot utter to those about him the inner meaning of their secret hope.

SISTER NIVEDITA.



NATION'S LIFE

The development of art, the expression of the life of a nation.

SIR LESLIE WILSON.



ART IN EVERYDAY LIVING

Nation's home industries—they were the arts that “instead of pondering to vain glory serve to heighten the average plane of our enjoyments and to lend a lustre to everyday living”.

K. N. VAKIL.



REGULATED IMPULSES

In emphasising the Greek ideal of harmony and balance Mrs. Dianna Watts was merely emphasising the necessity for this age of the instincts and regulated impulses which distinguish the needs of advanced humanity from the needs of those destined to be merely animal.

K. N. VAKIL.



ART, NOT SCIENCE

Art is not science. Creation is not mere imitation.

SISTER NIVEDITA.

ART, NOT VANITY

The nation's cultural and artistic heritage may be its pride. At present it is, more often than not, mere vanity, an evidence of the superiority complex. Exponents of arts and culture, with some respect for the nation's intelligence ought now to define both their reasons and their conclusions. It is not enough to elaborate interminably on the past. The past has no significance if it has no significance for the present and the future. The artistic achievements of the past have yet remained practically unexamined. They have not been analysed with the system and precision which alone can fruitfully guide the thought and activities of those painters, sculptors, architects, arcraftsmen and scholars on whose creative efforts and vision the nation legitimately seeks reliance for an enduring adjustment and interpretation of its artistic heritage and wealth.

K. H. VAKIL.



THE DEAD PAST

We are not merely historians, archæologists, scholars busy with records of the dead past and interested in elaborate hymns only about past glories. We are face to face with concrete problems of artistic designs and achievements. We have not only to think, write, speak or discuss the past. We have to apply it to and test it by the present. We have to create out of the nation's artistic heritage enduring and nation-wide reconstructions in art. We examine the past, consequently, for inspiration and specific assistance.

K. H. VAKIL.



BANKRUPTCY OF THOUGHT AND FEELING

Too often has the necessity for the economy of means been employed as an excuse for an entirely unnecessary saving of thought and bankruptcy of artistic feeling.

K. H. VAKIL.

OUTWARD FORMS

But beyond and above this intellectual utility of Art, there is a higher use, the noblest of all, its service to the growth of spirituality in the race. European critics have dwelt on the close connection of the highest developments of art with religion, and it is undoubtedly true that in Greece, in Italy, in India the greatest efflorescence of a national Art has been associated with the employment of the artistic genius to illustrate or adorn the thoughts and fancies of the temples and instruments of the national religion. This was not because Art is necessarily associated with the outward forms of religion, but because it was in the religion that men's spiritual aspirations centred themselves. Spirituality is a wider thing than formal religion and it is in the service of spirituality that Art reaches its highest self-expression. Spirituality is a single word expressive of three lines of human aspiration towards divine knowledge, divine love and joy, divine strength, and that will be the highest and most perfect Art which, while satisfying the physical requirements of the æsthetic sense, the laws of formal beauty, the emotional demand of humanity, the portrayal of life and outward reality, as the best European Art satisfies these requirements, reaches beyond them and expresses inner spiritual truth, the deeper not obvious reality of things, the joy of God in the world and its beauty and desirableness and the manifestation of divine force and energy in phenomenal creation. This is what Indian Art alone attempted thoroughly and in the effort it often dispensed, either deliberately or from impatience, with the lower, yet not negligible perfections which the more material European demanded. Therefore Art has flowed in two separate streams in Europe and Asia, so diverse that it is only now that the European æsthetic sense has so far trained itself as to begin to appreciate the artistic conventions, aims and traditions of Asia. Asia's future development will unite these two streams in one deep and grandiose flood of artistic self-expression perfecting the æsthetic evolution of humanity.

AUROBINDO GHOSE.



BALANCE IN ART

Few recognise the importance of the gift, acquired or inborn, which enables the artist to decide the balance in his composition

or design, the economy which regulates the selection of his materials and substance. "Just enough, not more" that is the principle which Sir Jagdish sees in manifestations that are truly artistic.... But how difficult it is for the artist to decide the "just enough" in his composition. The highest technical efficiency, the noblest conceptions or visions are rendered ineffective and unmeaning without this rare faculty.....Art cannot, he added, exist 'for show'. It is a necessity and must serve some useful purpose. Simplicity, utility and beauty in surroundings were, he suggested, necessary for the continued growth of art.

K. H. YAKIL.



FRESH ART

The art school at Stettein knows 'no finished art' nor defined 'style'. Every fresh task is a new problem which has to be worked out thoroughly down to the smallest detail, and every solution results in a new model. That is how art could remain ever fresh.

K. H. YAKIL.



ETERNAL TRUTH

But if Art is to reach towards the highest, the Indian tendency must dominate. The spirit is that in which all the rest of the human being reposes, towards which it returns and the final self-revelation of which is the goal of humanity. Man becomes God, and all human activity reaches its highest and noblest when it succeeded in bringing body, heart and mind into touch with spirit. Art can express eternal truth, it is not limited to the expression of form and appearance. So wonderfully has God made world that a man using a simple combination of lines, an unpretentious harmony of colours, can use this apparently insignificant medium to suggest absolute and profound truths with a perfection which language labours with difficulty to reach. What Nature is, what God is, what Man is can be triumphantly revealed in stone or on canvas.

Behind a few figures, a few trees and rocks the supreme Intelligence, the supreme Imagination, the supreme Energy lurks, acts, feels, is, and, if the artist has the spiritual vision, he can see it and suggest perfectly the great mysterious Life in its manifestations, brooding in action, active in thought, energetic in stillness, creative in repose, full of a mastering intention in that which appears blind and unconscious. The great truths of religion, science, metaphysics, life, development, become concrete, emotional, universally intelligible and convincing in the hands of the master of plastic Art, and the soul of man, in the stage when it is rising from emotion to intellect, looks, receives the suggestion and is uplifted towards a higher development, a diviner knowledge.

AUROBINDO GHOSE.



LOVE AND BEAUTY

The most remarkable part of Aristotle's moral system is that in which he classifies the parts of conduct not according to our idea of virtue and sin, *papa* and *punya*, but by a purely æsthetic standard, the excess, defect and golden, in other words correct and beautiful, mean of qualities. The Greek view of life was imperfect even from the standpoint of beauty, not only because the idea of beauty was not sufficiently catholic and too much attached to a fastidious purity of form and outline and restraint, but because they were deficient in love. God as beauty, *Srikrishna* in *Brindavan*, *Shyamsundara*, is not only Beauty, He is also Love, and without perfect love there cannot be perfect beauty, and without perfect beauty there cannot be perfect delight. The æsthetic motive in conduct limits and must be exceeded in order that humanity may rise. Therefore it was that the Greek mould had to be broken and humanity even revolted for a time against beauty.

AUROBINDO GHOSE.



POETRY OF LIFE

The third activity of æsthetic faculty, higher than the two already described, the highest activity of the artistic sense before

ÆSTHETICS

it rises to the plane of the intellect, is the direct purifying of the emotions. This is the *katharsis* of which Aristotle spoke. The sense of pleasure and delight in the emotional aspects of life and action, this is the poetry of life, just as the regulating and beautiful arrangement of character and action is the art of life. We have seen how the latter purifies, but the purifying force of the former is still more potent for good.

AUROBINDO GHOSE.



ART AND IMITATION

Art ceases where imitation begins.

K. H. VAKIL.



MESSAGE OF ART

Art, then, is charged with a spiritual message,—in India to-day, the message of the Nationality. But if this message is actually to be uttered, the profession of the painter must come to be regarded, not simply as a means of earning livelihood, but as one of the supreme ends of the highest kind of education.

SISTER NIVEDITA.



BEAUTY IN EVERYDAY LIFE

A catholic outlook, the spirit of tolerant comradeship of co-operation from all workers irrespective of creeds and sections, the determination to reach by well-planned efforts the aspired artistic destiny, can, before long, bring to our thresholds, once again, the dreams and visions of beauty in the everyday life of the nation.

K. H. VAKIL.

EDUCATIVE FORCE

Men have made language, poetry, history, philosophy agents for the training of this side of intellectuality, necessary parts of a liberal education, but the immense educative force of music, painting and sculpture has never been recognised. They have been thought to be bye-paths of the human mind, beautiful and interesting, but not necessary, therefore, intended for the few. Yet the universal impulse to enjoy the beauty and attractiveness of sound to look at and live among pictures, colours, forms ought to have warned mankind of the superficiality and ignorance of such a view of these eternal and important occupations of human mind. The impulse, denied proper training and self-purification, has spent itself on the trivial, gaudy, sensuous, cheap or vulgar instead of helping man upward by its powerful aid in the evocation of what is best and highest in intellect as well as in character, emotion and the æsthetic enjoyment and regulation of life and manners. It is difficult to appreciate the waste and detriment, involved in the low and debased level of enjoyment to which the artistic impulses are condemned in the majority of mankind.

AUROBINDO GHOSE.



MEANING TO LIFE

After all the purpose of music is not to amuse and entertain but to give 'meaning' to life.

RAGINI DEVI.



ART AND PERSONALITY

I look upon Art as subservient to life and personality—it gives man infinite aspiration and finally wins for him the status of God's representative on earth.

SIR M. IQBAL.

MUSIC IN NATIONAL LIFE

Music is a fine art without the cultivation of which our national life cannot be complete.

SIR TEJ BAHADUR SAPRU.



MEDIUM FOR GREAT MINDS

But what is it, then, in European art, that tempts the Indian artist into emulation? The attraction lies, I take it, in the opportunity which the European conception of art offer to the individual artist. Art in the West is not merely the hereditary occupation of a craftsman. It has become, in modern times at least, a language through which great minds can express their outlook on the world.

SISTEN NIVEDITA.



REALMS OF IMAGINATION

One can commune with the past,—even among a crowd; for the Great Temple seems to breath forth a perfume that fills the spirit and lifts it with wings, to the place it has always secretly coveted among the Immortals. And when one allows oneself to rest on such airy opinions, what wonderful impossibilities, what revelations, flow inward upon one's fancy! Surely if it be permissible anywhere to weave fancy into fact, to allow the emanations of the place to guide one for once into the happy realms of the imagination, it is at the Elephanta Caves.

W. E. GLADSTONE SOLOMON.



BUILD FOR THE FUTURE

According to Ruskin "Architecture is the art which so disposes and adorns the edifices raised by man, for whatever uses, that the sight of them may contribute to his mental health, power and

pleasure", and this he says can only be attained by "knowing what you have to do, and doing it thoroughly".

Thus to build a mere massive structure does not by itself constitute good architecture. For, architecture is one of the five fine arts. And whilst the poet dreams and the musician sings, the painter portrays and the sculptor carves his beau ideal, the architect tries to assimilate and translate all these faculties and beauties into elegant, commodious and useful structures for the benefit of humanity. That is the place of architecture in the scheme of fine arts.....

True architecture has a character of its own and serves its own purpose, embodying in it all the laws governing good architecture; such as these described by Ruskin viz: sacrifice, truth, power, beauty, life, memory and obedience, all exhibited in a building in a harmonious whole.

We are the inheritors of this great and noble legacy of ancient and medieval Architecture of India. We have a great duty to the past, present and future; and this we have to perform in right earnest. Structure built without the aid, assistance and guidance of a qualified architect would be a mere commodity without art, science or technic—a mere skeleton without the forms of beauty and a crude mass huddled together without thought or imagination.

Let not our structure be weak and ugly, patched up and dingy, clumsy and insanitary. Let our structure be strong and substantial, artistic and symmetrical, sanitary and commodious. Let our style be true and chaste. Let our details be faithful and harmonious. Let our taste be æsthetic and ethereal. Let the materials be sound and durable. Let our supervision be constant and vigilant.

When we build, let us think that we build for ever; let it not be for present delight nor for present use alone, let it be such work as our descendants will thank us for, and as we lay stone over stone, let us think that men will say as they will look upon the wrought labour and substance of them,—“see these our fathers did for us.”

S. F. BHARUCHA, F. R. I. E. A.

HEART TO SEE

Thus a true picture must be luminous, and it must be suggestive. It must, moreover, have a beautiful subject, which at once rouses our love and aspiration. Now Indian roads and streets and river-banks are full of subjects which would make such pictures, only we must have a heart to see them by. It is through the heart that the artist must do all his seeing.

SISTER NIVEDITA.



LIFE IN ART

We should seek life in art, not attitudes.

K. N. VAKIL.



ART AND JOY

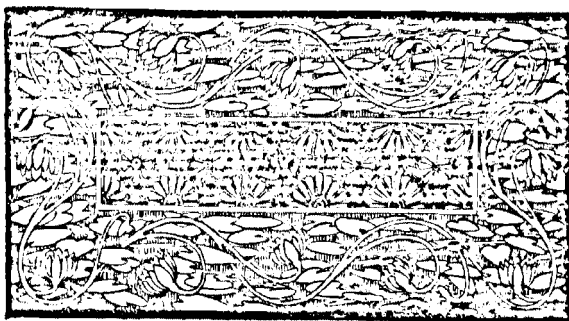
Art education is meant not to produce artists but to enable every one to be more joyfully and more discriminately alive.

DR. STELLA KROWRISCH.





IDEALS



IDEALS IN LIFE

The living man has his true protection in his spiritual ideals, which have their vital connection with his life and grow with his growth.

RABINDRANATH TAGORE.



SACRIFICE FOR IDEALS

Worship the ideal with sacrifice.

PROF. T. L. VASWANI, M. A.



INTELLECTUAL LIMITATIONS

The idea is the realisation of a truth in Consciousness as the fact is its realisation in Power, both indispensable, both justified in themselves and in each other, neither warranted in ignoring or despising its complement. For the idealist and visionary to despise the pragmatist or for the pragmatist to depreciate the idealist and visionary is a deplorable result of our intellectual limitations and the mutual misunderstandings by which the arrogance of our imperfect temperament and mentality shuts itself out from perfection.

AUROBINDO GHOSE.

KNOWLEDGE AND ACTION

The human being advances in proportion as he becomes more and more capable of knowing before he realises in action. This is indeed the order of evolution.

AUROBINDO GHOSE.



VISION EXECUTED

The seer who is able to execute his vision is the higher term of human power and knowledge.

AUROBINDO GHOSE.



CONSCIOUS THOUGHT

Thought builds the universe. The mind alone is real. All that is seen is but a dream. There is such a thing as the conscious holding of a thought. When this is done, all that opposes it, or seems contradictory to it, gradually melts away, and we wonder what has become of it, or why we were at one time under its illusion.

AUROBINDO GHOSE.



OUR THOUGHTS

All that we are is the result of what we have thought. It is founded on our thoughts. It is made up of our thoughts.

DHAMMAPADA.



GREAT THOUGHT

Thoughts, even if you do not express them, will not go in vain; they have their consequences, their influences. A great thought is a great power; it moves mountains and alters the destiny of whole nations.

BY. HON. V. S. SRINIVAS SASTRI.

GREAT THOUGHTS

Have great ideals, great thoughts. Don't worry over their immediate effect on your surroundings. The fruition of these thoughts lies in the awe they inspire, the tacit respect they command, the spontaneous loyalty which they evoke even in those who doubt their practicality.

THE SERVANT.



CHANCE OF THOUGHT

Change the thought in your mind and you change the form materialised thereby. Influence the lower self from this standpoint and your thought-life shall take on newer, more beautiful forms—which in reality form the grand and noble stuff composing the life of every highly evolved soul.

SWAMI MUKERJI.



ACT TOWARDS THE GOAL

Our goal will be determined not by our definitions but by our acts voluntary and involuntary.

MAHATMA GANDHI.



MASTER IDEALS

Let us set before ourselves the master ideals, even in things relative. "I do not make good screws, sir, I make the best that can be made", said an indignant workman in reply to too casual an inquiry. This ought to be our attitude. We must make the best screws that can possibly be made. In every direction it must be the same. The best not too good, the highest not too difficult, for us to attain. Nothing less than the utmost. Nothing easy. Nothing cheap.

SISTER NIVEDITA.

DESIRE NOBLY

Disease may come; limb after limb may be lopped off; sorrow may strike thee to the core; yet cease not to desire nobly, and to bear thyself in action yet more nobly.

SWAMI MUKERJI.



IDEALS

All that we are is the result of what we have thought.

SISTER NIVEDITA.



TRAINING IN ACTION

"Great actions are only transformed great concentrations." Desire expands the will; action clinches it into strength. Each act in the right direction goes to establish us in our ideal. Action gives us training. Education is for self-discipline. Force of character is what we want; money, fame, praise and blame may well take care of themselves.

SWAMI MUKERJI.



CREATIVE THOUGHT

The right exercise of thought-power is an act of creation. "Each thought is a soul," says Lytton.

SWAMI MUKERJI.



STRONG SINCERITY

Sincere in your wish, strong in your resolve, nothing can stand in your path. Once again I say *Look ever upwards and onwards.*

SWAMI MUKERJI.

THOUGHT-FORM

Remember your physical organ is a thought-form, coarse or fine according to the quality of your thoughts.

SWAMI MUKERJI.



LEAD THE MIND

Suppose there is a hard bit of work a man does not like but which would be of great use to him if properly accomplished. What ought he to do? He ought to dwell on the advantages that would accrue to him if he did it. Thus at last what was dry work would become interesting, because he now knows it will make him happy. He should at first lead on the mind by gentle suggestions, then transmute the mood to a Direct Action of the will, remaining immovable and resolute.

SWAMI MUKERJI.



APPROACH TO IDEALS

Ideals seem to recede from us as we approach them. Manliness lies in accelerating our motion towards them all the more.

MAHATMA GANDHI.



DREAM GREATLY

To-morrow was the sequence in the logical sense of what they did to-day. Paradoxically enough, it was the dream that they dreamt of to-morrow that fixed the quality and the nobility of their actions of to-day. It was therefore, that she asked them to dream greatly of the morrow. And if they dreamt nobly they were sure to realize their desires.

Mrs. SARDJINI RA:DU.

PURPOSIVE LIFE

Our ideal is the hinge upon which our future turns. We create our own fate.

The first essential is to pitch our aims high. Let us look upward and upward alone. Let us pray to God for strength by all means, but let us be prepared to deserve His grace by walking a straight path.

If we weave our thoughts around a grand purpose in life the ideal so formed may take material form any day. Its impulsion may stir up concretions of gross physical matter into activity and may clap spurs to the feet of even a lazy hack. So much for the ideal.

If the ideal is to be cherished, it must also be nourished. If you simply sit down and desire to get a thing, you will never get it and it is good for you that you should not. For the practical side of things must never be neglected. "Practice makes perfect." Having set currents of holy desire in motion, we must set to deepen them in intensity and volume.

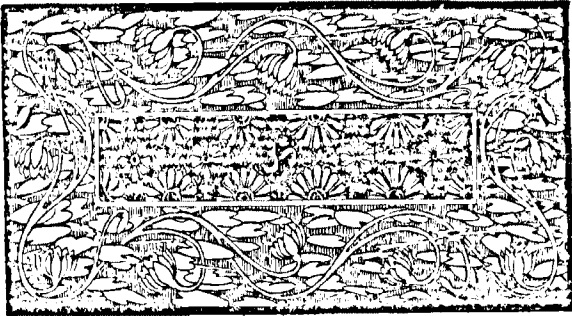
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SWAMI MUKERJI.





EDUCATION



HIGHEST KNOWLEDGE

Spirituality comes to one soul at a time. Intellectual labour prepares the soil of millions for the whispers of truth. Intellect is the open door to the socializing of great realization. Therefore is mental toil a duty. Right belief is a duty. The highest achievements of the mind are a *sadhana*. We must be true to Truth. We must be greedy of wide views. Education to the utmost of which we are capable is the first of human rights. It was not the form of his knowledge but its selflessness that made a man a *rishi*. That man who has followed any kind of knowledge to its highest point is a *rishi*.

SISTER NIVEDITA.



SELF-SACRIFICE

The education received at colleges was useless unless it is built upon a sound foundation upon the idea of self-sacrifice.

BARATMA GANDHI.



COMMUNITY OF LIFE AND THOUGHT

To the pure scholar the legacy of his University is a scientifically trained intellect, methodical habits of work, a quenchless thirst for truth.

Let us strive honestly, manfully, ceaselessly to acquire this community of life and thought with the wide, ever-moving, civilized world. Let us give up nursing over provincial or sectarian pride and prejudices, and then only will an Indian nation be possible. Then and then only will an Indian nation be capable of rising to a sublime height where national difference and prejudices sink away in shame and give place to recognition of the supreme claims of the broadest humanity, the common brotherhood, of all men in a loving equal family of nations.

PROF. SIR JADUNATH SARKAR.



RULE LIFE

And by "success" here, I do not mean financial or worldly success merely. What I mean is that one feels at once that the man has been building up and shaping his own character and individuality. The intervening years have been creative. He has ruled his life and not let it get out of hand.

SIR FREDERICK SYKES.



NOURISHED GIFTS

Moreover we should never lose sight of the truth that by far the most important duty of the educator is not to impart knowledge but to train and develop the various faculties of a boy so that when he grows up he may be able to face difficulties and apply his mind to the problems as they arise in daily life.

There is yet a nobler work to be done by the teacher. He is to try to remove partially, if not wholly, the defects in his pupils, and to feed, encourage and invigorate the peculiar aptitude of each student. May be that one of these possesses the potentialities of a scientist, that another loves philosophical speculation, the third is born to be a leader of men, and the fourth has a gift of a mechanic. Now the teacher and the parent should work together to nourish and strengthen the various gifts and so fulfil the Divine purpose in their boys.

B. ANIMANANDA.

EDUCATION IN INDIVIDUALITY

The aim of all real education ought to be the development of individuality in the boy. A boy has his own hereditary tendencies and also instincts which he has to develop by means of education.

As a result of sound education he should be able to assert himself in whatever walk of life he may happen to be. He should be a person with a cultured mind and broad ideas about the things around him.

The object of teaching languages either modern or classical is admittedly that of cultivating the mind of the boy.

History and Mathematics are introduced for developing the faculties of reasoning and judgment.

K. G. WARTY, M. A.

*TRUE MANHOOD*

Learning is to be a man. To gain the fullness of life is the important thing; all else is subordinate to this; and true manhood consists in the height and breadth of a man's aim, in its tireless energy, in its indomitable will.

RABINDRANATH TAGORE.

*HEREDITARY TENDENCIES*

The aim of all real education ought to be the development of individuality in the boy. A boy has his own hereditary tendencies and also instincts which he has to develop by means of education.

K. G. WARTY, M. A.

*SELECTION OF INTERESTS*

Nothing is a greater test of education than the noble employment of leisure and means. It is not nearly so much by our performance of duties, as by our selection of interests, that our character is revealed. This is why an age of luxury is apt to act so disastrously on the richer classes.

SISTER NIVEDITA.

SADHANA

No religious teaching is of any value unless it is lived, and the use of various kinds of *Sadhana*, spiritual self-training and exercise, is the only effective preparation for religious living. The ritual of prayer homage, ceremony is craved for by many minds as an essential preparation and, if not made an end in itself, is a great help to spiritual progress; if it is withheld, some other form of meditation, devotion or religious duty must be put in its place. Otherwise, Religious Teaching is of little use and would almost be better ungiven.

AUROBINDO GHOSE.



WORLD RELATIONSHIP

Education is no mere "teaching" but a gradual unfoldment of the child leading to the establishment of its relationship with the world harmoniously.

MRS. KAMALADEVI CHATTOPADHYAYA.



POPULAR DELUSIONS

The tremendous importance of self-discipline. Let every future citizen of India as he leaves the training ground of his boyhood and youth, select his rule of life. Let him make his choice between the eternal verities on the one hand and the popular delusions and misrepresentations of the hour on the other, between the sway of reason and the insurrection of the passions, between holding his strength in reserve till the proper time for its use and making premature theatrical demonstrations, between self-discipline and mental anarchy.

PROF. SIR JADUNATH SARKAR.

OVERCROWDED CURRICULUM

We, Indians, have realised that there is something wrong with our educational system and that our standard is low but in order to improve it we have made a wrong beginning in overcrowding the curriculum and making the examinations stiffer. The former has given the Indian student intellectual indigestion and the latter has made him nervous. The pressure of studies saps the student's energy and leaves him an intellectual cripple for the rest of his life.

MISS BHATE, M. A.

*HIGHER ASPIRATIONS*

It is from the Universities that we hope and expect to find those pioneers of higher intellectual thought and reason who not only contribute to the knowledge of the world, but also impress upon the state the individuality of their views and the refining influence of their higher aspirations.

LORD BARDINGE.

*CLEAR THOUGHT*

Thought, thought, we want clear thought! And for clear thought, labour is necessary, knowledge is necessary, struggle is necessary. Clear thought and rightly placed affection are essential conditions of victory in any field. The nation that is true to itself and its age will give birth to millions of great men, for the inflowing of the Divine Spirit is without limit, and the greatness of one is the greatness of all.

SISTER NIVEDITA.

*DWARFED MIND*

The value of education should not be assessed by measurement of the knowledge acquired by the students but by the state of their minds after their period of learning. If the mind is

EDUCATION

concentrated on one subject it becomes dwarfed and narrowed and even if the desired end is attained it may be found that the mind has lost the power to expand and strength to respond to new calls made upon it, just as the muscles if trained for a particular purpose become tied and bound and no longer remain resilient or responsive to the calls made upon them. Remember that life is not a livelihood, knowledge is not only a monetary asset for possession. Knowledge in the true sense, leading as it does to an ever increasing desire for more, as a healthy appetite is created, brightens and enriches life by creating fresh and varied interests and makes not only for the happiness of the student himself but of those amongst whom he moves.

VISCOUNT GOSCHEN.



FREE-THINKING

The greatness of Europe is due to free-thinking, but in our country we have forgotten free-thinking. When there was free thinking in our country, its History, Poetry, Philosophy were very high. Since free thinking has left India, it had very little to contribute to the wisdom of the world. Since free thinking is lost originality has left the country.

PROF. H. K. SEN.



CHOICE OF IDEALS

Success in life depended on the choice of ideals, provided, of course, that strenuous efforts were made for their realisation.

PROF. P. SHESHADRI.



VITAL SUPERIORITY

The mass of humanity has not risen beyond the bodily needs, the vital desires, the emotions and the current of thought-sensations created by these lower strata. This current of thought-

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sensations is called in Hindu philosophy the *manas* or mind, it is the highest to which all but a few of the animals can rise, and it is the highest function that the mass of mankind has thoroughly perfected. Beyond the *manas* is the *buddhi*, or thought proper, which, when perfected, is independent of the desires, the claims of the body and the interference of the emotions. But only a minority of men have developed this organ, much less perfected it. Only great thinkers in their hours of thought are able to use this organ independently of the lower strata, and even they are besieged by the latter in their ordinary life and their best thought suffers continually from these lower intrusions. Only developed Yogins have a *vishuddha buddhi*, a thought-organ cleared of the interference of the lower strata by *chitta-shuddhi* or purification of the *chitta*, the mind-stuff, from the *prana* full of animal, vital and emotional disturbances. With most men the *buddhi* is full of *manas* and the *manas* of the lower strata. The majority of mankind does not think, is has only thought-sensations; a large minority think confusedly mixing up desires, predilections, passions, prejudgments, old associations and prejudices with pure and disinterested thought. Only a few, the rare aristocrats of the earth, can really and truly think. That is now the true aristocracy, not the aristocracy of the body and birth, not the aristocracy of vital superiority, wealth, pride and luxury, not the aristocracy of higher emotions, courage, energy, successful political instinct and the habit of mastery and rule,—though these latter cannot be neglected,—but the aristocracy of knowledge, undisturbed insight and intellectual ability.

AUROBINDO GHOSE.



BUSINESS OF LIFE

Education, in the true sense, means something more than the acquisition of so much positive knowledge, something higher than the mere passing of examinations. It aims at the progressive and orderly development of all the faculties of the mind. It should form character and teach right conduct. It is, in fact, a preparation for the business of life.

LORD CURZON.

THE WISE FRIEND

The one excellent element in the English Boarding School is that the master at his best stands there as a moral guide and example, leaving the boys largely to influence and help each other in following the path silently shown to them. But the method practised is crude and marred by the excess of outer discipline, for which the pupils have no respect except that of fear, and the exiguity of the inner assistance. The little good that is done is outweighed by much evil. The old Indian System of the Guru commanding by his knowledge and sanctity, the implicit obedience, perfect admiration, reverent emulation of the student, was a far superior method of moral discipline. It is impossible to restore that ancient system; but it is not impossible to substitute the wise friend, guide and helper for the hired Instructor or the benevolent Policeman which is all that the European System usually makes of the pedagogue.

AUROBINDO GHOSE.

*EDUCATIONAL MACHINERY*

To the western eye the outward aspect of the ashram would suggest poverty, but this is due to the ideal which has always been followed in India wherever true education has been the end and purpose in view. The emphasis on efficient and expensive equipment which is a characteristic feature of institutions of learning in the West has never been accepted in India, where simplicity of living is regarded as one of the most important factors in true education.

RABINDRANATH TAGORE.

*PERSONAL INITIATIVE*

Personal initiative, intelligence, observation, and feeling ought to be developed by training quite as much as powers of calculation and construction and he suggested that professors should stimulate in their students the desire to carry out their work not merely as engineers but as artists in engineering.

MR. MIRZA ISMAIL, DEWAN OF MYSORE.

THE HEROIC SOUL

The heroic soul seeks only opportunities for exerting itself, for daring, and for making its endeavour, and does not look for the material fruits of that endeavour. Let the graduates of the University arm themselves against the world with this eternal lesson of the Bhagvad Gita.

PROF. SIR JADUNATH SARKAR.



FACULTY OF JUDGMENT

No command of languages, no mathematical acumen, no chemical or electrical equipment can furnish a man with the materials of judging of the present which depends on a knowledge of the past.

Without training, sound judgment becomes impossible.

PROF. BAIK.



BONDAGE TO FORMULA

The bondage to formulas has to be outgrown, and in this again it is the sense of higher beauty and fitness which will be most powerful to correct the lower. The art of life must be understood in more magnificent terms and must subordinate its more formal elements to the service of the master civilizers, Love and Thought.

AURBINDO GHOSE.



SENSE OF DUTY

Character is a complex of many great qualities of the heart and mind, it includes love of truth, initiative, courage, grit, tenacity of purpose, fair-play, a balanced judgment, quick and at the same time sound decision, a high sense of duty and it is these and other elements of character that must be evoked and developed. Religious education must be of such a nature as will help in bringing out and planting firmly these essential ingredients of character.

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English public schools also provide for religious education, but the chief aim is to form character so that a high sense of duty may become instinctive among the boys and they may be thoroughly prepared and trained for efficiently discharging the duties and responsibilities of the sphere of life in which they may be placed.

SIR PHIROZE SETHNA.



INTELLECT AND EMOTION

In the economy of man the mental nature rests upon the moral, and the education of the intellect divorced from the perfection of the moral and emotional nature is injurious to human progress.

AUROBINDO GHOSE.



MENTAL CLEARNESS

We have to place ourselves aright, to poise ourselves on our own centre of equilibrium, to attain mental clearness. The schoolmaster would fain deliver his country, but he sees none of the benches before him who were made of the stuff of heroes. Let the schoolmaster teach as though he saw heroes. Let him arrive at clear thought and conviction. Let him educate with all his might, making defeat and success the same. The man who can do this will create heroes. He brings his own lotus to blossom. The bees come of themselves.

SISTER NIVEDITA.



DEVOTION TO DUTY

The highest code of ethics and chivalry embracing honour, loyalty, uprightiness and devotion to duty for duty's sake are qualities that must be cultivated from infancy, and a noble character created by noble deeds is a source of inspiration and provides an example for future emulation.

LORD BARDINGE.

IGNORANT SOIL

Ignorance is the only soil where Evils can grow and germinate.

PATANJALI.

*MANIFEST PERFECTION*

Education is the manifestation of the perfection already in man.

SWAMI VIVEKANANDA.

*INTELLECTUAL STAGNATION*

Intellectual activity of the highest type such as every University should strive to develop is a force of incalculable power and importance for the national welfare. Apart from the direct results of such activity in promoting agricultural, industrial or commercial progress, its indirect results are even more important. Intellectual stagnation is equivalent to national decay and death. Intellectual activity, on the other hand, leads to a quickening of the national life in all its aspects. To a normal human being in full possession of his faculties, the ideal of healthful happiness is not a life of slothful inactivity or placid contemplation, but one of varied activity, both physical and mental, interspersed by the minimum periods of rest which nature demands for recuperation. Either physical or mental activity by itself is incomplete and insufficient for the maintenance of human efficiency at its highest level. The main-springs of intellectual activity in every country are education and the spirit of enquiry, and its quality varies with the standard set by the thinkers and educators of the nation. Thus, in the last analysis, it is the leadership offered by the Universities that determines the level of intellectual activity in the country and therefore also the national efficiency.

SIR C. V. RAMAN.

NATIONAL SELF-EXPRESSION

I have to give utterance to a truism and say with profound seriousness that music and the fine arts are amongst the highest means of national self-expression without which the people remain inarticulate.

RABINDRANATH TAGORE.



THE REAL ENEMY

Mankind has only one real enemy—ignorance. Let us all work together for its destruction, helping and cheering one another along the way.

SWAMI YOGANANDA.



EDUCATION OF WOMEN

The work that lies before you, is immense. You have to bring up the children who will be the makers of India of the next generation not by playing the role of lookers-on but by introducing better methods of child-rearing. You have to make Indian homes more sanitary, more beautiful and more peaceful. There is a great amount of welfare work which you women alone can do. Our innumerable unfortunate sisters ground down by poverty, ignorance and unjust social customs will confide their cares and troubles to you alone. The sick in the hospitals are groaning for relief at your healing hands. At present for want of lady teachers elementary education is suffering, which in the natural course of things should be in your hands. And if the education of the child is to be really efficient it should be individual and not collective as at present, and this reform can be carried out by placing it largely in the home. If some of you have a bent for research, here is your special field, viz., child-psychology in which at present we men

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do little more than read books written by men, and these again based on observation of the child-mind and the child-behaviour of Europe and America.

Modern India is showing signs of a great national upheaval in science, letters, politics, and social and religious life in which women have begun to take their proper share—which is the happiest augury of the success of the silent revolution which is already upon us. At the same time you will permit me to say that marriage and its consequential responsibilities make up your highest avocation. As my friend Babu Bhagavandas observed on one occasion, "the vast majority of women are intended by nature and at heart prefer to be, not unmarried Misses Sarasvati, but Grihalakshmis and Annapurnas, goddesses of the family home, whose very presence and companionship bring joy and strength into the life of their partners, and make it possible, and worthwhile for them to follow their special vocations successfully." "Motherhood," it is rightly said, "is the noblest of priesthoods."

PROF. ANANDSHANKAR B. DHRUVA, M. A., LL. B.



UNIVERSITY STANDARDS

The function of a University is to create and maintain standards—of learning, judgment and conduct.

LORD IRWIN.



UNIVERSITY MEN

Together, each playing its part, they—learning, judgment and character—will form human character and the vital importance of securing such standards is apparent when we think that on university men must largely fall the burden of leading others in all the various walks of public life.

LORD IRWIN.

KNOWLEDGE AS A MEANS

Education cannot be judged by the knowledge one possesses but by the general calibre attained through the knowledge and study of certain facts. Thus knowledge is not an end in itself but is means to an end, namely, inspiring confidence and a surer grip of the conditions of existence.

MISS BHATE, M. A.



LIFE BUILDING

Education is a man-making, life-building assimilation of ideas.

SWAMI VIVEKANANDA.



WORLD-RELATIONS

The study of modern History, in view of its importance in understanding world-relations, is of the utmost value to you young men as the future intellectual and political leaders of your country. Yet it is apt to be neglected, as far as I can judge from the figures in the calendar, in favour of Economics. You have a flourishing school of Economics and Sociology, but no University chair of modern History. Without in the least minimising the importance of Economics, I think History, too, should be a recognised feature of a liberal education.

SIR LESLIE WILSON.



LIVING TRUTH

The truth that sustains creation is a living, moving truth, which constantly reaches higher and higher stages up the ascent of revelation. This is so, because it is the object of truth to realise the limitless. So, whenever it is sought to confine truth for all time within artificial limits of any kind, it kills itself, like a flame of light in the grip of a snuffer. Likewise the soul of man, which

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is on its way to the Infinite, flows on with new creations at every turn. Progressiveness is of the essence of its journey towards light and power. The soul misses the very reason of its being, if shackled; stagnation can only make for its imprisonment, not for its emancipation.

RABINDRANATH TAGORE.



THE HUMAN SPIRIT

Human spirit should be liberated but it should be controlled by a sense of justice.

PROF. N. K. SEN.



NATIONAL EDUCATION

The system of education which instead of keeping artistic training apart as a privilege for a few specialists, frankly introduces it as a part of culture no less necessary than literature or science, will have taken a great step forward in the perfection of national education and the general diffusion of a broad-based human culture. It is not necessary that every man should be an artist. It is necessary that every man should have his artistic faculty developed, his taste trained, his sense of beauty and insight into form and colour and that which is expressed in form and colour, made habitually active, correct and sensitive. It is necessary that those who create, whether in great things or small, whether in the unusual masterpieces of art and genius or in the small common-things of use that surround a man's daily life, should be habituated to produce and the nation habituated to expect the beautiful in preference to the ugly, the noble in preference to the vulgar, the fine in preference to the crude, the harmonious in preference to the gaudy. A nation surrounded daily by the beautiful, noble, fine and harmonious becomes that which it is habituated to contemplate and realises the fullness of the expanding Spirit in itself.

AUROBINDO GHOSE.

BASIS OF EDUCATION

Education was the drawing out from within the child the correct attitude towards life. On this attitude and this alone will it be possible to build up an educational structure which will last throughout the ages. It is this attitude which she considered to be the spiritual basis of all education.

MISS MRINALINI CHATTOPADHYAYA.

*VARIED EDUCATION*

An average European boy has plenty of general information because he is not hardpressed under an overwhelming curriculum. He has time to see more of the world and pursue some other hobby. For him academic education is not the only salvation. For him there is scope in every occupation he chooses to take up. For, education in Europe is conceived in a wider sense. It is varied in type. After a preliminary compulsory education till the age of 14, the student is free to take up any line for which he has a special liking. This is the one great merit of the European system of education that it does not aim at turning out students through one particular mould but affords scope for individuality to grow, to secure from the common medium of society what it needs and then make to it his own unique contribution.

MISS BHATE, M. A.

*INDEPENDENT THINKING*

In the last issue, independent thinking is a thing which everybody must achieve for himself. No system can ever impart it. It is a matter for the individual.

SIR FREDERICK SYKES.

*BREADTH OF VISION*

A sense of initiative, enterprise and breadth of vision should be developed.

HIS HOLINESS SHRI SANKARACHARYA DR. KURTAKOTI, M. A., PH. D.

ARTISTIC IDEAL

In the system of National education that was inaugurated in Bengal, a beginning was made by the importance attached to drawing and clay-modelling as element of manual training. But the absence of an artistic ideal, the misconception of the true aim of manual training, the imperative financial needs of these struggling institutions making for a predominant commercial aim in the education given, the mastery of English ideas, English methods and English predilections in the so-called national education rendered nugatory the initial advantage. The students had faculty, but the teaching given them would waste and misuse the faculty. The nation and the individual can gain nothing by turning out figures in clay which faithfully copy the vulgarity and ugliness of English commercial production or by multiplying mere copies of men or things. A free and active imaging of form and hue within oneself, a free and self-trained hand reproducing with instinctive success not the form and measurement of things seen outside, for that is a smaller capacity easily mastered, but the inward vision of the relation and truth of things, an eye quick to note and distinguish, sensitive to design and to harmony in colour, these are the faculties that have to be evoked and the formal and mechanical, English method is useless for this purpose.

AUROBINDO GHOSE.

*SYNTHESIS IN EDUCATION*

Certain fundamental defects in the very basis of the education came to light. The obvious absence of a synthesis in education, an unnatural division between home and school, between school and society, artificial barriers between the several subjects under study, excessive intellectualism and the undue emphasis laid on nationalism at the expense of wider appreciation of humanity, had created a world where life had been crushed out.

MRS. KAMALADEVI CHATTOPADHYAYA.

INDEPENDENT KNOWLEDGE AND ART

From such a degrading, such a servile condition we can raise ourselves only if we can create an independent springhead of knowledge and art in our midst and thus enable our countrymen to become the peers of the Europeans in research and discovery.

PROF. SIR JADUNATH SARKAR.



CIVIC EDUCATION ESSENTIAL

Mental culture, in my opinion, should be the chief end of University training. I do not say that the University should not teach law or medicine or engineering, but this ought not to be the principal aim of a University course. A liberal education does not indeed teach a man the peculiar business of any calling but it fits him, in the words of a distinguished writer, "to perform justly, skilfully and magnanimously all the offices both private and public, of peace and war." As Cardinal Newman says, a cultivated intellect brings with it a power and a grace to every occupation which it undertakes and enables us to be more useful citizens. There is a duty we owe to human society as such, to the state to which we belong, to the sphere in which we move, to the individuals towards whom we are variously related, and whom we successively encounter in life; and a liberal education which is the proper function of a University, if it refuses the foremost place to professional interests, does but postpone them to the formation of the citizen.

I should therefore make a course of general culture absolutely compulsory on all the students of the University. I attach the greatest importance to it, because I hold that such culture would be the soundest introduction to a professional training; and I strongly deprecate the modern tendency of converting a University into a place where people should be taught only how to earn their bread.

DR. SIR RASH BEHARI GHOSE.

NO QUEST FINAL

In this quest of truth there must be constant progress there is no finality, no pause even. But this fact should not deter us from it. If eternal vigilance be the price of political liberty it is no less truly the price of national efficiency, and that price we must be prepared to pay.

PROF. SIR JADUNATH SARKAR.

*ART EXCLUDED*

Our Universities have too long allowed our students to pass out of the portals of our Shrines of Knowledge without a nodding acquaintance with the beauty of Indian art and what it stands for as a spiritual heritage of man.

B. C. GANGULI.

*PSYCHOLOGY OF EDUCATION*

The Indian brain is still in potentiality what it was; but it is being damaged, stunted and defaced. The greatness of its innate possibilities is hidden by the greatness of its surface deterioration. The old system hampered it with study in a foreign language which was not even imperfectly mastered at a time when the student was called upon to learn in that impossible medium a variety of alien and unfamiliar subjects. In this unnatural process it was crippled by the disuse of judgment, observation, comprehension and creation, and the exclusive reliance on the deteriorating relics of the ancient Indian memory. Finally, it was beggared and degraded by having to deal with insufficient packets of information instead of being richly stored and powerfully equipped.

The new system of National Education sought to undo the evil by employing the mother-tongue, restoring the use of the disused intellectual functions and providing for a richer and more real equipment of information of the substance of knowledge

and the materials for creation. If it could not triumphantly succeed, that was partly because it had to deal with minds already vitiated by the old system and not often with the best even of these, because its teachers had themselves seldom a perfect grasp of the requirements of the new system, and because its controllers and directors were men of the old school who clung to familiar shibboleths and disastrous delusions. But in the system itself there was a defect, which, though it would matter less in other epochs or other countries, is of primary importance in such periods of transition when bricks have to be made out of straw and the work now done will determine the future achievement of our nation. While calling itself national, it neglected the very foundation of the great achievement of our fore-fathers and especially the perfection of the instrument of knowledge.

It is not our contention that the actual system of ancient instruction should be restored in its outward features,—a demand often made by fervid lovers of the past. Many of them are not suited to modern requirements. But its fundamental principles are for all time and its discipline can only be replaced by the discovery of a still more effective discipline, such as European education does not offer us. The object of these articles has been to indicate the nature and psychological ideas of the old system and point out its essential relation of cause and effect to the splendid achievement of our ancestors. How its principles can be re-applied or be completed and to some extent replaced by a still deeper psychology and a still more effective discipline is a subject for separate treatment.

AUROBINDO GHOSE.



GREAT DISCOVERIES

The specific requirements for making great discoveries are vivid imagination, clear inner vision, great faculties of invention and experimental skill of the highest order.

SIN J. C. ROSE.

FAMOUS TO ALL AGES

The students of Universities should endeavour to show to the world that the East is not only recovering its former position of supremacy in the Arts and Sciences, but that India is at the same time training up a race of men who in the words of Milton, the great poet and educationist shall be "enframed with the study of learning and the admiration of virtue, stirred up with high hopes of living to be brave men and worthy patriots, dear to God and famous to all ages."

LORD HARDINGE.

*VITAL SITUATIONS*

The child needs stimulation and this stimulation is brought about by the creation of vital situations, for a child must go through its own experience to find itself and not be filled with learning which others acquire for him.

MRS. KAMALADEVI CHATTOPADHYAYA.

*PUBLIC SCHOOLS*

The greatest attention is paid in English public schools to what is called character-building.

SIR PHIROZE SETHNA.

*EDUCATION FROM WITHIN*

The highest reach of the sattwic development is when one can dispense often or habitually with outside aids, the teacher or the text book, grammar and dictionary and learn a subject largely or wholly from within. But this is only possible to the yogin by a successful prosecution of the discipline of yoga.

ABRORINDO GROSZ.

FIRST HUMAN RIGHT

Education to the utmost of which we are capable is the first of human rights.

SISTER NIVEDITA.



PERFECTION IN LITTLE

Then education should impart culture and refinement.... You think these are all little things. We in India should be careful to carry out even little things to perfection.... Education is not the mere study of books as most of us think. It consists in the training of the mind to observe, to experience, to think intelligently, to feel greatly and nobly and act divinely.

J. KRISHNAMURTI.



COURT NOT SUCCESS

The future, not only of each one of you but of India as a whole, lies to an appreciable degree in your own hands. It will call for the most courageous effort, the most honest thinking, that you can possibly bring to it; and if you will concentrate only on the qualities which will best equip you to contribute your best to the world in which you live, you need not be conscious of courting success, for the world will concede it to you unasked.

SIR FREDERICK SYKES.



NATIONAL ART

In India the revival of a truly national Art is already an accomplished fact and the masterpieces of the school can already challenge comparison with the best work of other countries. Under such circumstances it is unpardonable that the crude formal teaching of English schools and the vulgar commercial aims and methods of the West should subsist in our midst. The country

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has yet to evolve a system of education which shall be really national. The taint of Occidental ideals and alien and unsuitable methods has to be purged out of our minds, and nowhere more than in the teaching which should be the foundation of intellectual and æsthetic renovation. The spirit of old Indian Art must be recovered, the inspiration and directness of vision which even now subsists among the possessors of the ancient traditions, the inborn skill and taste of the race, the dexterity of the Indian hand and the intuitive gaze of the Indian eye must be recovered and the whole nation lifted again to the high level of the ancient culture—and higher.

AUROBINDO GHOSE.



TRUE EDUCATOR

Some people strive to be truly Indian by looking back, and some aim at the same goal by looking forward. It is quite evident that we need both, yet that of the two the second is still the more important. We need the two, because the future must be created out of the strength of the past. None of us can be educated by rebuke alone. The teacher who really forms us, is he who sees better than we did ourselves what we really longed and strove for, how far our effort was right, and in what points we might make it still finer and better. He who interprets us to ourselves, and at the same time gives us hope, is the true educator.

SISTER NIVEDITA.



DILAPIDATED ANACHRONISMS

You must not forget the task which is yours. You are sent to make a clean sweep of all worn-out refuse-heaps of deadness, of all dilapidated anachronisms, from off the face of the earth. You have come to this world to find out truth for yourselves, making it your own, and to build this age, into which you are born, with your own life. The duty of serving the world has been

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newly placed on you. And that duty is to keep the world ever fresh and sweet and guide the movement of life towards the Infinite. Do not allow the current of time which carries the message of eternity, to be blocked with obstructing matter; keep the road clear.

RABINDRANATH TAGORE.



NATIONAL LITERATURE

The expression of the life and culture of a nation is to be found in its literature and therefore in enriching your national literature you are doing an inestimable service to your country.

H. N. THE GAEKWAD OF BARODA.



BRAHMACHARYA IN EDUCATION

By the training of *Brahmacharya* they placed all the energy of which the system was capable and which could be spared from bodily functions, at the service of the brain. In this way they not only strengthened the *medha* or grasping power, the *dhi* or subtlety and swiftness of thought conception, the memory and the creative intellectual force, making the triple force of memory, invention, judgment comprehensive and analytic, but they greatly enlarged the range, no less than the intensity, of the absorbing, storing and generative mental activities. Hence those astonishing feats of memory, various comprehension and versatility of creative work which only a few extraordinary intellects have been capable in occidental history, but which in ancient India were common and usual.

AURBINDO GHOSE.



HARD WORK AND SINCERITY

The leading men in the history of all nations have been and are intensely hard workers, and often enough success has come unasked as the reward of sheer sincerity of purpose.

SIR FREDERICK SYKES.

NEW FORMS AND ADAPTATIONS

The recovery of the old knowledge in its depth and fulness, its restatement in new forms adapted to present needs and an original handling of the novel situations which have arisen in the light of the Indian spirit are urgent necessities and if our universities do not accomplish them, nothing else will.

PROF. S. RADHAKRISHNAN.



EDUCATION FROM CIRCUMSTANCES

The real object of universities is to train the student to learn. The fine intellectual leader is he who learns most from a given circumstance. The power of passivity is the highest mark of education. This passivity, however, is not stupid or inert.

SISTER NIVEDITA.



SENSE AND MEMORY

It is a fact which has been proved by minute experiments that the faculty of observation is very imperfectly developed in men, merely from want of care in the use of the sense and the memory.

AUROBINDO GHOSE.



FREE THOUGHT

The human thought to be conducive to anything good must be free and not limited and confined to anything, just as the current in a river makes its water clear and wholesome whilst eddies only make it dirty.

PROF. H. K. SEN.

REAL POETRY

Real poetry was that which had a harmonious interaction of intuition, thought and feeling.

DR. J. H. COUSINS.



COMING HUMANITY

Poetry is not merely polite elegance, it is a great creative force. It has become a new and marvellous force in the purification of thought and emotion which is necessary for the building of the future "house beautiful" for the dwelling of the coming humanity.

DR. J. H. COUSINS.



NOBLEST SERVICE

The noblest service which one man can render to another, next to helping in the belief in the glory and goodness of GOD, is to unfold the doors of the temple of culture to a man.

HERAMBA CHANDRA MAITRA.



STRENGTH OF PURPOSE

Can you not, young men, try to do something for yourselves? Why should you not try to stand on your own legs and make a beginning in business, however humble on your own account? Want of capital, as some of you say, is not an insuperable difficulty. Our drawback is the lack of moral qualities which make for success in business. Only for want of strength of purpose we are being driven out of all fields of independent livelihood. In your career you will think of self but thought for others is also your bounden duty. It has thus been well said by an eminent man "Selfishness is no less fatal to national than to individual fulfilment. The minute you begin to think of yourself only you are in a bad way. You cannot develop because you are choking the source of development, which is spiritual expansion through thought of others".

SIR P. C. RAY.

ASHES OF CONVENTION

He (Rabindranath Tagore) would appeal to the womenfolk of the country to raise themselves 'and make their glory shine before the whole world. They had very often cried for justice. But there was no need for such a cry. If they would vitalise themselves, no body would dare to do them injustice and justice would come of itself. The fire of culture had been kindled in India in ancient time and that fire was still burning, though covered by ashes. It was their duty to cast away the ashes of old convention and bad practice and produce the fire in all its lustre before the whole human race.



MEANS OF GROWTH

Education is a process of unfolding of the personality of each child, and the personality, the self, the soul, is more than intellect; it is a harmony in final expression of all the many-sided aspects of our life, and therefore education is as wide and as deep as life itself....The home, the nursery, the street, the school, are all alike in infancy the means of growth, of the flowering of life's potentialities.

PROF. P. A. WADIA.



DEVELOPED FACULTIES

What we are to look to is the development of faculties that help the toys' understanding.

K. G. WARTY, M. A.



MAKING MEN

Are we making men of our youths? Are we after all giving them any more than the answers to few hundred probable questions? Have we really striven to develop in them the power of thinking, self-help, and self-reliance?

S. P. C. BLY.

ESSENCE OF NATIONALISM

But whether distinct teaching in any form of religion is imparted or not, the essence of religion, to live for God, for humanity, for country, for others and for oneself in these, must be made the ideal in every School which calls itself National. It is this spirit of Hinduism pervading our Schools which—far more than the teaching of Indian Subjects, the use of Indian methods or formal instruction in Hindu Beliefs and Hindu Scriptures—should be the essence of Nationalism in our Schools distinguishing them from all others.

AUROBINDO GHOSE.



WOMEN'S POWER

The women were the embodiment of creation. It was the woman who would build up the family and their creative power must be working in the different spheres. Women were the real Lakshmis of the houses and they brought heavenly blessings unto the country. Whatever they might utter from the Congress platform and whatever steps they might take for nation-building, all their endeavours would be of no avail, if the creative power of the women was not infused into their work.

RABINDRANATH TAGORE.



MENTAL TRAINING

Mental training should be so given as to avoid cramming, stimulate original thinking and develop the powers of reasoning, comparison and judgment, besides a good memory.

Games and sports should form an important part of the curriculum and should besides providing a healthy and vigorous body inculcate a sense of fairplay, develop quick judgment, co-operation, the joyous facing of defeat and a true sportsman-like spirit all of which are of such great value in life.

Boys should be taught to imitate the industry and enterprise of their ancestors and to give up morbid notions of ease, luxury and enjoyment which they have recently imbibed.

J. J. VIMADALAL.

MISDIRECTED LIFE

Scientific research and practical education must be encouraged and the youth of the country must be made to realise that it is the highest duty of every citizen to make two blades grow where only one was grown before and that without such effort life will have been misdirected and wasted.

HIS HOLINESS SHRI SANKARACHARYA DR. KURTKOTI, M. A. Ph. D.

*INTELLECTUAL RESURRECTION*

The intellectual resurrection of India is the supreme ideal of the Indian Nationalist. And in realising this ideal our Universities must play the leading part. They must no longer be glorified schools, mere work-shops for turning out clerks and school-masters, mechanics and overseers, translators and copyists. They must in future add to the world's stock of knowledge. They must achieve intellectual Swadeshi, instead of clothing our people's minds with garments imported from Europe.

PROF. SIR JADUNATH SARKAR.

*CULTURAL CONQUEST*

The poet (Rabindranath Tagore) exhorted the women of the country to enlighten themselves by casting aside their ignorance and all that was evil and conquer the heart of the world. India had once conquered the whole world. Their conquest was not a military one. But it was through culture and idealism. The spirit of universal brotherhood was in the breast of the women and it was the women who could establish the real brotherhood with the whole world by enlightening themselves. He also exhorted them to educate their sons with that message of brotherhood and revitalise the nation so that it might give sufficient strength and be not trampled on by others.

THE ENGLISH YOUTH

Virility, richness, bubbling vitality, fervour and ardour of an Imperial vision which animates the English Youth.

SIR PHIROZE SETHNA.

*DEVELOPED SPIRIT*

But a cultivated eye without a cultivated spirit makes by no means the highest type of man. It is precisely the cultivation of the spirit that is the object of what is well called a liberal education, and the pursuits best calculated to cultivate the growth of the spirit are language, literature, the Arts, music, painting, sculpture or the study of these, philosophy, religion, history, the study and understanding of man through his works and of Nature and man through the interpretative as well as through the analytic faculties. These are the pursuits which belong to the intellectual activities of the right hand, and while the importance of most of these will be acknowledged, there is a tendency to ignore Art and poetry as mere refinements, luxuries of the rich and leisurely rather than things that are necessary to the mass of men or useful to life. This is largely due to the misuse of these great instruments by the luxurious few who held the world and its good things in their hands in the intermediate period of human progress. But the æsthetic faculties entering into the enjoyment of the world and the satisfaction of the vital instincts, the love of the beautiful in men and women, in food, in things, in articles of use and articles of pleasure, have done more than anything else to raise man from the beast to refine and purge his passions, to ennoble his emotions and to lead him up through the heart and the imaginations to the state of the intellectual man. That which has helped man upward, must be preserved in order that he may not sink below the level he has attained. For man intellectually developed, mighty in scientific knowledge and the mastery of gross and subtle nature, using the elements as his servants and the world as his footstool, but undeveloped in heart and spirit, becomes only an inferior kind of Asura using the powers of a demi-god to satisfy the nature of an animal.

AUROBINDO GHOSE.

MEN WHO MADE HISTORY

These (love and sacrifice) were essential to success in any walk of life. If you look at the men who have made history you will find love and sacrifice at the root of what they achieved.

DR. BESANT.



LURE OF THE HEROIC

It is no easy life that lies before a scientific investigation. He has to steel his body and nerve to the utmost. There is to be for him no life of ease. It is one of unending struggle. Even after all there is no assurance whatever of success to reward him for his ceaseless toil. He has to cast his life as an offering, regarding gain or loss, success or failure as one. The lure that draws heroic souls is not the success which can easily be achieved but defeat and tribulation (sincere trouble) in the pursuit of the unattainable.

SIR J. C. BOSE.



APPRECIATION OF VALUES

A man's training at a University has definitely failed if he leaves it without such an appreciation of values as may give him a just sense of proportion, a knowledge of how much for all his store of learning there is yet for him to learn and some instinctive sense of the mystery of the universe and of the man's place in it.

LORD IRWIN.



PHILOSOPHY AND SOCIAL PROGRESS

Philosophy rightly understood was a vital and fundamental factor in social progress.

M. N. THE GAEKWAD OF BARODA.

MENTAL EFFORT

University teaching aims, not so much at filling the mind of the students with facts and theories as at stimulating him to mental effort. He gains an insight into the conditions under which original research is carried out. He is able to weigh evidence, to follow and criticize argument and put his own value on authorities.

PROF. SIR JADUNATH SARKAR.



NOBLE CHARACTER

Under these principles, for the true education of the individual and the building up in him of that firm and noble character which is the only sure foundation of all prosperity and happiness, individual and communal instruction in Shaucham stands in the forefront.

BABU BHAGAVAN DAS, M. A.



EXCLUSIVE CUSTOMS

Our new teachers must know how to introduce their pupils to a correct appreciation of the forces which are at work in the wider world outside and which, in spite of temporary checks or seeming reverse, represent all that is best in human efforts for the elevation and happiness of man. Our teachers must enable their pupils to realize the dignity of man as man, and to apply the necessary correctives to tendencies towards exclusiveness, which have grown in us with the growth of ages. They must see that our thoughts, our speech, and our actions are inspired by a deep love of humanity, and that our conduct and our worship are freed, where necessary, from the bondage of custom and made to conform as far as possible to the surer standard of our conscience.

JUSTICE RANADE.

NECESSITY OF EDUCATION

The increased efficiency of the individual, the higher general level of intelligence, the stiffening of the moral back-bone of large sections of the community—none of these things can come without such education.

GOKHALE.

*HISTORIC SENSE OF IDEAS*

They (our present Indian students) never have intellectual courage, because they never see the process and environment of these thoughts which they are compelled to learn—and thus they lose the historical sense of all ideas, never knowing the perspective of their growth.

RABINDRANATH TAGORE.

*NOT ORNAMENTS*

Chittasuddhi, the purification of the heart, is the appointed road by which man arrives at his higher fulfilment, and if it can be shown that poetry and art are powerful agents towards that end, their supreme importance is established. They are that, and more than, that. It is only one of the great uses of these things which men now-a-days are inclined to regard as mere ornaments of life and therefore of secondary importance.

AUROBINDO GHOSE.

*GREATNESS OF NATIONS*

Civilization in its truest sense means the sharing in the blessings of knowledge by the masses of the people. The general development of the intellectual capacity of the people is the first condition of all true progress. It is the foundation of the greatness of nations.

LORD READING.

PRICE OF KNOWLEDGE

But there arises not only the question "What has one learnt" ? but also that other "What sacrifice has been made to keep this knowledge" ?

SISTER NIVEDITA.



INDEPENDENCE OF JUDGMENT

And now may I add one more piece of advice to you who are going out into what is at present rather a storm tossed world ? Try and cultivate independence of judgment and sobriety of opinion. Do not be led astray by catchwords. When a controversy arises, try and form your own opinion on its merits.

SIR LESLIE WILSON.



HUMAN KNOWLEDGE

During the last few years, there has been a growing recognition that India is not a negligible factor in the advance of human knowledge. I will go further and say that the world outside has begun to learn that the Indian intellect can occasionally march abreast or perhaps even lead in the onward march of scientific progress. This is certainly a position in advance of that, freely expressed ten years ago, that the Indian mind was by nature sterile, and is in my opinion, largely the result of the work of the younger generation of scientific workers in India during the last ten years. But the position reached is, in my opinion, still quite unsatisfactory. A great many new Universities have sprung up all over the country and in many of them Indians are holding appointments with some opportunities for original work. Some of them are no doubt showing praiseworthy activity. But taken altogether, I think not enough is being done. The reason for this is a matter which I would recommend to the University administrative bodies all over India carefully to investigate and set right without delay. In some cases, it may be lack of opportunities for research, by reason of excessive insistence on routine teaching, in

EDUCATION

others it may be lack of research equipment. I hardly think the lack of competent students or helpers can be the cause. If there is any point on which I feel a confidence derived from experience it is that there is abundance of talent in the younger generation awaiting the right kind of leadership.

SIR C. V. RAMAN.



SOCIAL HABITS

The influences of the home are far more important and permanent than those of the school, and it is the social habits, as they are practised at home that determine the character of persons.

SIR. N. G. CHANDAVARKAR.



HOME-MATES

"The education of Indian women should be such that they would, first and foremost, learn to be home-workers, so that they would become excellent home-mates towards their husbands and inspirers of children. She (Mrs. Sarojini Naidu) was very emphatic in keeping before them the necessity of educating their women so that they might retain their Eastern graces, Eastern modesty and Eastern courage."

MRS. SAROJINI NAIDU.



INTEREST IN LIFE

Teaching by snippets must be relegated to the lumber-room of dead sorrows. The first work is to interest the child in life, work and knowledge, to develop his instruments of knowledge with the utmost thoroughness, to give him mastery of the medium he must use. Afterwards, the rapidity with which he will learn, will be found that, where now he learns a few things badly, then he will learn many things thoroughly well.

AUROBINDO GHOSE.

THE SELF

The great thing that any one of you can contribute to your environment is "yourself."

SIR FREDERICK SYKES.



SPONTANEOUS ACTIVITY

The true teacher knows that no one can really aid another. No one can rightly do for another what that other ought to do for himself. All that we can do is to stimulate him to himself, and remove from his path the real obstacles to his doing so.

The taught, moreover, must develop along his own path. He must advance towards his own end. No one can develop along another's road, in order to reach that other's goal. The first need of the teacher, therefore, is to enter into the consciousness of the taught, to understand where he is and towards what he is progressing. Without this, there can be no lesson.

The act of education must always be initiated by the taught, not by the teacher. Some spontaneous action of the mind or body of the learner gives the signal, and the wise teacher takes advantage of this in accordance with known laws of mind, in order to develop the power of action further. If however there is no initial activity of the pupil, the lesson might as well be given to wood or brick. Education or evolution must always begin with some spontaneous self-activity.

SISTER NIVEDITA.



WAGE EARNING HERD

The outlook and mentality which produce for us dispensary assistants instead of doctors, bottle-washers instead of scientists, examiners instead of research students, ledger-clerks instead of enterprising financiers and far-sighted pioneers of industry, draughtsmen instead of architects and generally the wage earning herd instead of the able bodied and intelligent citizens could not grasp anything outside or beyond its natural proclivities and acquisitive ambitions.

M. B. VAKIL.

TRAINING FOR THE SEA

Training for the sea is one of the most useful avenues of employment. Sea-life is also one of the finest lives a boy—a man—can lead; but if he is to be a success in that life, his training must be very complete in certain particular phases. For instance we used to teach our lads that cleanliness in mind and body was the first essential in a seaman's life. Secondly, that by discipline we meant not only obedience to the orders of his superior officer but self-discipline so that the lad took a pride in himself and never did anything of which he might feel ashamed.

SIR LESLIE WILSON.

*POVERTY OF ASPIRATION*

Where, then, is the harbour in the sea of knowledge to which true education should lead us? There, where the words of wisdom "Know thyself" and "Seek the Great" find their meaning. Where man knows his own soul, he finds the Great. Where man gains that power to give up, which enables him to create; he knows that by renunciation he grows. By the same power he transcends death. But what is the harbour to be seen from your academic ferry, which bears crowds across the seas of your University education? It is Government service,—clerkships, police inspectorships, Deputy magistrateships. To have embarked on so great a sea, with such pettiness of aspirations, that is a shame, the sense of which our country has lost. We have lost even the faculty to desire great things. In other kinds of poverty there is nothing to be ashamed of: for those are of outside. But alas for the shame of the poverty of aspiration which comes from penury of soul.

RABINDRANATH TAGORE.

*MASTERING OF MEDIUM*

The mother-tongue is the proper medium of Education and therefore the first energies of the child should be directed to the thorough mastering of the medium. Almost every child has an imagination, an instinct for words, a dramatic faculty, a wealth of idea and fancy. These should be interested in the literature and history of the Nation. Instead of stupid and dry spelling and

reading books, looked on as a dreary and ungrateful task, he should be introduced by rapidly progressive stages to the most interesting parts of his own literature and the life around him and behind him, and they should be put before him, in such a way as to attract and appeal to the qualities of which I have spoken. All other study at this period should be devoted to the perfection of the mental functions and the moral character. A foundation should be laid at this time for the study of history, science, philosophy, art, but not in an obtrusive and formal manner. Every child is a lover of interesting narrative, a hero-worshipper and a patriot. Appeal to these qualities in him and through him, let him master without knowing it the living and human parts of his Nation's history. Every child is an inquirer, an investigator, analyser, a merciless anatomist. Appeal to those qualities in him and let him acquire without knowing it the right temper and the necessary fundamental knowledge of the Scientist. Every child has an insatiable intellectual curiosity and turn for metaphysical enquiry. Use it to draw him on slowly to an understanding of the world and himself. Every child has the gift of imitation and a touch of imaginative power. Use it to give him the ground work of the faculty of the artist.

It is by allowing Nature to work that we get the benefit of the gifts she has bestowed on us.

AUROBINDO GHOSE.



IDEAS AND WORDS

Some guardians anxiously enquire whether their boys have finished a particular book or books. Now is knowledge acquired when we understand what we study or by merely finishing a book? A child may swallow a maund of victuals but if he cannot digest and assimilate the food, will he gain in muscle and bone? On the other hand he may have a frugal repast, but if it is changed into blood, will he not grow physically strong? Similarly a boy may finish only a third of a book during a year, but if he has thoroughly grasped it, he is much better off than a boy who has nominally gone through a scope of volumes. It is ideas, not words that illumine the mind; it is truth, not sounds that the intellect feeds on.

B. ANIMANANDA.

THE WAY OF ERROR

It is the function of our intellect to realise the truth through untruths, and knowledge is nothing but the continually burning up of error to set free the light of truth. Our will, our character, has to attain perfection by continually overcoming evils, either inside or outside us, or both.

RABINDRANATH TAGORE.

*WORK AND STAMINA*

In the long run, hard work and character always win; and the really wise athlete is he who develops in himself the qualities that make for stamina—not the one who chooses those which will cause him to run brilliantly for a leap or two, and then give in.

SIR FREDERICK SYKES.

*TRAINING OF MEMORY*

The old system was to teach one or two subjects well and thoroughly and then proceed to others, and certainly it was a more rational system than the modern. If it did not impart so much varied information, it built up a deeper, nobler and more real culture. Much of the shallowness, discursive lightness and fickle mutability of the average modern mind is due to the vicious principle of teaching by snippets. The one defect that can be alleged against the old system was that the subject earliest learned might fade from the mind of the student while he was mastering his later studies. But the excellent training given to the memory by the ancients obviated the incidence of this defect. In the future Education we need not bind ourselves either by the ancient or the modern system, but select only the most perfect and rapid means of mastering knowledge.

AURBINDO GHOSE.

CATHOLIC TASTE

The great thing is to aim at being catholic in taste, to read widely, to think about what we read and so extend our range of thought and knowledge that we shall assuredly gain greatly by the background that we shall gradually form ourselves and we shall find if I mistake not that there are few sides of our common life that do not gain in colour and interest from the attempt.

LORD IRWIN.



TEXT-BOOK MORALITY

The attempt to make boys moral and religious by the teaching of moral and religious text-books is a vanity and a delusion, precisely because the heart is not the mind and to instruct the mind does not necessarily improve the heart. It would be an error to say that it has no effect. It throws certain seeds of thought into the *antahkaran* and, if these thoughts become habitual, they influence the conduct. But the danger of moral text-books is that they make the thinking of high things mechanical and artificial, and whatever is mechanical and artificial, is inoperative for good.

AUROBINDO GHOSE.



STRENGTH OF WOMEN

In all lands, holiness and strength are the treasures which the face places in the hands of woman to preserve, rather than in those of man. A few men here and there become great teachers, but most have to spend their days in toll for the winning of bread. It is in the home that these renew their inspiration and their faith and insight and the greatness of the home lies in *tapasya* of the women. The Indian wives and mothers, do not need to be reminded of how much Rama, Sri Krishna, and Sankracharya owed to their mothers. The quiet silent lives of women, living in their homes like Tapasvins, proud only to be faithful, ambitious only to be perfect, have done more to preserve the Dharma and cause it to flourish, than any battles that have been fought outside.

SISTER NIVEDITA.

HIGH ENDEAVOUR

Set before yourselves your ideals and start with courage on the road, and do not let disappointment check your ardour if you are hampered on the way, for it is high endeavour and fine effort which count.

VISCOUNT GOSCHEN.



TRAINED TO LEARN

A man goes to a university, not that he may become a teacher, but that he may be *trained to learn*. He is best educated to whom all that he sees and hears conveys its lesson. He whose senses are open, whose brain is alert, he who is not deaf or blind—nor the man who has seen and heard most,—is truly educated. To the uneducated, the movements of the plant carry no tale. They pass all unobserved beneath his very eyes. To the uneducated, custom is an arbitrary and meaningless yoke. And the best educated man is not necessarily he who knows most already, but he who is most prepared to take advantage of what experience is bringing him. Thus every mental act prepares us for others. Every thought adds to our capacity for thought. Every moment of true concentration increases our ability to command the mind, and therefore the world.

How vast, then, is the moral difference between the man who applies himself to learning in order that he may lead the life of a scholar, and him who goes through the same course in order that he may enjoy advancement, or may earn money to spend on pleasure or luxury: The one is the son and beloved child of Saraswati Herself, the other is at best but Her hired servant. This is the distinction that is conveyed in those injunctions of which our *Shastras* are so full, to practise love for its own sake, the pursuit of wisdom for its own sake, righteousness for its own sake. The stainless motive, that rises beyond self, ready to destroy the dreamer himself before the altar of the dream,—this is the only possible condition of true achievement. And this is why it is better to be born of generations of saints than of a race of conquerors. The conqueror is paid for his sacrifice. He spends what he has won. The saint adds his strength to that of his fore-goers, storing it up for them that shall come after.

SISTER NIVEDITA.

IMPERSONAL QUALITY

You would, in other words, attach the highest value to that impersonal quality—that absence of any thought for person gain or comfort—which is the essence of all really good work, and which we often call, quite simply, a “sense of duty”.

To my mind, there is no higher quality in the world. For it means that, where it exists, a man’s life is governed by a law transcending his own egotism and to have achieved this is, in my opinion, very nearly to have solved the problem of life itself. To have broken that slavery to the personal self, which is the greatest of all bondages, is to have risen above the ordinary level of humanity and to have become definitely a spiritual being. And the quality remains just as spiritual, whether it be shown in some lofty intellectual task, or in performing nobly even the humblest work that may fall to a man’s hand. We cannot all have a great destiny, but we can fulfill the smallest of destinies greatly.

SIR FREDERICK SYKES.



CONTROLLING EDUCATION

That is education: Controlling the well-nigh uncontrollable: the ever-moving, ever-vibrating mind.

SWAMI MUKERJI,



A SOCIAL FUNCTION

Education is the highest and most moral of all social functions.

SISTER NIVEDITA.



HOPE, NOT DESPAIR

Scholarship, art and culture must rescue and uplift the young imagination and impulses of the nation from the wretched quagmire.

EDUCATION

The young minds demand a message of hope, not of despair. That message is in art, in beauty sought and maintained in daily life and surroundings. They seek significance and human values in life. Art is affirmative, positive.

K. H. VAKIL.



THE COMMON MOULD

Therefore, when you go forth from this University to face the impartial test of the world, think, and go on thinking of yourselves as perpetually on probation. Your period of probation, of building up character, has not ended with the last examination within the walls of this University, but it has only just begun. Life is one long examination in which success is within the reach of each individual according to the quality of the effort which he makes. It is not mapped out with clear roads: its safe passage needs individual courage, confidence and steadfastness in pursuit of the goal aimed at. Sometimes it may seem that the modern world, in the elaborate organization with which it surrounds the life of each individual, tends to force all into a common mould, but this is only a partial view of its meaning. In the ever-changing problems which it presents, in the manifold demands which it makes on the character, there is still the wider scope for ambition, for originality, and herein lies the whole interest and fascination of the adventure which you are about to undertake.

SIR FREDERICK SYKES.



MAN'S BEST

In the University a graduate had obtained sanity, orderliness, and several other virtues which placed him much above the average and he could always be depended upon to rise to the occasion. Much depended upon the graduate himself. It was the speaker's faith that a man who did his best was never satisfied with anything less than his best and never failed to succeed in life.

SIR LOUIS STUART.

SOCIAL VIRTUES OF CULTURE

Real culture includes within itself an appreciation not only of intellectual values but also of social virtues. A truly cultured man has no use for dogmatisms, fanaticisms or unreasoning beliefs or prejudices of any kind. A university ceases to be a temple of learning and becomes a breeding place for the microbes of ignorance if it lends itself to the propagation of the religious antagonisms and of the communal jealousies that disfigure the public life of our country at the present time. A university should above all things be a place where personal ability and personal character are alone the passports to success, and a broad tolerance enables men of divergent views to work together for a common cause.

SIR C. V. RAMAN.

*LIFE AS A WHOLE*

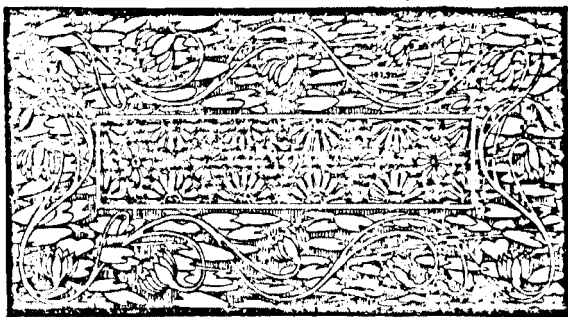
Education, character and religion should be regarded as convertible terms. There is no true education which does not tend to produce character, and there is no true religion which does not determine character. Education should contemplate the whole life. Mere memorising and book-learning is not education. I have no faith in so-called systems of education which produce men of learning without the backbone of character.

MAHATMA GANDHI.





WORK



TRUE HINDUISM

The true Hinduism that made men work, not dream.

SIR J. C. BOSE.



RESPONSIBLE HARD WORK

I believe myself the very soul of life is responsibility. If I am asked in all honesty what are the two things most necessary for a man's enjoyment of his life (leaving out questions of domestic happiness, religion and the life), I would honestly and without hesitation answer responsibility and hard work. It has been my good fortune in life to have been a hard worker almost from the time I was a boy. I rejoice in it and I shall be proud to be able to continue to the last hour of my life.

LORD READING.



CONDITION OF GROWTH

Exercise is the first, last and the only condition of growth.

SWAMI MUKERJI.

GOD'S TEST

Responsibility is God's test of man.

SISTER NIVEDITA.



HEADING

We do not know when success may come to us. Even now, it may be but an hour before we meet it. In any case, we work, we put in our full strength. When victory comes, be it late or early, it will find us on the field.

SISTER NIVEDITA.



TIRELESS STRIVING

Tireless striving stretches its arms towards perfection.

RABINDRANATH TAGORE.



INWARD DEVELOPMENT

Our outward life with its environments is fitted to our inward development. Wealth, position, fame, power all these are the simple expressions of individual character.

SWAMI MUKERJI.



PRACTICE LEADS TO KNOWLEDGE

We must do in order to know. We may discuss in order to do. But real knowledge will be got by practice alone.

B. V. GAND.



EXPRESS THE PURE

With each successful effort, automatism will be hastened, till at last in a very short time we shall become so strongly grounded in our principles that bad thoughts will be thrown off automatically and nothing evil shall touch us. Express the good

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the Pure, the Powerful in yourself and you can easily repress the Evil, the Impure and the Weak.

SWAMI MUKERJI.



NOISY PUBLICITY

Reconstructive efforts require for their development ingredients more stable than passing popularity and noisy publicity. They demand intellectual convictions, sound knowledge and the capacity for planned works, not only a fervent faith and feeling.

R. H. YAKIL.



THE SMALL TASK

One of Shri Ramkrishna's great sayings, again, refers to the *chasha* (cultivator) whose crop has failed. The gentleman-farmer abandons farming when he has experienced one or two bad seasons. But the *chasha* sows at sowing time, whatever his lot at harvest. However humble our task, this should be its spirit. Over and over and over again, the unwearied effort should be repeated. We should struggle to the death. Like the swimmer shipwrecked within sight of land; like the mountaineer scarcely reaching the ice-peak; so we should labour to be perfect in every little task.

Out of the shrewdness of small shopkeepers in Scotland have been born the Scottish merchants whose palaces and warehouses confront us on every side the whole world over. Out of the same experience was written Adam Smith's 'Wealth of Nations'. Even so the small and humble task is ever the class room of the high and exalted. "Whatsoever thy hand findeth to do, do it with thy whole might".

SISTER NIVEDITA.



ACTION REVEALS SELF

Thus is man continually engaged in setting free in action his powers, his beauty, his goodness, his very soul. And the more he

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succeeds in so doing, the greater does he see himself to be, the broader becomes the field of his knowledge of self.

RABINDRANATH TAGORE.



IDEAL AND ACTION

Man approaches nearer his perfection when he combines in himself the idealist and the pragmatist, the originative soul and the executive power. Great executive personalities have usually been men of a considerable idealism.

AUROBINDO GHOSE.



CONSTRUCTIVE ABILITY

The constructive ability of the Roman has as much meaning for the Hindu as the Power and insight of the Upanishads have to-day for the Teuton. Relatively to space and time, Progress is a truth; and our most imperative duty is to live for it.

SISTER NIVEDITA.



STANDARD OF WORK

Do your level best. Get your heart into your work whatever it may be, for work without heart is dead. You may have grievances, but never allow them to lower the standard of your work. If a time comes when you have to assert your rights, the strongest ground upon which you can stand is a claim that you have done your duty.

RT. HON. J. RAMSAY MACDONALD.

WORK

WORK AND TIME

Effort, intensity of the will-to-achieve, earnestness, purity, devotion, tenacity of purpose, will bridge the distance of time for you.

SWAMI MUKERJI.



TRUSTWORTHY OFFICIALS

To select and support able and trustworthy officials is perhaps the most important factor in successful government, but the personal example shown by the Ruler and the interest he himself takes in the welfare of his subjects are the real and the only solid foundation of the high position in which his birth has placed him.

LORD IRWIN.



ACTIVE INTELLECT

That which acts is necessarily superior to that which suffers; consequently that active intellect is superior to the potential one.

SWAMI MUKERJI.



BELIEF

How marvellous are the potentialities of humanity? There is no man so mean or servile but hides within himself the possibility of the Infinite. The ultimate fact in the world is man, not power; the ultimate fact in man is God. Therefore let all men believe in themselves. To all men let us say—Be strong. Quit ye like men. Work out that which worketh in you. Believe in yourselves. For he that asketh, receiveth: he that seeketh findeth, and to him that knocketh, it shall be opened. The whole past is in every man of us.

SISTER NIVEDITA.

NATURAL RESOURCES

I cannot imagine any higher work for the young patriot than to give of his best in order to develop the natural resources of this great country. This cannot, however, be done if we persist in looking for 'safe' jobs with a pension at the end of them. We must be prepared to enter upon life as "a great adventure" and after all, life is a great adventure when the men, with will and determination to succeed have become leaders of men. No man can, however, hope for that success without devoting himself in his younger days to preparation. The problem of careers for our sons is as pressing in India as in England and even more perplexing, but I am convinced that only on these lines is it likely to be solved.

SIR LESLIE WILSON.



PRICE FOR PERFECTION

Great things are always created thus. There is nothing worth having that has not cost a human life. Men have given themselves thus, for things that may seem, to the careless eye, to have been not worth the price. A single vina or violin—one out of the many required in the course of a year—may have cost all this to make. Patient search of materials, careful seasoning and mellowing, earnest study of conditions, infinite lavishing of work, all these are necessary to the instrument that will be perfect.

SISTER NIVEDITA.



TIMELY ACTION

If you will not when you may, you shall not when you will.

SWAMI MUKERJI.



HARD WORK

Therefore what we have to do is to work, work and work. The results cannot but come. Your body is so constituted that it

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renews itself after each exertion; with each fresh effort, there is a corresponding inrush of force. He who works his hardest, has the most energy. Energy is ever withdrawn from those that would spend same with a niggardly hand. The supply is exactly in proportion to the exhaust. It is the pressure at which we live that counts most.

SWAMI MUKERJI.



INVINCIBLE MAN

No one is so invincible as the man who has not dreamt of defeat, because he has a world beyond victory, to achieve.

SISTER NIVEDITA.



GOOD BEGINNING

Your success lies in good beginning and honest attempt. Your fruit is in the hands of God.

MAHATMA GANDHI.



TRUE CHARITY

How often do we meet the man who wails and wrings his hands, because his efforts for the good of the world are not immediately rewarded! This is not true charity. This is but impulse, full of *tamas*. Long work, long thought, long growth of wisdom, are necessary, ere that man can strike the blows that count. And for such wisdom, we must have experience, and for such experience again—work.

"Sharp as the blade of a razor, long and distant,
And the way so hard to find!
Such the sages have declared it.
Yet do not despair! Awake! Arise!
Struggle on! and stop not till the goal is reached!

SISTER NIVEDITA.

THE CHANCE

No young man ever lived who has not had a chance.

SIR P. D. PATTANI.



BOTTOM OF THE LADDER

The Head Master of one of the greatest Public Schools in England recently urged his boys to be prepared to start in any line of real work at the bottom of the ladder. A public school boy, he said, would all the better make a Railway Director because he started his career by punching tickets.

SIR LESLIE WILSON.



THE PRAYER

Be what thou prayest to be made.

SISTER NIVEDITA.



MOTIVE FOR WORK

Nothing tells so strongly and clearly in a piece of work as its *motive*. The desire for fame or money leads to qualities that destroy all true greatness in art. The genuine worker never asks for advertisement. He is contented to do well. Like the farmer of whom Ramakrishna Paramahansa spoke, he returns to the task itself again and again, whatever be the discouragements that meet him in it. He strives with all his might, to bring his own lotus to blossom. What concern of his are the bees?

SISTER NIVEDITA.



IMPATIENCE

Impatience is a phase of violence.

MARATMA GANDHI.

POWER OF INITIATIVE

The political condition of India is indeed such that it is not unoften handicapped in the race of industrial development and commercial prosperity. Nevertheless in spite of these handicaps there is considerable scope for our commercial expansion and development, provided we show powers of initiative, enterprize, organization and also of hard, quiet, patient and strenuous work. It is these mental and moral qualities which it is your special duty to cultivate and bring to the service of your country so that she may take her legitimate place in the international world of trade and commerce.

SIR PHIROZE SETHNA.



SELF-CONTROL

Making gain and loss the same. This is not counsel for religious practices alone. In every undertaking it is the golden rule. Only he who can do this can ever succeed. But he who does, succeeds. No sooner does the mind steady itself on its true fulcrumpoint of self-control than results pour in. It was our own confusion of motive, our own blindness of aim, that baffled us so long. Aim true. The arrow hits the mark. When his hour strikes, the bow Gandiva returns to the hand of Arjuna.

SISTER NIVEDITA.



VIOLENCE—REACTIONARY

Every act of violence retards the cause of every act of pure sacrifice which takes us forward.

ACHARYA GIDYANI.



ORGANISING WILL

Sound work implies ideal, self-confidence, ideas or knowledge, diligence, patience, self-restraint and determination; in other words, character and efficiency.

Sound work presupposes a steady organising will.

K. R.

WORSHIP WORK

The world about us is sacred. It becomes unreal only when we have found a greater reality beyond it. Till then, it is of infinite moment that we should deal with it in manly fashion. Not succumbing to self-interest; not bribed by vanity or comfort; not enslaved by the mean ideals; so let us push on to the greatest that we know. And falling by the way, as most of us will fall, let us know that the attempt was well worth while. It was God whom we worshipped thus in Humanity. It was worship that we called by the name of work. The Calcutta lad who perished in a city drain in the vain attempt to save two workmen the other day, was as truly saint and martyr as if he had died at the stake for his opinions, or thrown himself down from the mountain-top in sacrifice.

SISTER NIVEDITA.



MEN AND MACHINES

The present day commercial civilization of man is not only taking too much time and space but killing time and place. Its movements are violent; its noise is discordantly loud. It is carrying its own damnations because it is trampling into distortion the humanity upon which it stands. It is strenuously turning out money at the cost of happiness. Man is reducing himself to his minimum in order to be able to make amplest room for his organisations. He is deriding his humour sentiments into shame because they are apt to stand in the way of his machines.

RABINDRANATH TAGORE.



CITY OF THE SOUL

What the *Sannyasin* is to life, that the craftsman must be to his craft, that each one of us to the task in hand. We must have a single eye to the thing itself, not to any of the fruits that come of it. We must keep ourselves simple, dependent upon on external aid,

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listening more and more as life goes on for that inner voice which is the guide to self-expression. In each line we must seek for that peculiar and partial form of Mukti which is its goal. When Mukti has been piled upon Mukti, God knows if the Absolute shall be ours.

Five hundred times died Buddha ere he attained the infinite compassion. Shall we grudge a life, with its hour of toll, that we may feast our eyes upon some symbol of perfection? Shall we measure the devotion that, given without stint, is to make of us the *puja*-flowers laid before the feet of God? In a world of infinite variety the vision of Reality ends every road. Let us then push on with brave hearts, not fainting by the way. Whatever we have taken in hand to do, let us make the means our end. Let us pursue after the ideal for the ideal's own sake, and cease not, stop not, till we are called by the voice that cannot go unheeded to put away childish things and enter the city of the soul.

SISTER NIVEDITA.



WEALTH AND DHARMA

Let us by all means strive for wealth by means of commerce and industry, but let us strive for it by standing on the ancient highway laid out for us by our own Rishis who sanely said: "Pursue wealth by pursuing the path of Dharma."

SIR. B. G. CHANDAVARKAR.



INDEPENDENCE IN ACTION

All that is worth having, you can and must do for yourselves.

HAYELL.



STRONG THOUGHT AND ACTION

Do it with perseverance. It will set up strong vibrations that will destroy the weak atoms of your brain and thoroughly

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establish a vigorous tone of thought activity. Practice will bring light. Inspiration comes on the vibratory wires of strong thought and strong action. Action, muscular exertion, will tune your mind to a responsive condition, will clinch your intentions into strength and motive power to your entire nature. Learn to tense your Will.

SWAMI MUKERJI.



PROMPTNESS

Next to determination is promptness.

GANU.



SOUND MIND

Meanwhile, what of us? Are we to give the rich stores of our past, are we to enrich the world, and remain ourselves poverty stricken and bare? If not, how shall we escape? If not, what must our course be? Our course must be **REALIZATION THROUGH WORK**. To the metaphysics of our theology has already succeeded the race course of modern science. We have to throw ourselves upon this, and win our guerdon there. This is the task of our race in the world,—to prove the authenticity and grandeur of the ancient Indian wisdom, by proving the soundness and genuineness of the Indian mind itself, in that sphere of inquiry which the Time-Spirit has now opened up to all nations alike.

SISTER NIVEDITA.



POWER IN ACTION

Our work is our life-preserve. Remember: "Life only avails, not the having lived. Power ceases in the instant of repose; it resides in the moment of transition from a past state into a new state, in the shooting of the gulf, in the darting to an aim." You must reach out to the highest and the best within the sphere of

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your vision. Thus alone can you stand out of the deep rut formed by ages of crass ignorance. Your ideal must compel your entire being. There must be tugging hard at the center of your being and earnest longing to live up to the highest within you.

SWAMI MUKERJI.



SENSE OF DUTY

The best prize that life can give to us is the sense of duty faithfully performed.

LADY SYDENHAM.



STAND SERENE

When we are true to the faith that is in us, we become the witness, looking on at the spectacle of victory and of defeat. Seeking for triumph to the utmost of our power, we are not therefore enslaved by it. Striving with all our might to reverse our defeat, we are nevertheless not bowed down by it. In conquering as in being conquered, we stand serene, in the power of religion, conscious of a sovereign self-restraint within that yields to none of the circumstances of life, whether these be good or ill. Are we indeed jealous of those whose whole good is in the world about them? Do we not know that in the pairs of opposites there is oscillation, that good is followed by ill, fame by ignominy, brilliant success by blackness of disaster?

SISTER NIVERTA.



GOOD WORK

If we are doing really good work the result should be that we should become qualified to do the better and the best.

GANG.

THEY PREACH DESPAIR

It is generally those who do not work—who do not realize the dignity and the power of work that give themselves up to the preaching of despair.

SOKHALE.

*GREAT TASKS*

Let us also, then, undertake great tasks. Let us be faithful even in little things. A single wheel or screw may be small, even minute, yet a whole machine may turn on it. Let us be responsible, trustworthy. Let our word be our bond. The hand we have taken in ours, let it never fail for want of one to hold it. So shall every deed be the seed-plot of new powers. So shall every gain become the stronghold of a nation.

SISTER NIVEDITA.

*WELL-DEFINED ACTION*

Each act must have a well-defined basis and should be seen complete mentally previous to being externalized. Forethought must precede action. Decision and tenacity of purpose should accompany its performance. A complete decision of the mind clears the mental field and is really the battle half won, at times wholly won.

Each utterance must be well grounded on a clear thought. It should be based on a strong conviction if it is to tell. Calmness and not muscular exertion of the larynx should accompany speech.

SWAMI MUKERJI.

*PRACTICAL DREAMERS*

The greatest men of action who were endowed by Nature with the most extraordinary force of accomplishment have owed

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to it the combination in them of active power with an immense drift of originative thought devoted to practical realisation. They have been great executive thinkers, great practical dreamers. Such were Napoleon and Alexander.

AUROBINDO GHOSE.



THE IMMEDIATE END

Each man has his own stepping-stones across the river of *Maya*. From stone to stone, one step at a time, we go. Our whole soul must be in the next step. Not for most of us to reach the Absolute now; for most of us only the immediate end, whatever it be, and for that, to forget self! Only through action can we rise to that which is beyond action. The world is full of causes for (which a man may give his all. Ladders of rope by) which we may draw ourselves up to the *Mukti* at present out of sight. Many souls, many planes; not for all souls a single gospel. Only through all runs the great law; by renunciation alone, by forgetfulness, does man rise to the Supreme Goal.

SISTER NIVEDITA.



INDEPENDENT THINKING

There was nothing like practice in cricket (in India). That was the only way of making oneself a cricketer. One must have a good deal of patience. A cricketer must always try to learn from others and think for himself what was best for him and what was not.

PRINCE DULIPSINHJI.



NO PRIZE FOR COWARDS

Hold yourself steady bodily and mentally. Then begin to tense your Will. Feel and say "I am this very moment mastering my mind. Now. This moment. Now. Insist on immediate mastery. Do

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not say "to-morrow," but say "This moment." Set up the strong Present Tense against all else. Do not give up till you are quite exhausted mentally. Do it with perseverance. It will set up strong vibrations that will destroy the weak atoms of your brain and thoroughly establish a vigorous tone of thought-activity. Practice will bring light. Inspiration comes on the vibratory wires of strong thought and strong action. Action, muscular exertion, will tune your mind to a responsive condition, will clinch your intentions into strength and motive power to your entire Nature. Learn to tense your Will. Learn to be positive to evil suggestions, either from your own Nature or from that of others. Have a Spirit of your own. Determine to do a thing and do not desist while there is even a breath left in the body. Greatness could never be a prize for cowards. Only the brave, the pure, the strong, the determined, can reach the goal. None else, none else.

SWAMI MUKERJI.



WORK AS PUJA

Work then is as necessary to the growth of the soul as is the Vedanta; perhaps more so. And work is at all times within our own power. The *bhakta* practises the ceremonies of worship. Work is the *puja* which a man offers to that Great Power which is manifested as Nature.

SISTER NIVEDITA.



CONCENTRATION

One thing at a time and that with your entire heart and soul. The ideal you have set up for yourself must absorb the best and the richest forces in you. Introduce the thin end of the wedge. Each stroke shall drive it deeper. Do not scatter your energy. Do not burn your candle at both ends. The secret of success is Concentration. A man may be an omnivorous reader. He is a walking Encyclopaedia. His brain is a Bodlian Library. Yet he

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has no worth, no intrinsic qualities, that can give him that
breadth and depth of dignity that go out of a man possessing inner
force of character.

SWAMI MUKERJI.



VISION OF PURPOSE

Go out on life's great adventure; the more difficult the task,
the greater is the challenge. When you have gained the vision of
a purpose to which you can and must dedicate yourself wholly,
then the closed doors will open and the seemingly impossible will
become fully attainable.

SIR J. C. BOSE.



VICTORY IN EFFORT

First we must understand that no work was ever wasted.
Every vibration of struggle brings its own result. When enough
force has gone out, victory is the return. Ultimately there is no
such thing as defeat. A clear Will frustrated, only becomes the
clearer. Loss becomes then nothing but a gain delayed. Again
victory depends only on effort never on talk.

SISTER NIVEDITA.



VIRILE STRENGTH

Our endeavours lack virile strength and we fail.

RABINDRANATH TAGORE.

THE RIGHT TO FAIL

Thus we are all one. To each man his own deed should be as sacred and as pure as to the *Yogi* the meditation at nightfall. Is it English or Persian, is it chemistry or manufacture, that we would study? Whatever it be, it is holy. All work is holy. All deeds are revelations. All knowledge is *Veda*. There is no difference between secular and sacred. The modern history of India is as much a part of religion as the ancient. What! Shall Bharata be a figure in the *Shastras*, and the kings and leaders of public opinion to-day move outside? Not so. We are one. The highest and lowest of us, one. The oldest and most modern, one. Time is one. God is one. There was never a moment holier than the present. There was never a deed more worthy than that which I am set to do, be it weaving, or sweeping, or the keeping of accounts, or the study of the *Vedas*, or the struggle of meditation, ay, or the blow to be struck with the bared fist. Let my own life express the utmost that is known to me. However hard be the attempt let me essay the thing I think right. However bold be the effort required, let no great thing call to me in vain. I shall fail. Ah yes! My failure is the one thing certain. But let me reverence my own failure? I have the right to fail. Only by failure upon failure can I win success.

SISTER NIVEDITA.



BENUMBED FACULTIES

The idea which lies at the root of our helplessness is the sense that we are always intended to remain children, to be subject to outside control, and never to rise to the dignity of self-control by making our conscience and our reason the supreme, if not the sole, guide to our conduct. All past history has been a terrible witness to the havoc committed by this misconception. We are children, no doubt, but the children of God, and not of man, and voice of God in us is the only voice which we are bound to listen. Of course, all of us cannot listen to this voice when we desire it, because from long neglect and dependence upon outside help, we have benumbed this faculty of conscience in us. With too many of us, a thing is true or false, righteous or sinful, simply because somebody in the past has said that it is so.

JUSTICE NANADE.

POWER OF ASSERTION

We lose confidence in our ability to accomplish because we ourselves or some one else has met with failure, and it becomes necessary to churn up all our emotional energies to carry us past the sticking point. The best of us are not using a title of the powers which we really possess. Compared with what we ought to be, we are only half awake. It is right here that the power of assertion can do effective work in the rousing of our dormant faculties and bringing into strong action the forces awaiting our command. But they need vigorous stirring.

SWAMI MUKERJI.

*NEED FOR STRUGGLE*

All our vivacity, all our intelligence, is developed by struggle. Only shapeless incapacity could result from its lack.

SISTER NIVEDITA.

*HEROIC EFFORT*

No man knows what he is capable of achieving so long as he does not rouse himself for a heroic effort. It is only in answering the call of a noble but difficult task that our hidden capacity shows itself.

PROF. SIR JADUNATH SARKAR.

*OUR ASSET*

All that we have at our own disposal is our own effort.

SISTER NIVEDITA.

EXERTION

Thus you see that the putting forth of positive effort, spoken of already, will go to effectively shake out the grosser and coarser forms of vibrations in the body. Exertion will organise your brain, develop and unfold its powers. The grind of intellectual training means pain in its exquisite form for the tamasic man. Austere living is just what man hates. Sense pleasures he eagerly seeks. Just as exercise in the physical sense is painful to begin with, so it causes more life to flow into your muscles, nerves and fibres; and development results.

SWAMI MUKERJI.



GOOD BEGINNING

Your success lies in good beginning and honest attempt. Your fruit is in the hands of God.

MAHATMA GANDHI.



THE MEANS

Means come to the man who can use means; always without exception. Is victory or defeat my task? Fool; Struggle is your task.

SISTER NIVEDITA.



ACTION

The more man acts and makes actual what was latent in him, the nearer does he bring the distant yet-to-be.

RAVINDRANATH TAGORE.



INTENSE STRUGGLE

Our struggle must be as intense as that of the meanest miser. We must labour for the good of others as the drowning man clutches at a straw. There must be as much energy thrown into our renunciation as into most men's self-preservation.

SISTER NIVEDITA.

SELF DEVELOPMENT

A great man alone can achieve something great in any walk of life. So the first duty of every man desirous of achieving something great in any walk of life is to develop character.

Character-development is the first step to self-development.

GANU.



IN HALF-MEASURES

We cannot be satisfied therefore till our society has produced great minds in every branch of human activity. *Advaita* can be expressed in mechanics, in engineering, in art, in letters as well as in philosophy and meditation. But it can never be expressed in half-measures. The true *Advaitin* is the master of the world. He does not know a good deal of his chosen subject; he knows all there is to be known. He does not perform his particular task fairly well: he does it as well as it is possible to do it. In the little he sees the great. In the pupil whom he teaches he sees the nation and Humanity. In the act he sees the principle. In the new thought he finds himself nearer truth itself.

We are men, not animals. We are minds, not bodies. Our life is thought and realisation, not food and sleep.

SISTER NIVEDITA.



FORCE OF WILL

Sacrifice and the force of Will would annihilate every difficulty that would arise in one's way.

MRS. SARAJINI MAJDU.



THE RIGHT TO ACT

Ours only the right to action, ours never the fruit of action.

SISTER NIVEDITA.

SECRET OF BEAUTY

The nameless God had given Himself unsparingly in His creation. What is the secret of the beauty in nature? Man's creation also can be beautiful in so far as he gives himself to his work. The reason why our enterprises in this country fall so often is that we give only a portion of ourselves to the cause dear to our heart.

RABINDRANATH TAGORE.



NEGATIVE MIND

What a catalogue of weaknesses in human nature! Yes, is it not all fact? Morbid thoughts, impure desires, self-pity, painful introspection, continual anticipation of perpetual loss, constant dwelling on a lazy ideal, pessimism, causeless apprehensions,—all these and many more are the pitiless enemies and life long associates of a negative, resistless, nerveless, will-less cast of mind;—a mind void of stamina,—a character out of joint with the laws of right living and right thinking. Heredity, environmental conditions, emotion, and ignorance; all contribute their quota to the emasculation of man's resistant forces. Fact is, men are as lazy as they dare to be. If they work at all there must be a strong incentive to back up their sudden fit of activity. It is a long spell of active inactivity that most people want. No wonder their powers of resistance are in a state of atrophy!

SWAMI MUKERJI.



ACTIVITY IS LIFE

The Upanishad says: *In the midst of activity alone wilt thou desire to live a hundred years.*

RABINDRANATH TAGORE.

PLAY OF JOY

We must be brave enough to be able to say: We are reaching him here in this very spot, now at this very moment. We must be able to assure ourselves that as in our actions we are realising ourselves, so in ourselves we are realising him who is the self of the self. We must earn the right to say so unhesitatingly by clearing away with our own effort all obstruction, all disorder, all discards from our path of activity; we must be able to say "In my work is my joy, and in that joy does the joy of my joy abide."

.....Activity is the play of joy.

RABINDRAMATH TAGORE.



MAN'S DESTINY

You can make yourself what you will, noble or base, pure or foul, clever or stupid. You are your own creation, and you carve out your own destiny.

DR. BESANT.



ENERGIZED CULTURE

We have to energize our culture. We have to learn to think of things in their wholeness, and to see them from new points of view. We have to possess ourselves of all that is known by humanity, not to continue in contentment with a mere corner of its knowledge, well fenced off. Are we mentally capable of science, of sanity, of comprehensiveness? If so, we have now to prove our capacity.

SISTER NIVEDITA.



THE WILL-POWER

Very few have realised how great became the power of Will intensified by practice and concentration. There can be no doubt

of the predispositions which can be conferred on the nerve by internal power of Will in facilitating or inhibiting the nervous impulse. The effect of attention or expectation in enhancing perception is familiar as also is the power of suggestion.

In the determination of sensation, then the internal stimulus of the Will may play as important a part as the shock from outside. And thus, through inner control of the nerve, the character of the resulting sensation may become profoundly modified. The external, then, is not so overwhelmingly dominant, and man is no longer passive agent in the hand of destiny. He has a latent power which will raise him above the terrors of his inimical surroundings. It rests with him whether the channels through which the outside world reaches him should at his command be widened or closed.

SIR J. C. BOSE



TRUTH IN YOU

Try to realise the strength within you, try to bring it forward, so that everything you do may be not your own doing, but the doing of that Truth within you.

AUROBINDO GHOSE.



POWER IN ACTION

Action is potential. His will be the power who will do the action. But for success the grace of God must be behind it (the action).

RAMDAS SWAMI.



NEW POWERS

With self-trust new powers are born.

SWAMI MUKERJI.



BONDAGE OF DEJECTION

The worst form of bondage is the bondage of dejection, which keeps men hopelessly chained in loss of faith in themselves.

RABINDRANATH TAGORE.

JOY AND WORK

The Upanishad says: *Knowledge, power, and action are of his nature.* It is because this naturalness has not yet been born in us that we tend to divide joy from work. Our day of work is not our day of joy—for that we require a holiday; for, miserable that we are, we cannot find our holiday in our work. The river finds its holiday its onward flow, the fire in its outburst of flame, the scent of the flower in its permeation of the atmosphere; but in our everyday work there is no such holiday for us. It is because we do not let ourselves go, because we do not give ourselves joyously and entirely up to it, that our work overpowers us.

RABINDRANATH TAGORE.



GREAT FAITH

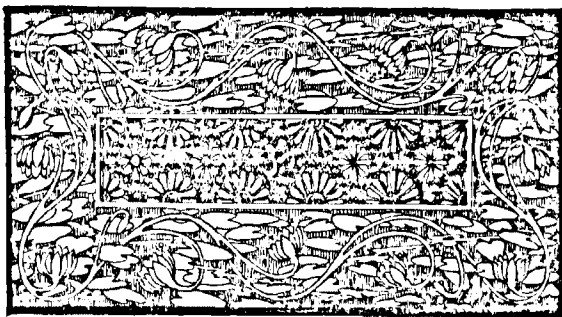
But the ages of faith are in truth the constructive ages, the ages of growth, of arts and industries, of the spread of education and the crafts. Great faith is above all things the concomitant and support of mighty action.

SISTER NIVEDITA.





WISDOM



CAPACITY TO PRACTISE

Understanding is capacity to practise.

B. V. GANU.



AWAKENED CONSCIOUSNESS

It is sufferings that drive lessons home and propel the dormant consciousness along the endless track of spiritual evolution.

SWAMI MUKERJI.



INVINCIBLE MAN

No one is so invincible as the man who has not dreamt of defeat, because he has a world beyond victory to achieve.

SISTER NIVEDITA.



ADJUSTMENT OF SELF

Pain, disease and poverty of power are not absolute, but it is the want of adjustment of our individual self to our universal self which gives rise to them.

RABINDRANATH TAGORE.

WISDOM

VALUE OF EFFORT

The whole life of a people...is enriched even by failures, provided the effort has been all that it should be.

GOKHALE.



EARNEST..PERSISTENCE

The best use to which we can put even unpleasant incidents is to grow more earnest and persistent in the work that lies before us.

JUSTICE RANADE.



NEW IDEAS

Once we are inspired with new ideas, once we overcome cynicism and pessimism much of the difficulties now in our way will disappear. We want stamina and vitality.

SUBHASH CHANDRA BOSE.



MENTAL ENERGY AS POWER

Mental energy when forced into difficult and lofty channels develops Power, when allowed to run along lines of least resistance breeds weakness.

RAGHAVACHARY.



PAIN, MIND'S DISCIPLINE

The first and most important function of pain is to call out the activity-aspect of the soul. Remember it has no permanent place. Take your cue and learn to love exertion, and pain shall not come. The next function of pain is to establish rhythmic conditions in the physical form. It organises the body aright.

Thus you see that the putting forth of positive effort, spoken of already, will go to effectively shake out the grosser and coarsened forms of vibrations in the body. Exertion will organise your brain, develop and unfold its powers. The grind of intellectual training means pain in its exquisite form for the tamasic man. Austere living is just what man hates. Sense pleasures he eagerly seeks. Just as exercise in the physical sense is painful to begin with, so it causes more life to flow into your muscles, nerves and fibres; and development results. Nothing has seemed to you more painful than the deliberate development of the will. It is most painful at first. Yet, if you have done it or if you ever do it, you shall know that the harmonic poise of the will-power is the mightiest aspect of Power in man. Well, then, this is the third function of pain. It develops power. "Power is pain transmuted."

The fourth function is that pain purifies. "Slowly and resolutely as a fly cleans its legs of the honey in which it has been caught—so remove thou, if it be only for a time, every particle which sullies the brightness of thy mind.' Return into thyself content to give but asking no one—asking nothing."

Now this cleansing process you set about only under the crucifixion of pain. Human nature is obdurate. For ages the animal propensities have been developed. Unless drastic methods be employed they are impossible of subjugation. There is nothing like pain as a teacher. Because first it is a purifier. Once your nature has been passed through the fire of suffering it will have known the serious side of life. It will represent sterner stuff than the mere gibbering, imitative tendencies of the ape.

Next pain is a discipliner of mind and body. Now if you remember all this, you will be patient under suffering. You will not tug and pull, gnash your teeth and break down. You will be indifferent alike to (pain and pleasure. For as you study and meditate, as) wisdom opens out to your vision, you shall see that there is ever a cause behind. You shall go on calmly working for higher ends, not waiting for release as a condition of work.

SWAMI MUKERJI.

WISDOM AND UNDERSTANDING

The lips of wisdom are closed except to the ears of understanding.

SWAMI MUKERJI.



SURE CHANGE

Old customs that have come down to us must have originally come into existence owing to the conditions of life which then prevailed at the time, and, before trying to change them by a revolutionary method we should make ourselves sure that the changes we seek are of a higher and better kind.

K. NATARAJAN.



OUR FATE

It is quite necessary that we should pass through certain experiences, that we rise from ideal to ideal. We create our own fate. Our sufferings, our joys, are so many projections from ourselves. We alone are responsible for them.

SWAMI MUKERJI.



IRRESPONSIVE HEARTS

Words did reach those who had their eyes open. But they had little effect on those who were not prepared to take them into their hearts.

RABINDRANATH TAGORE.



WORSHIP OF THE PAST

Of all forms of ignorance, few are at once so mean and so easy to fall into as that of self-idealism. How often, instead of aspiring upwards, we are merely worshipping our own past!

SISTER NIVEDITA.

MISFORTUNE LEADS TO HAPPINESS

The illuminated eye of the seer perceives that all leads to good; for God is all and God is *sarvamangalam*. He knows that the apparent evil is often the shortest way to the good, the unpleasant indispensable to prepare the pleasant, misfortune the condition of obtaining a more perfect happiness.

AUROBINDO GHOSE.



LIMITS OF POWER

Power to be a power must act within limits.

RABINDRANATH TAGORE.



DESTRUCTION OF PAIN

Nature with her pitiless ways cannot claim mercy for herself. Her laws are hard. Be it a sin of commission or of omission, your escape is impossible. This penalty bears a mission peculiar to itself. It is a blessing in disguise. It is the merciful knife of the surgeon. If there is loss, pain, suffering, disappointment at one pole, it is all counterpoised by the ripening of experience, wisdom, knowledge at the other. Hence measured on the scale of Compensation, all pain, come it how it may, must be faced with patience. Pain comes in jangled vibrations, seems to asphyxiate the whole man, strikes us down for the needed lesson. In suffering we pay our debts. The burden is lightened. Sin and suffering are twins and separation is impossible. How we wish we had been let off scot-free; how like miserable shirkers we wish our bed had no crumpled rose leaves. Yet would you who weep and lament be minus the experience and wisdom you have stored up through efforts to brush pain aside? No right have we then to rule off pain as a visitation of a wrathful Deity. Rather, we shall see Cause and Effect, not somewhere and sometimes but everywhere and always. That is the position of Strength. Every sweet has its sour. We shall confront fate with fate, fire with fire, and,

standing aside, see the one eat the other. The end of all philosophy is the destruction of pain. Not milksops and lunatics, but men of iron courage are philosophers. Philosophy is thought passed and purified through the fire of the Living Spirit. It is deathless, birthless truth established in the constitution of man.

SHAMI MUKERJI.



OBSTACLE AS OPPORTUNITIES

What are obstacles to the lower creatures are opportunities to the higher life of man.

BABINDRANATH TAGORE.



SOLVENT OF ERROR

There is no solvent of error in conduct like true thought and right knowledge.

SISTER NIVEDITA.



POWER OF POVERTY

It will often seem as if life hammered the poor man, working him to that form which will exactly fill its place in the social setting, while the rich man, in the nature of things, is privileged, and allowed apparently to escape opposition. In fact, however, this hammering is experience, and is one of those the most important regards in which the buying power of poverty is greater than that of wealth.

Service, poverty, helplessness, are for strong natures great schools. It is only the man who is in a position at some time in his life to feel the full consequences of each word and act on the hearts of others, it is only that man who is able fully to explore the social consciousness. Only he whose single self-respect can exactly balance the respect that is due to others. For the manner and

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bearing of the subject should be different in form but wholly equal in dignity to those of the king himself. We ought so to serve that we might at any moment assume authority. This is the service that the great desire to have. He who longs to thwart and mortify the pride of the server invites defeat from his own subordinates.

SISTER NIVEDITA.



RIGHT ECONOMY

Economy is the best utilization possible of available means.
Retrenchment is often economy's worst enemy.

SIR MIRZA ISMAIL, DEWAR OF MYSORE.



THE GREAT MOMENTS

With us, the hurry and pressure of the little things of life soon crushes out of sight the great moments of the soul's life. It is the little things that matter to us, not the great!

SISTER NIVEDITA.



TAME SUBMISSION

It is only a fool or a coward who tamely submits to opposition. The manly man feels that nothing else is so effective in forcing him to keep the fires of his own enthusiasm ablaze.

SISTER NIVEDITA.



WEALTH AND WISDOM

Wealth is friends, home, father, brother,
Title to respect and fame,
Yea, and wealth is held for wisdom—
That it should be so is shame.

BARSHART VERSE.

MEASURE DEFEAT

To measure our defeat accurately, is to reverse it.

SISTER NIVEDITA.



DISCRIMINATE INTENTIONS

In this complex world intentions have to be directed to properly chosen ends and towards those ends we must direct our means with the most careful discrimination.

RT. HON. V. S. SRINIVASA SASTRI.



HISTORY SPEAKS

The more we know, the more infinitesimal will our own contributions to human knowledge appear to us. The more we know, the more will history speak to us in trumpet tones, the more full of meaning will the acts of great men become to us, the more shall we see ourselves to be striving with difficulty to see as our leader saw, to be making only a new attempt on his behalf.

SISTER NIVEDITA.



RIGHT UNDERSTANDING

For examples of what is to be won by energy of social experiment, we are agreed that we must turn to the West. Even in the pursuit of ideas, while the idea is often better realized in India, its reflection in the social organization is better accomplished in Europe. These things are to be studied and contemplated. There is no solvent of error in conduct like true thought and right knowledge. We are of those who urge neither conservatism nor reform in social questions. We ask only for right understanding. And we hold that the temper of mind that will rush hurriedly

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upon either one act or the other is not conducive to true understanding, which needs above all things disinterestedness and calm.

SISTER NIVEDITA.



CHANGE THINGS

Things are not bettered, but we are bettered by making changes in them.

SWAMI VIVEKANANDA.



CHEAP VALUES

When our whole mind is bent only upon making use of this world it loses for us its true value. We make it cheap by our sordid desires; and thus to the end of our days we only try to feed upon it and miss its truth, just like the greedy child who tears leaves from a precious book and tries to swallow them..

Our lust, our greed, our love of comfort result in cheapening man to his lowest value. It is self-deception on a large scale. Our desires blind us to the truth that there is in man, and this is the greatest wrong done by ourselves to our own soul. It deadens our consciousness, and is but a gradual method of spiritual suicide.

RABINDRANATH TAGORE.



PRESERVE JUSTICE

Justice being destroyed will destroy; being preserved will preserve; it must never, therefore, be violated.

MAHU.

RECEPTIVE ATTITUDE

We must turn a receptive attitude to all truth. We must be respectful to all from whom we learn. Age, rank and relationship ought all to constitute claims on our deference, but nothing should win from us the deep passivity that we yield to character and learning.

SISTER NIVEDITA.



SELF-DETERMINATION

Nothing is good which is not self-chosen, no determination is valuable which is not self-determination.

PROF. S. RADHAKRISHNAN.



TEMPER

Those people only who begin to doubt their position get into temper.

PANDIT JAWAHARLAL NEHRU.



VITAL NEEDS

It is for the satisfaction of the vital and emotional needs of humanity that modern nations and societies exist, that commerce grows and Science ministers to human luxury and convenience...

The whole of humanity now demands not merely the satisfaction of the body, the *anna*, but the satisfaction also of the *prana* and the *chitta*, the vital and emotional desires.

AUROBINDO GHOSE.



DISCRIMINATION

So long as the faculty of discrimination is not acquired, the object aimed at cannot be gained.

KABIR.

RENUNCIATION

So the world is a school, a gymnasium for the soul. Humanity is not a great hall of mirrors, in which a single figure is reflected again and again, here well, and badly there. God yearns to achieve Himself supremely, and differently, in each one of us. All that we may take from the pattern lives is the law that guided them, the aim for which they toiled. Renunciation! Renunciation! Renunciation! In the panoply of renunciation plunge thou into the ocean of the unknown. Accept the exigencies of thy time, the needs of thy place, as the material out of which the soul is to build its own boat for the great journey. Think not that it can copy exactly any that has gone before. To them, look only for the promise that where they have succeeded thou shalt not utterly fail. Then build, and launch. Set out to find-*Thyself!* And let thy going forth be as a blaze of encouragement to those who have yet to depart.

SISTER NIVEDITA.



SOCIAL ENVIRONMENT

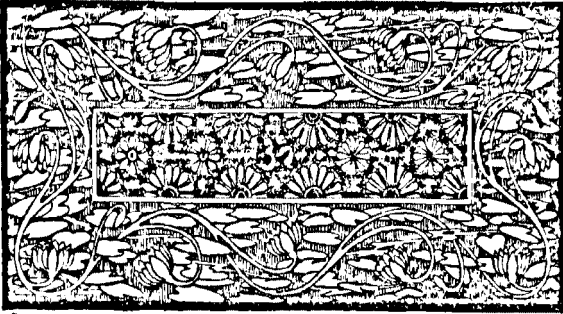
It is the continuity of our social environment, moreover, that keeps us all on our own highest level in character and conduct.

SISTER NIVEDITA.





CHARACTER



POWER OF WILL

Man is man by virtue of willing, not by virtue of knowing and understanding. As he is, so he sees. His hopes and aspirations are in exact proportion to the depth and power of his will: for, says Emerson, "The height of the pinnacle is measured by the breadth of the base."

SWAMI MUKERJI.



MEANING OF CHARACTER

Character means complete co-ordination between principles, ideal, thought, speech and action.

E. V. RAO.



WORLDLY HONESTY

The integrity of the man of business is to the full as acceptable an offering as the renunciation of the monk, for unless there be honest men of the world, the religious orders must come to an end.

SISTER NIVEDITA.

FEARLESS OPINIONS

No man can be called virtuous who is not fearless in the formation, as well as the expression, of his opinions, and who does not unflinchingly obey the dictates of his conscience.

MAHATMA GANDHI.



THIRST FOR THE GREAT

Devotion to the impersonal idea often creates a career, but it is one for which we pay heavily in poverty, hard work, and sometimes final catastrophe and failure. Only the apprehension of some infinite good to be attained by this, for ourselves or for others, could nerve us to such a choice. For this, we have to wake in ourselves the great appetites. The *sannyasin* thirsts for renunciation. Let us so thirst for knowledge for truth, for justice or for strength. Let us long to help and to save, even as children in the dark cry out for help. Realizing that only by the laborious climb towards the highest we perceive, can we be wholly helpful, let us work, work, work, to reach the Absolute Good in whatever path we seek to make our own. And above all, let us pray ever the ancient prayer of the Hebrew Scriptures—"Show Thy servants Thy work, O Lord, and their children Thy glory!"

SISTER NIVEDITA.



SELF-SACRIFICE UNCOMMON

The genius of self-sacrifice is not common to all nations and to all individuals; it is rare and precious, it is the flowering of mankind's ethical growth, the evidence of our gradual rise from the self-regarding animal to the selfless divinity. A man capable of self-sacrifice, whatever his other sins, has left the animal behind him; he has the stuff in him of a future and higher humanity.

AUROBINDO GHOSE.

SOCIAL MOTIVES

And similarly, the most intense of all social motives is not ambition or self-interest, or love of fame or power, intense as any of these may be. The most intense of all motives lies in the thought "I am trusted: this duty or this need depends upon me." Here is the thought that makes the sentinel die at his post, that calls the fireman to the hottest point of danger, that rouses the slumbering spirit and puts spurs into the flagging will. And this is *Dharma*.

SISTER NIVEDITA.



POSITIVE VIRTUES

The mere avoidance of sin is not enough. We must be able to fortify our being by positive virtues. These virtues are commonplaces only to utter, but when we try to live from day to day, they try all our strength, all our patience, all our will to resist evil and our will to live.

PROF. V. S. NAJK, M. A.



EDUCATE THE WILL

The education of the Will should be the aim of your life.

SWAMI MUKERJI,



DEVELOPMENT OF WILL

Nothing has seemed to you more painful than the deliberate development of the Will. It is most painful at first. Yet, if you have done it or if you ever do it, you shall know that the harmonic poise of the Will-power is the mightiest aspect of Power in man.

SWAMI MUKERJI.

RESPONSIBILITY

We have to learn to be reliable, or what is called "dependable," in our dealings with others. *Responsibility* is God's test of man. We must be equal to our task. It is worse than useless, it is positively ruinous, like the uncompleted sacrifice, to undertake a duty that we do not carry through to its last syllable. The performance of duty, the civic duty, is not to be allowed to vary with our own feelings, with our impulses, our tempers, even (up to certain necessary limits) with our health. "I am *responsible*" is a word that, uttered by oneself to oneself, should spur us to the highest effort, to the sternest sacrifice.

SISTER NIVEDITA.



REAL SUPERIORITY

If they had been really spiritually superior they would never have been in the degenerate condition in which they were to-day.

W. M. PILGAOKAR.



COURTESY

Courtesy is a great lubricant to public life, and the delicate social emotions that make courtesy sincere and natural are one of the most precious gifts of humanity. Courtesy, too, may well be practised in the home. It is no excuse for a brutal manner that so-and-so is my mother or wife or brother. What then? Am I to be impertinent to my nearest and dearest, and reserve my best self for those whom I scarcely know?

Another will notice the need of punctuality, of order, of regular habits. All these are absolutely imperative in the civic circle. And all these are *Dharma*, for all mean self-control for the good of others.

SISTER NIVEDITA.

THE GREAT MAN

Any man, who stands by himself single and whose example and teachings have not succeeded in penetrating into the hearts and intelligences of other people in such a way that these hearts and intelligences are bound to become part of him, cannot be called a great man.

JUSTICE BANABE.



SINCERITY IS VICTORY

Let us, in our own lives, and in the training of our children, try to get back to the fundamental virtues. None can ask us for success. Any may demand of us truth, simplicity, purity, courage. All these are only so many different faces, as it were, of one central perseverance in virtue, one unclear sincerity which makes the whole life of a man into a patient following of a thread, an idea, which he sees within his mind.

This patience, this steadfastness, this sincerity, is *Dharma*—the substance, the selfness of things and of men. *Dharma* makes us the toys of the great world-forces. Do we desire to be other? It makes us as dead leaves borne onwards by the furious tempests of the consciences. Is there a higher lot? Instruments of ideas, used, not using; slaves of the gods, scourged along all the thorny roads of life; resting not, fearing not, embracing ecstasy at the heart of despair.

Sincerity is what we want. Sincerity is the key and foundation of all realizations. Sincerity is the simplest of all the great qualities, and of them all, it goes the farthest. Sincerity and the heart fixed steadfastly on the Unseen—it is the whole of victory.

SISTER NIVEDITA.



TRUE MORALITY

True morality is a fire of will, of purity, of character, of sacrifice.

SISTER NIVEDITA.

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SOCIAL PRESSURE

Freedom from the pressure of his social surroundings is an absolute necessity of manly men. The manly man may choose to act precisely as his society would desire, but he must believe that he does this because he himself chooses, and not because society compels.

SISTER NIVEDITA.



LEADERS MADE, NOT BORN

True leaders, we may understand once for all, are made, not born. They are made out of faithful followers. By much service, by deep and humble apprehension, let us hasten to their making.

SISTER NIVEDITA.



RESPONSIBLE LIFE

Responsible life has as its first condition a clear realization of the distinction between the end and the means. If the end becomes the means and means the end, then instead of becoming men we become machines.

PROF. V. B. HAIK, M. A.



SIGNIFICANCE OF HISTORY

Character is latency. A man's very being is the record of his whole past. This is the secret of the profound significance of history. The future cannot be different from the past, any more than a man's body can be inherited from the ancestors of another.

But the future is not born of some portion only of the past. It is born and created and conditioned by the whole. This is what is really meant by the doctrine of *Karma*.

SISTER NIVEDITA.

CHARACTER

RELIGION OF STRENGTH

Ours is the religion of strength. To be strong is, to our thinking, the first duty of man. So to live that our mere presence enforces righteousness, and protects weakness, is no mean form of personal achievement.

SISTER NIVEDITA.



HABITUAL SINCERITY

We may be sincere and earnest on occasions; but habitual sincerity of purpose and habitual earnestness of action is a gift, a possession and a treasure that is denied to most of us. You may take up the life of any man whom the world classes as great; and you will find in a large number of such men this trait of character.

JUSTICE BANADE,



CONTROL OF NATURE

As you learn to control Nature within you, so will you control things outside of yourself, so shall your great, all-potent will shine out to the universe.

SWAMI MUKERJI.



RENEWAL OF ENERGY

In the life of *tapasya* is constant renewal of energy and light.

SISTER NIVEDITA.



LOUD TALK

The opposite of sincerity is ostentation, hypocrisy, love of show. To seek constantly for advertisement, to talk big, to ask for results instead of methods, this is to undermine sincerity, to build up stuff of failure instead of triumph. It is this, of which we must

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seek to root out even the incipient impulse. It is this ever which we must strive to help our children. It is this that we must learn to avoid with passionate horror. By reserve, by modesty, by labour to make the deed greater than the word, we must deny and punish that thing in us that cries out for self assertion, for cheap praise, and easy notoriety.

Everything in the modern world tends to foster the habit of loud talk. We have travelled far away from the quiet dignity and simple pride of our forefathers. Their freedom from self-consciousness is what we want. But it is to be got in one way and one alone. We must do as they did, take ideals and thoughts that are greater than ourselves and set them before us, till our life's end, as the goals of the soul. Only when we are merged in the flood-tide that is God, can we in very truth forget the reflection in the mirror that is called the Ego. And the flood tide of God takes many names, some amongst them being strangely familiar in their spelling. Let us live for anything, so only it be great enough to teach us forgetfulness of self! Forgetfulness of self is in itself the finding of God.

SISTER NIVEGITA.



HABIT AND THOUGHT

Habit and thought are the two great pillars of our whole life-structure. They are the roots which sustain the tree of Life.

SWAMI MUKERJI.



STRENGTH AND CALM

It is strength we want, not calm. Calm is only a result. It can be cultivated by practice. But if we have strength as the root, then calm and peace and steadfastness cannot fail to be its flower.

SISTER NIVEGITA.

RESPONSIBILITY

No man can be called great who has not to the last hour of his life fulfilled the responsibility which greatness implies.

JUSTICE BANADE.



NEW HABITS

At first when you start forming a new habit, there is resistance from your brain and many heroic efforts are necessary. Then gradually the task shall become easy and really pleasant.

SWAMI MUKERJI.



ECONOMY OF NATURE

Nature shows herself best in leasts.

SWAMI MUKERJI.



CONTROL OF HABITS

You can control your habits, however perverse they may appear. A complete decision of the mind is the first step. Effort, yea, Positive Effort and an indomitable Will is the second thing. Remain unshaken in your resolves.

SWAMI MUKERJI.



BE EARNEST

Do not be a busy body, for then you shall be nobody. Be an earnest thoughtful man. Stand rigidly by your ideal. Do not force it upon others. But do not be forced out of it. Simply be earnest.

SWAMI MUKERJI.

INTELLECTUAL AMBITIONS

In order to manifest this great ideal of the *Sanathan Dharma*, we must try to set alight once more amongst us the fires of lofty intellectual ambitions. The great cannot be destroyed, but it can be obscured by the little. We must fight against this. We must remember the passion of those who seek truth for its own sake. They cannot stop short in learning. Did any ever stop short in the struggle for spirituality saying now he had enough?

SISTER NIVEDITA.



STRUGGLE FOR EDUCATION

And how are we to quit us like men? By never sitting down short of the goal. By aspiring to the front on the field of battle, and the back in the durbar. By struggle, struggle, struggle, within and without. Above all, by every form of self-mastery and self-direction. There is no tool that we must not try to wield, no weapon that we can be content to leave to others. In every field we must enter into the world struggle. And we must aim at defeating every competitor. The New Learning is ours, no less than other men's. The search for truth is ours, and we are as well equipped for it as any. Civic integrity is ours. We have only to demonstrate it. Honour is ours. We may have to carry it into places new and strange. The communal consciousness, the corporate individuality, all are ours, though we have to express them in unknown ways. Public spirit and self-sacrifice, we are capable of these.

But to realize the ideal that these words call up before us, we must struggle for education of all kinds, as captives for air, as the famine-stricken for food. We must capture for ourselves the means of a fair struggle and then turn on us all the whiteness of your search lights, oh ye tests of modern progress! Ye shall not find the children of India shrink from the fierceness of your glow!

SISTER NIVEDITA;

CONCENTRATION

The most important factor in the training and development of mind, in the expansion or rather the unfoldment of the soul, is Concentration.

Concentration means the power of holding the mind to centre;—to a focal point, without allowing any other thoughts to touch you. Concentration is perfect attention.

SWAMI MUKERJI.



LIVES FOR AN IDEA

There is a vast difference between the human being who lives his life like a mouse or a mole—from moment to moment, and sensation to sensation,—and the man who lives for an idea. Even a mistaken idea is infinitely higher than the life of the senses. Even the poorest of those who strive to walk in the footsteps of the saints is higher than the man, however grandiose his expression, however demonic his energy, whose life is limited to self, with its interests and pleasure. We must never allow mere size to impose upon us. Discrimination is the glow of spirituality upon each of the virtues. Without discrimination, man is no better than an animal whatever the form that his animal comforts may take.

SISTER NIVEDITA.



LEVEL OF DISCRIMINATION

In the same way, it is the level of our general discrimination, between mind and flesh, idea and sense, that determines, on the large scale, our rank as human beings.

SISTER NIVEDITA.



HABIT-CULTURE

You can render your brain responsive and pliant by earnest endeavor at any period of life, only those who take to these things in their youth will find the task of habit-culture comparatively easier.

SWAMI MUKERJI.

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REWARD OF WORK

But whether we are great in riches and possessions, and whether we are great in the estimation of the world, the only thing that is really ours is how far during the short time that has been allowed to us all, we succeed here in making ourselves better fitted for the existence that is to come. If we can gauge our advance from day to day and from year to year, by this standard, then I believe we shall find the true reward of our work.

JUSTICE BANADE.



WEAK IN SPIRIT

The world has no place for the weak in spirit.

MAHATMA GANDHI.



DICTATES OF CONSCIENCE

Revere all human authority, pay your respects to all prophets and all revelations, but never let this reverence and respect come in the way of the dictates of conscience, the Divine command in us.

JUSTICE BANADE.



PURPOSE OF SCHOOLS

What is character? Is not the character of a flower its fragrance? The character of youth is personality. It ought to be the purpose of our schools to help in its evolution.

ACHARYA GIOYANI.

FRANCHISE OF STRUGGLE

Pride of birth, in fact, like other forms of *Karma*, should be regarded as an opportunity, a responsibility, a trust. The higher my position, the more difficult and arduous my duty. The purer my inheritance, the greater my powers of endurance. If we could but see truly, we should know that to be a man is to be nobly-born, and our merit remains for us to prove. All things are possible to all men, for equally are the expressions of the Infinite, the Pure, the All-knowing, the Free. Man may make distinctions between man and man. But God makes none. He opens to each one of us the franchise of struggle, and leaves it to us to make our own place.

Oh for lofty ambitions! What shall we do with our lives? Let us swear to eliminate self. Walking any path, doing any task, let us pursue the ideal for its own sake, the ideal to the utmost, the ideal to the end. Whatever we do, let us do it with our might. Spurning ease, forsaking gain, renouncing self, let us snatch the highest achievement that offers itself, at any cost, and cease not from struggle till it is in our hands. This is what was meant by the ancient reformers, when they said "he who attains to God is the true Brahman". Birth was but a preliminary condition, and that not essential; it could never be substituted for the end itself.

Every study has its own problems. The Modern Learning carries its own questions. The Brahman of to-day ought to enter into these. He ought to share the modern curiosity. The whole of education is complete if we once waken in a child a thirst for knowledge. Can we not awaken a like thirst in ourselves? Are flying machines and motors to receive no elaboration from the Indian mind? Is that mind not equal to such tasks? Then is it inferior to the European? If we claim equality, on us lies the responsibility of proving the claim. Let us do away with trumpery ambitions! Let us learn in order to teach the world, in order to win truth for Humanity, not in order to strut in borrowed plumes before a village crowd. Let us be severe with ourselves. Let us know, on the subject we take up, all that there is to be known. Let us read great books, Let us make perfect collections. No

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difficulty should daunt us. Fate offers obstacles that man may overcome. Thus he becomes the nursling of the gods, gifted with divine strength, and seats himself amidst the immortals.

SISTER NIVEDITA.



NOBLE LONGING

The whole of a man is in his every act, however difficult to the world be the reading of the script. Noble longing is never vain. Lofty resolve is never wasted. As the act is expression of the man, so is the life the expression of the character. And so is the character the key to the life. The only sequences that never fail are the spiritual truths. "All that we are is the result of what we have thought". Water rises to its own level, say the engineers, and what is true of water is as true of the mind of man. One step gained in mastery finds a million applications. As high as we have climbed on this mountain, so high shall we attain, without rest or hindrance, on every height whereon our feet shall be set.

SISTER NIVEDITA.



BE HUMBLE

Napoleon planned much and found himself a prisoner in St. Helena. The mighty Kaiser aimed at the Crown of Europe and is reduced to the status of a private gentleman. God had so willed it. Let us contemplate such examples and be humble.

MAHATMA GANDHI.



FEARLESS LIFE

This manliness which is righteousness involves, it will be noticed, a kind of *Mukti*, for the manly man has no time to be conscious of his own manliness. Heroism in great moments is the natural blossom of a life that in its little moments is fine and fearless.

SISTER NIVEDITA.

LAMP OF TRUTH

No religious man ought to think his behaviour in the world a matter of no consequence. Religion is not confined to *Sadhana*. *Tapasya* is not a matter of the *thakurghar* alone. Every great idea that presents itself in the secular sphere is a form of God calling for our worship. Shall we range ourselves with it, or against it? The answer makes no difference to God, no difference to the truth, but it constitutes a judgment day of the soul. It makes all the difference in the world to us. Every day, every act, every question that arises, is a judgment day. Life is one long test. To each little act we bring the whole weight of our character. Each act leaves us either stronger or weaker. It adds to or takes from our ultimate worth. Spirituality does not arise by accident. Only in a temple long and carefully builded of well-hewn blocks, can the image of universal and eternal truth be placed. Only where truth has been sought in all things, can the lamp of Truth be lighted in the soul. Discrimination in every act of life makes for that last discrimination that is eternal bliss.

SISTER NIVEDITA.



HIGHER LIFE

In spiritual matters the remark is true that a man's wealth is not measured by what he has in the way of possession outside himself, but by what he is or may become in the way of his own development, from year to year into higher and fuller life.

JUSTICE BANARJE.



CALM SPIRITUALITY

The more spiritually developed we are, the stronger and hence calmer we shall be.

SWAMI MUKERJI.



IDEAL MANHOOD

To bring out the full significance of आचार, सदाचार, शिष्टाचार, and of आचारवाद् we may compare as below, the somewhat abstract definition of 'a true gentleman' by a famous writer of the more

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concrete-minded West, and the somewhat concrete description of 'the perfect man' by the आदिकवि, the first poet, of the more abstract-minded East.

"The true gentleman carefully avoids whatever may cause a jar or a jolt in the minds of those with whom he is cast—all clashing of opinion, or collision of feeling, all restraint or suspicion, or gloom or resentment; his great concern being to make every one at their ease and at home. He has his eyes on all his company; he is tender towards the bashful, gentle towards the distant, and merciful towards the absurd, he can recollect to whom he is speaking; he guards against unseasonable allusions, or topics which may irritate; he is seldom prominent in conversation, and never wearisome. He makes light of favours while he does them, and seems to be receiving where he is conferring." Thus Cardinal Newman.

Now Valmiki (I, 1 and II 1, 11):

"Rama, the eldest son of Dasharatha and Kausalya was very beautiful to see, and full of virile energy and the bloom of youth. Uncavilling and uncarping and ever magnanimous and placid of soul, he always commenced a conversation with a soft word and a sweet smile. If harshly addressed he would be at a loss for all reply except a gentle one. Much would he belaud and make of even a very small service done to him; but a hundred serious disservices and wrongs to himself he would fail to remember, because of his अत्मवत्ता, because he was so full of the sense of the Universal Self, the Common Life, (and so was as ready to excuse others as ordinary folk are to excuse themselves—for "to know all is to forgive all"). Those who were great in virtuous character, high in wisdom, senior in years, with such he would associate and converse diligently during the hours of leisure from martial exercises and the practice of arms. Full of strong reason and of sweet reasonableness also was he, gentle of speech, ever ready to begin a conversation (to put his guest or visitor at ease) and ever using words of sympathy and affection.

"He always avoided talk and act that were false or fanciful or quarrelsome or unrighteous, and diligently cultivated learning and honoured the learned and the aged. Deeply instructed was he in all duty and dharma, ever clean of body and pure of

mind, ever mindful of the high dynastic traditions of kingly duty and Kshatriya responsibility, and firm in the conviction that righteous fame on earth meant divine joy in heaven.

"Observant of all due properties and social conventions, grave and unexcitable of expression, silent and reserved when necessary, possessed of that magnetic charm which inspired in others the deepest devotion to his own person and himself, most firm and loyal of friendship, neither his pleasure nor his displeasure, was barren of appropriate result to the object thereof. He knew what to give and what to withhold, when to encourage and when to repress, whom to reward and whom to punish. Yet even when punishing the criminal unflinchingly, he never was angry with them, but always sorry. Possessed like to the Master of Speech, Brhaspati, himself, of the power of debate and reasoned reply in linked argument, steady in well considered opinions formed after consultation and discussion (विमर्द) not readily shaken nor yet obstinately committed to a wrong view, but always open-minded, never harsh of speech or indolent of mind or body, he was as clearly aware of his own as of others' faults and weaknesses.

"Mindful was he of all righteous sources of income and of the just and permissible occasions and extent of expenditure on pious and public works, and for righteous fame, for investment bringing further increase of revenue, and for the enjoyments of self and kinsfolk; and always did he confine 'pleasure' (काम) within the limits set by law (धर्म) and finance (धन).

"He knew the essential secrets of all the arts of peace and of war, and was versed in all physical accomplishments, and specially in the control of elephants and horses. A great leader and warrior was he most skilled in the generalship of armies, not to be daunted in the forefront of battle by the rage and wrath of even the gods and the titans; yet would he never slight the meanest enemy nor ever yield to ungoverned moods and surges of emotion within himself.

"Youthful and beautiful, healthy and strong, large of limb, eloquent of speech, well balanced of mind, delicately responsive to the occasions of time and place, high born, heroic, truth-spoken, simple-hearted, straightforward, full of power and prowess yet most modest, master over all passions, instructed in all art and science, cognizant of all the main purposes and goals of life, unful-

CHARACTER

ing of memory, rich and rapid of intelligence, true of promise, conciliatory of language, controlled of sense, forgiving of temper, gentle yet firm, high of purpose, undepressible of soul; ever victorious in battle, reverent to elders, affectionate to friends, most tender and considerate to the weak and the young, sympathetic with all in joy and in sorrow like to Mother Earth in patient endurance and compassionate forgiveness, like to Brhaspati in wisdom and to Indra in might—verily Rama was as the Lokapalas themselves, the divine sovereigns of the higher worlds. Divining intuitively the essential character of each man and the differences of quality between different men, and knowing unmistakably the appropriate place of every one in the gradation of soul development, he himself was formed by the Creator out of the very quietessence of perfect manhood. Ever he strove for the increase, the progress, the prosperity of the people and took joy in them as they took joy in him; for indeed the people loved him with a love unbounded, and the Earth longed for him.”

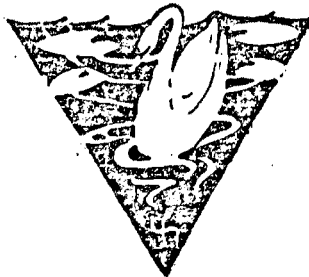
BABU BHAGAVAN DAS, M. A.



NEW DUTIES

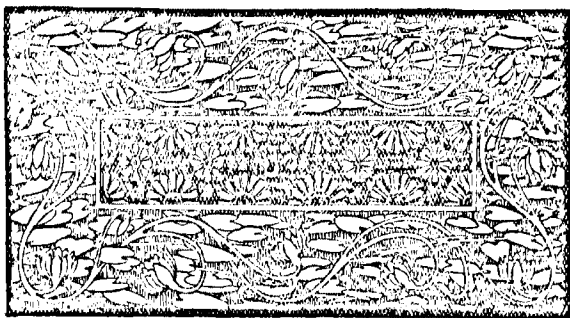
Renunciation is always of the lower for the sake of the higher. It is never of the higher in order to possess the lower. Renunciation is of the easy in favour of the difficult,—of the superficial to reach the profound. It proposes new duties; it never bestows ease.

SISTER RIVEDITA.





NATION-BUILDING



INDIA'S PLACE

I recognise no limits to my aspiration for our Motherland. I want our people to be in their country what other people are in theirs. I want our men and women without distinction of caste or creed, to have opportunities to grow to the full height of their stature, unhampered by cramping and unnatural restrictions. I want India to take her proper place among the great nations of the world politically, industrially, in religion, in literature, in science and in arts. I want all this and feel at the same time that the whole of this aspiration can, in its essence and its reality be realised within the Empire.

The question was one not of what was theoretically perfect, but of what was practically attainable. It was further a question not merely of dreams, but also of muscle and character, of capacity, of organisation, of sacrifice.

GOKHALE.



NATION'S GREATNESS

What has it done to increase the volume of knowledge, what thoughts and what ideals of permanent value and unexhausted fertility has it bequeathed to mankind? These are the tests that determine a nation's greatness.

India in her days of glory did produce treasures rich in these respects. Her literature, her philosophy, her national accomplishments in art and music have all been very great. And that is why she survived and Indians have survived.

PROF. V. B. RAJK, M. A.

LIBERTY

The triumphs of Liberty are not won in a day. Liberty is a jealous Goddess exacting in her worship and claiming from her votaries prolonged and assiduous devotion.

SURRENDRANATH BANNERJI.



PROGRESSIVE OUTLOOK

Let us expect of our own country and of our own people, the highest and noblest and most progressive outlook that any people in the world might take.

SISTER NIVEDITA.



DISORGANISED NATION

A disorganised nation could not achieve its goal unless there was a deep desire from within for that ideal. It was the spiritual force that was wanted.

SIR J. C. BOSE.



OUR WEAKNESS

The British are weak in numbers, we are weak in spite of our numbers.

MAHATMA GANDHI.



CONCENTRATED WILL

India has everything; India lacks one thing to-day—concentrated will.

PROF. T. L. VASWANI, M. A.

TEAM WORK

The absolute necessity in politics and public life of regulated team-work.

SIR C. P. RAMASWAMY IYER.



NEW NEEDS

If we study the history of Indian culture from the beginning of its career somewhere in the valley of the Indus four or five milleniums ago down till to-day the one characteristic that pervades it throughout its long growth is its elasticity and ability to respond to new needs. With a daring catholicity that approaches foolhardiness on occasions, it has recognised elements of truths in other systems of thought and belief. It has never been too proud to learn from others and adopt such of their methods as seemed adaptable to its needs. If we retain this spirit, we can face the future with growing confidence and strength.

PROF. S. RADHAKRISHNAN.



LIBERATED INTELLECT

The true end of our work is to renovate, to purify and also to perfect the whole man by liberating his intellect, elevating his standard of duty and developing to the full all its powers. Till so renovated, purified and perfected we can never hope to be what our ancestors were—a chosen people to whom great tasks were allotted and by whom great deeds were performed.

Where this feeling animated the worker, it is a matter of comparative indifference what particular direction it assists itself and in what particular method it proceeds to work.

With a liberated manhood, with buoyant hope, with a faith that never shirks duty, with a sense of justice that deals fairly by all, with unclouded intellect and powers fully cultivated, and lastly with a love that overleaps all bounds renovated India will take her proper place among the nations of the world and be the master of the situation and of her land.

JUSTICE RAMAJE.

BESTOWED LIBERTIES

Liberties bestowed on us by foreigners are not really ours; they are possessions only and not developments.

JUSTICE BANERJEE.



WORDS TRANSLATED AS REALITY

While the deepest interest is evinced in the future of India there is a feeling of sorrow and surprise in the minds of all nations that India is so tardy in translating her words—her brave words and her many words—into the reality of freedom.

MRS. SAROJINI NAIDU.



JOINT WORK

Most of the trouble in the country seemed to him to be due to the fact that they forgot that there were more points of agreement among Indians than of difference. It was, therefore, an emphasis on the points of agreement that was the necessity of the moment. Once the country went forward to work along the lines of general agreement, the points of difference would disappear altogether. There was therefore only one method of restoring unity, namely, to begin work jointly, unitedly and immediately.

SUBHASH CHANDRA BOSE.



ENLIGHTENED CONSECRATION

We must achieve power but that will not be without enlightened consecration.

MAHATMA GANDHI.

NATION-BUILDING

DUTY, INDIVIDUAL AND COLLECTIVE

It has been said that man's only right is to do his duty. But this implies that his right is also to do his whole duty. And what is true of the individual is true of communities. The people of a country has an inalienable right to do the whole work of their country.

SISTER BHVEDITA.



ASPIRATIONS OF YOUTH

It is the ideality, the character and nobility of aspirations of our youth that would be the most important factors in the renewal of national life.

SIR J. C. BISE.



CULTURAL DEGENERATION

We hear a great deal to-day of our political and economic woes. Very little is said about our cultural degeneration. No nation on earth could have held us in subjection if we had been culturally strong. If we now take advantage of the present flood-tide of nationalism and revive and rebuild our social structures independence cannot be far off.

PROF. J. G. KUMARAPPA.



ESSENTIALS OF VITALITY

The spirit of the age demands the essentials of vitality, not the decadent formulas nor the standardised conventions.

K. R. YAKH.



DISCIPLINE AND UNITY

Discipline and unity are the twin essentials which alone can guarantee a true and lasting freedom to a nation.

MRS. SARAJINI RAJGU.

VILLAGE REPUBLICS

The revival of village self-government would remove many difficulties from the path of India in her march towards Home Rule.

It was only in the village republics that the banner of India's freedom could be raised. India's need was real democracy, not new-fangled Western ideas.

DR. BESANT,



EVERY DAY SOCIAL LIFE

The superstructure of national life cannot be built before its foundations are well and truly laid in individual character and in the every day social life of the country.

SIR N. G. CHANDAVARKAR.



VISION AND PLAN

Unless we have some clear vision of the goal we are working for, unless great minds are set to work our ideal and plan and then try to realise that goal by sacrifice and suffering, nothing great is going to be achieved.

PROF. S. RADHAKRISHNAN.



SELF-CONSCIOUSNESS

Thus we see that our self-consciousness as a nation is greatly defective. There is the sentiment of Indianism, there is not yet the knowledge. There is a vague idea, there is no definite conception or deep insight. We have yet to know ourselves, what we were, are and may be; what we did in the past and what we are capable of doing in the future, our history and our mission.

ANIL BAMAN ROY.

TRUTH AND NON-VIOLENCE

The only virtues I want to claim are truth and non-violence. I lay no claim to super-human powers, I want none. I wear the same corruptible flesh that the weakest of my fellow beings wears, and I am therefore as liable to err as any.

MAHATMA GANDHI.



SPIRIT OF ENTERPRIZE

A strange weakness and passivity has entered into the life of the people and unless the evil is remedied the end is inevitable.

He stressed the need for fuller development of the spirit of enterprize.

SIR J. C. BOSE.



OUR DISBELIEF

Our disbelief is an extraordinary phenomenon. We have no faith in our ability to do anything. If it is total prohibition it is regarded as impossible. Hindu-Muslim unity is a day-dream. Removal of untouchability in the face of Sanatanist opposition is unthinkable. Boycott of foreign cloths through mills we did not achieve, through Khadi we cannot achieve. There thus remains nothing that we can possibly do. Hence Swaraj is an impossible proposition and slavery our natural condition. This is a most debasing state for any one to be in.

.....It is only because we have created a vicious atmosphere of impotence round ourselves that we consider ourselves to be helpless even for the simplest possible things. But for our hopelessness there is no reason why we should not feel that what Bijolia has been able to do without the stress and incentive of boycott, we should certainly do under the great and patriotic incentive.

MAHATMA GANDHI.

PUBLIC SPIRIT

I desire now to impress upon my countrymen with all the earnestness I am capable of, to prepare themselves for sacrifices. We observe every day what sacrifices the British people make for attaining any object, great or small, and how persistently they stick to it; and among the lessons which we are learning from them let us learn this particular one, with the double advantage and effect of showing that Indians have public spirit and love of their country, and also proving that they are earnest in what they are asking.

DADABHAI NAOROJI.



CALL OF DUTY

Whatever fate awaits our labours, one thing is clear. We shall be entitled to feel that we have done our duty, and where the call of duty is clear, it is better even to labour and fall than not to labour at all.

GOKHALE.



CONSTRUCTIVE WORK

You cannot get Swaraj by mere speeches, shows, processions etc. What is needed is solid, steady, constructive work; what the youth crave for and is fed on is only the former.

MAHATMA GANDHI.



WORK FOR WORK'S SAKE

To-day our country and her Dharma are in a sore plight and in a special manners he calls on her daughters at this moment to come forward, as those in the ages before, to aid her with a great Sraddha. How shall this be done? We are all asking. In the first place let Hindu mothers renew in their sons the thirst for

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Brahmacharya. Without this our nation is shorn of her ancient strength. No country in the world has an ideal of the student's life so high as this and if it be allowed to die out of India where shall the world look to restore it? In Brahmacharya is this secret of all strength, all greatness. Let every mother determine that her sons shall be great! And secondly, can we not cultivate in our children and ourselves a vast compassion. This compassion will make us eager to know the sorrows of all men, the griefs of our land, and this growing knowledge will produce strong workers, working for work's sake, ready to die, if only they may serve their country and fellow-men. Let us realise all that our country has done for us,—how she has given us birth and food and friends, our beloved ones, and our faith itself. Is she not indeed our Mother? Do we not long to see her once more Mahabharata?

SISTER NIVEDITA.



NATION'S RESOURCES

In my travel I found poverty practically unknown in Norway and Denmark. The miracle is accomplished by utilizing to the utmost all the available resources of the country.

SIR J. C. BOSE.



THE WEAVERS

The Swadeshi movement is one which all nations on earth are seeking to adopt in the present day. It will certainly foster and encourage our industries. It will relieve millions of weavers and other artisans from a state of semi-starvation in which they have lived, will bring them back to their hand-loom and other industries and will minimise the terrible effects of famine.

ROMESH CHANDRA DUTT, I. C. S.



THE DEMAND FOR DEEDS

The nation now, more than at any other time, demands deeds, not philosophic doubts.

K. N. VARIL.

THE OBJECT OF THE CONGRESS

The object of the Congress—to create a nation by the fusion of what is jeeringly called a jumble of races, castes and creeds, to weld together communities which have often been in sharp antagonism with one another, to wipe off the memories of centuries of rivalry and hostility and reconcile conflicting aims and ideals, to develop unity and solidarity amongst them, to raise their intellectual power to the highest attainable point, to secure for them a position of equality and respect among the nations of the world.

MUDHOLKAR.



BANNER OF RELIGION

Upon the banner of every religion would soon be written in spite of their resistance: "Help and not Fight". Assimilation and not Destruction". Harmony and Peace and not Dissension".

SWAMI VIVEKANANDA.



IDEA OF PROFIT

Every advance in human knowledge, every invention, every achievement, almost without exception, throughout the history of Humanity, has been gained by those who had abandoned the idea of profit for themselves, and who were contented to labour for the profit of mankind. We are too apt, in India, to regard this as an ideal proper to the *sannyasin* only. We have to learn to-day that there must be no society without its *sannyasins*, and that many social applications have yet to be found for *Sannyas*.

SISTER NIVEDITA.



ECONOMIC PROGRESS

More even than political rights, what every true Indian patriot longs for is the growth of an Indian nationality firm and united in its love for and honour of the Motherland. The road to that nationality is economic progress.

SIR B. J. TATA.

SPIRIT OF THE RACE

No nation can preserve its freedom, unless its sons and daughters are educated in the spirit of the race by its own citizens.

DR. BESANT.



CORPORATE LIFE

India is what she is not because she ever lacked a few brilliant and forceful personalities but because the mass of the people were always incapable of corporate life and activity.

"THE SERVANT".



NATION'S WILL

Threat and persecution may be the portion of some of the patriots actively engaged in the cause. Nothing, however, should be allowed to turn us aside from our undertaking. There will arise frequent occasions for change of plan, increased vigilance, more man-power. But occasion for despair there cannot be...No obstacle can stand before a nation's will. We have only to teach the nation to form this will.

RT. HON. V. S. SRINIVASA BASTRI.



INERTIA

Although the awakening is complete, inertia is standing in the way of our actual progress.

HARDAYAL NAG.



CONDITION OF SUCCESS

The first condition of our success is to set our own house in order.

SIR PHIROZE BETHNA.

WORK WITH ALL

Work with all the other parties however much their standard may fall short of complete independence until that standard is reached and then go forward. If you only make up your mind to go with them so far as they are prepared to go, I am sure you will never come to the parting of ways.

PANDIT MOTILAL NEHRU.



HISTORICAL TRUTH

It was the duty of every patriot to learn the history of his own country as it taught him what to do and what not to do. Historical truth was the first requisite of a politician, though a politician might be loathe to accept it.

PROF. SIR JADUNATH SARKAR.



UNIVERSITY LEADERSHIP

Intellectual activity of the highest type such as every university should strive to develop is a force of incalculable power and importance for national welfare. Apart from the direct results of such activity in promoting agricultural, industrial or commercial progress, its indirect results are even more important. In the last analysis it is the leadership offered by the Universities that determines the level of intellectual activity in the country and therefore also of national efficiency.

SIR C. V. RAMAN.



ARTIFICIAL BARRIERS

The tide of National unity.....by God's grace will surely sweep away in its majestic onward course the unnatural and artificial barriers of race, colour and religion.

HON. RAJAW SYED MUHAMMAD BARADUR.

YOUR OWN WORK

Your hand is never the worse for doing your own work. There was never a nation great until it came to the knowledge that it had nowhere in the world to go to for help.

SIR ASHUTOSH CHAUDHARI.



NON-VIOLENT WORKER

The aim of the non-violent worker must ever be to convert.

MAHATMA GANDHI.



DEVOTED MISSIONARIES

- (1) The elevation of the depressed classes who have to be brought up to the level of the rest of our people,
- (2) Universal elementary education,
- (3) Co-operation,
- (4) Improvement of the economic condition of the peasantry,
- (5) Higher education of women,
- (6) Spread of industrial and technical education,
- (7) Building up the industrial strength of the country,
- (8) Promotion of closer relations between the different communities,

These are some of the tasks which lie in front of us and each needs a whole army of devoted missionaries.

GOKHALE.



SCIENTIFIC EDUCATION

What India needs to-day is scientific education. Many of our social evils will disappear when our educated men realise that society is an ongoing process and the customs and institutions which were in vogue a thousand years ago could not possibly apply to our modern conditions. We have deadly conservatism which pulls us back....India of old must readjust herself to India of to-day.

DR. SUDHINDRA BOSE.

HAPPY VILLAGES

India has been a nation of villages. Unless villages be free and happy there can be no freedom. We must build the foundation of self-government on villages.

DR. BESANT.



DOGGED PERSEVERANCE

The Orientals have often been accused by western nations of a tendency to fitful work. There is some truth in this charge. We have our fits of feverish excitement and our fits of apathy and depression. One of the virtues we have to learn from Englishmen is that of dogged perseverance and steady work. Our energies are like our mountain streams at times flowing in torrents but more often drying up.

Our energies have to be dawned up and directed into a steady perennial stream flowing not over the rocky beds of non-co-operation and indiscriminate obstruction but over the fertile and promising fields of constructive constitutional work and social welfare that remain neglected.

Another virtue we have to learn from the Englishmen is what has been described as the "Committee Sense".

In the field of education co-operation and social reform there is a vast field of useful work which demands our attention and our energies. The liberal party in particular has yet to learn the virtues of organisation, self-sacrifice, personal, pecuniary or both and of sustained work from day to day and from year to year.

SIR P. S. SIVASWAMI IYER.



PROGRESSIVE SOCIETY

The strength of a society was measured not by a high intellectual environment but by the general level of progress of

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the Society. They must therefore raise their tone in order to secure permanent improvement.

H. H. THE GAEKWAD OF BARODA.



INDIA'S PAST

His Highness (the Gaekwad of Baroda) exhorted his hearers not to ponder over the past except to adopt what was best in the past and to press the lessons from the past into the service of the present and to go straight at the future with courage and determination and he was sure that the future would repeat the success of the past civilization for which India was noted.

H. H. THE GAEKWAD OF BARODA.



A SATYAGRAHI

A Satyagrahi never does anything out of fear from without. He should fear only God.

MAHATMA GANDHI.



TANGIBLE ACTION

We must do something tangible so that we can feel our power.

MAHATMA GANDHI.



ORGANISING WILL

The root of all our difficulties is the conspicuous lack of a steady organising will.

S. SRINIVASA IYENGAR.

UNDEVELOPED RESOURCES

India with her store of raw materials, her special natural products and her still undeveloped resources has a great future lying straight before her, if her people were prepared to follow in the steps of the successful industrial nations and to take the good the gods have abundantly provided.

LORD SYDENHAM.

*IGNORANCE AND IDLENESS*

The industry and the commerce of the country such as it was, is passing out of our hands, and except in the large presidency towns, the country is fed, clothed, warmed, lighted and helped generally by a thousand arts and industries in the manipulation of which its sons have every day a decreasing share. Foreign competition, not because it is foreign but because it is of the elements of man's labour, and of organized skill and science against ignorance and idleness, is transferring the monopoly not only of power but what is more important, of skill and talent and wealth and activity of others.

JUSTICE BANARJE.

*SERVE BY FAILURES*

Nation-building is nowhere an easy task. In India it is beset with difficulties which are truly formidable and which will tax to the uttermost all our resources and all our devotion.

Let us not forget that we are at a stage of the country's progress when our achievements are bound to be small and our disappointments frequent and trying.

That is the place which it has pleased Providence to assign to us in this struggle and our responsibility is ended when we have done the work which belongs to that place. It will no doubt be given to our countrymen of future generations to serve India by

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their success; we of the present generation must be content to serve her mainly by our failures. For, hard though it be, out of these failures the strength will come which in the end will accomplish great tasks.

GOKHALE.



PRESENT OPPORTUNITIES

The surest and the most effective way of pressing for wider opportunities is to assimilate and exhaust the opportunities for services and advancement which have already been given to us.

J. N. GUPTA, M. A., I. C. S.



CEASELESS WORK

What they wanted at the present moment was organisation and sacrifice. Freedom could not be had unless it was sufficiently paid for. Nothing less than ceaseless constructive work in the country could help them in gaining their objective.

C. RAJAGOPALACHARIAN.



WORLD'S CERTIFICATE

No certificate of merit from the world will give us success, if we have not earned it by the sweat of the brow.

MHATMA GANDHI.



SACRIFICE FOR FREEDOM

The battle of freedom has never been won in the history of the world without sacrifice.

C. R. S.S.

DIGNITY OF MAN

Non-violence is the law of our species as violence is the law of the brute. The spirit lies dormant in the brute and he knows no law but that of physical might. The dignity of man requires obedience to a higher law—to the strength of the spirit.

MAHATMA GANDHI.



TRUE SATYAGRAHA

The path of a *Satyagrahi* is beset with insurmountable difficulties. But in true *Satyagraha* there is neither disappointment nor defeat. As truth is all powerful, *Satyagraha* can never be defeated.

MAHATMA GANDHI.



SOBER SERVICE

Let not my countrymen always indulge in a spectacular show of love for their country, but cultivate a quiet taste for sober service.

RABINDRANATH TAGORE.



PROMPT ACTION

The real task of the Congress is that of an educational body, educating its own members in that new mode of thinking and feeling which constitutes a sense of nationality; educating them in the habit of prompt and united action, of political trustiness of communal open-eyedness; educating itself, finally, in the knowledge of a mutual sympathy that embraces every member of the vast household which dwells between the Himalayas and Cape Comorin, between Manipur and the Arabian Sea.

SISTER NIVEDITA.

YOUTHS' WORK

Sir J. C. Bose's message to the youths:

Firstly, he asked them to realise the proper meaning of the simple expression "I will."

Then, he would dwell on the sacredness of the life's injunctions.

Thirdly, he asked the youths to think of their fond motherland and contribute to the uplift.

Fourthly, to recognise the true religious spirit of toleration and humility.

Lastly, to be chivalrous.

SIR J. C. BOSE.



EMPORIUM OF ASIA

Natural aptitudes, undeveloped but unlimited resources, peace and order, the whole world open to us, our marvellous situation as the Emporium of all Asia, these priceless advantages will secure success, if we endeavour to deserve it by striving for it.

JUSTICE BANARJEE.



EXTERNAL ORGANISATIONS

If, therefore, Swaraj is necessary, it is much more necessary to have the Swaraj of own self, of our own individuality. Apart from that, no amount of political power can help us. It is obviously impossible for us to gain political freedom unless we have been ourselves great. But look at the present situation. Everybody points to external organisations, points to our economic and political failure. I may tell you, however, that no nation ever made any kind of progress if it did not have a soul. If we are dead, no power on earth can help us. It is, therefore, absolutely necessary for us to preserve our souls, if we want to improve ourselves.

PROF. S. RADHAKRISHNAN.

ABIDING PATRIOTISM

What is necessary is to build up sturdy and abiding patriotism in the people.

SHYAM SUNDER CHAKRAVARTY.



TRAINED CIVIC FACULTY

It is easy to construct a good constitution, but it is very hard to live up to it unless you have developed in the individual citizen a highly trained civic faculty.

RT. HON. V. S. SRINIVASA SASTRI.



TRUE SELF-GOVERNMENT

No pains no gains. No *tapasya*, no *siddhi*. And the great gain of self-government is well worth great pain—but let it be true self-government, not government by the lower self of the people, the schemers, intriguers and self-seekers but by the higher self, the people's best and wisest and most selfless.

BABU BHAGAVAN DAS, M. A.



FATE AND CHANCE

The age-long habit of leaving things to fate and chance has indeed to be discarded; but instead of seeking to counteract these wrongs by the spread of anger and resentment we must concentrate all our activities on making ourselves so strong by self-organisation as to make their recurrence impossible.

"THE SERVANT".

ENDURANCE

And if ever we are seized with despondency we shall not forget that in a national movement endurance itself is a victory and keeping alive of the national spirit is itself an end.

DR. SRI RASH BEHARI GHOSE.



ENRICHED BY FAILURES

The whole life of a people....is enriched even by failures, provided the effort has been all that it should be.

GOKHALE.



VINDICATION OF TRUTH

We must secure an atmosphere of enlightened non-violence as fast as possible, not the non-violence of the weak but the non-violence of the strong, who would disdain to kill but would gladly die for the vindication of the truth.

MHATMA GANDHI.



CIVIC CONSCIOUSNESS

They could not have Swaraj without a strong civic consciousness. There must be complete religious toleration as a condition precedent to the achievement of Swaraj.

BEPIN CHANDRA PAL.



WAYS OF CIVILIZATION

Free India with a system of free education i. e. education free from the shackles of State and free institutions built up from below upwards is the secret of salvation. Duty of every householder to give education to child may be inculcated in other

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ways then compulsion from the State. There should be walks and occupations open to the people. Industry should be planned to suit the conditions of the land and the village communities. Taxation for the Central Government may be in spirit voluntary by making the people understand the necessity and scope of it in their village communes. The central Government should be free so far as it may be a natural growth out of the vast number of village administrations formed and conducted by the people themselves. Aspect of duty in human life should be the main burden of education.

Constructively to conceive all this is so difficult to-day; for our attention is diverted by the catchword, not only of parliamentary institutions, whatever they mean, but of what the British Parliament can very conveniently give us as a reward of our long training in the ways of civilisation, which have been to say the least of them, anything but our own.

NILKANTH DAS, M. L. A.



WOMEN OF INDIA

He thought that they would rightly be condemned as unfit for Swaraj if they failed to do their duty by the women of India which meant half the nation. He therefore appealed to nation workers and leaders of all shades of opinion to try their utmost for the uplift, education, and organization of the women of India.

SIR B. F. MULLA



RURAL RECONSTRUCTION

Rural reconstruction is the talk of the hour. Most of you will discover that the towns have no use for you. When you go back to land and take active interest in agriculture and rural co-operation you will be doing service to your fellow-being. However civilised and civilized—the nation may have become in contact of the West, the Indians are still essentially rural

NATION-BUILDING

outlook and if life's problems should be solved in accordance with the genius of the race, there could be little doubt that a rural bias would color all judgment and shape all decision.

DR. B. PATTABHI SITARAMAIAH.



ORGANISATION

Organisation is as necessary for those who desire Dominion Status as it is for those who work for complete Independence. That being so, the obvious course is to work together upto the point the weakest of us is ready to go.

PANDIT MOTILAL NEHRU.



UNTIRING LABOUR

Let it be noted by every worker in the provincial District and Taluka that there is not a day to be lost hereafter. Division of labour, specification of work to be done every week and even every day, and untiring honest labour are secrets of achievement.

G. RAJAGOPALACHARIAN.



INDIVIDUAL AND COMMUNITY

What hinders us in our progress as a nation in spite of our intellectual capacity? A feeling of high want of sense of public responsibility and moral duty of an individual towards the whole community.

K. E. N. TARAPURE.



SELF-RESTRAINT

The strength of determination and the force of self-restraint have made the nation progress to a great extent towards Swaraj.

MRS. C. E. BAE.

ways then compulsion from the State. There should be walks and occupations open to the people. Industry should be planned to suit the conditions of the land and the village communities. Taxation for the Central Government may be in spirit voluntary by making the people understand the necessity and scope of it in their village communes. The central Government should be free so far as it may be a natural growth out of the vast number of village administrations formed and conducted by the people themselves. Aspect of duty in human life should be the main burden of education.

Constructively to conceive all this is so difficult to-day; for our attention is diverted by the catchword, not only of parliamentary institutions, whatever they mean, but of what the British Parliament can very conveniently give us as a reward of our long training in the ways of civilization, which have been to say the least of them, anything but our own.

MILKANTH DAS, M. L. A.



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K. E. N. TANAPURE.



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MRS. C. S. DAS.

LOSS OF INITIATIVE

When we recall the riches of Indian civilization in the past it becomes plain that the loss of initiative and self-development have been greater in India than in almost any other country.

RT. HON. J. RAMSAY MACDONALD.



MANUFACTURES AND COMMERCE

There can be no doubt that the permanent salvation of the country depends upon the growth of Indian manufactures and commerce, and that all other remedies can only be temporary palliatives.

JUSTICE BANADE.



NATIONAL STAMINA

He dwelt on the necessity of increasing the physical and moral stamina of India as a nation. There was no denying the fact that they were going down in their physique. They had to start physical culture institutes for the proper training of the body. That was necessity which could not be ignored with impunity.

SUBHASH CHANDRA BOSE.



NATIONAL REGENERATION

National regeneration required devoted workers in every field of thought and activity.

K. H. VAKIL.



SPIRITUAL IDEALS

To-day there is poverty in India; there is insanitation; there is lack of organisation; but there is hope if we yet will cling to the Dharma-ideal of democracy, the spiritual ideals of the nation.

NATION-BUILDING

I believe we will. I believe the Mother will be justified of Her children to-day. I believe the Nation will throw more and more of the men who will serve India moved by no greed of gain or power but by love of the Ideal, by dharma.

PROF. T. L. VASWANI, M. A.



SOCIAL EVILS

Our political and industrial disabilities will continue to keep us down and cause misery, so long as we remain indifferent to our social evils and refuse to set our homes and our society in order.

SIR H. G. CHANDAYARKAR.



RESPONSIBLE ADMINISTRATION

From agitation to responsible association and from responsible association—a long and weary step but the step will have to come—to responsible administration.

GOKHALE.



VILLAGE-RECONSTRUCTION

Any work, any movement that will infuse life and spirit into the people, raise hope in their hearts, induce them to stand on their own legs and fight against oppression and tyranny, political, social or economical should be undertaken wherever the opportunity offers itself. There are plenty of men and women in the country who will never join politics, who have no natural aptitude for it, but they can do invaluable constructive work if only they get the scope and opportunity to do so. To mobilise and organise these people under the banner of constructive work is an immediate and urgent necessity before the country.

NATION-BUILDING

The most crying need of the hour is undoubtedly village-reconstruction.....The villagers should be roused rather to fight against poverty, against disease, against ignorance, against disunion.

ANIL BARAN ROY.



OPPORTUNITY FOR SERVICE

What India ardently longs for to-day is opportunity for service.

MUDHOLKAR.



CULTURAL GENIUS

It is also necessary for us to cling to our traditions. It takes centuries to produce a history. It takes centuries of history to produce a tradition. And it takes centuries of traditions to develop what we call, a typical, cultural pattern, a typical individuality. And if through so many years of life and experience, we have been able to develop a characteristic type of mentality, a particular kind of cultural genius, can we lightly set aside a civilisation so rich and fertile?

Therefore, I believe that this Sanskrit Parishad has got an important function to fulfil at the present state of our development. It is its function not to behave like an antiquarian. It is its function to tell us what the sources of the strength and vitality of the Indian culture are.

PROF. S. RADHAKRISHNAN.



BUILD UP THE STRENGTH

Every one must recognise that their main work was to build up the strength of their own people. That work roughly speaking was threefold:

(1) The promotion of a closer union among the different sections of the Indian community,

(2) The development of a stronger and higher type of character, firm of purpose and disciplined in action,

(3) The cultivation of an intense feeling of nationality through the country rising superior to caste and creed and rejoicing in all sacrifice for the mother-land accompanied by a spread of political education among the masses.

GOKHALE.



WOMEN AND PEASANTS

The task of all alike is one,—the education of the whole nation, in all its parts, in a common sentiment of unity with each other and with their soil. But it is a mistake to think that this education will in every case come scholastically. Reading and writing will facilitate it, but it will not wait for the schoolmaster. Already we have seen the women expressing themselves through the *Swadeshi Tapasya*. In national and civic existence this cause has given them a step onward and upward that will never be retraced. But while the appeal made to them sympathises so effectively by this cry of the Home-land, when made to the people themselves—the inarticulate, uneducated helpless masses—it must be by means of the industrial reconstruction which the Swadeshi Vow has necessitated. Practice first theory afterwards. First, mutual love and loyalty, and secondly, all that ideas, all that instruction can do to give to that new-born consciousness of brother-hood, intellectual depth and steadiness. What the National Movement as a whole has to do them as to nationalise and vocalise two great areas of moral force that are at present nationally almost mute. These areas consist of the women and the peasants. Let every ten students in the City Colleges band themselves together and take a vow to maintain one missionary for this purpose. Let the missionary travel with the magic lantern, with collections of post-cards, with a map of India and with head and heart full of ballads, stories, and geographical descriptions. Let him gather together the women, let him gather

together the villagers, let him entertain them in the garden, in the courtyard, in the verandahs, beside the well, and under the village tree with stories and songs and descriptions of India! India! India!

We love that which we think of, we think of that which we know. First then we must build up a clear conception, and afterwards love will come of itself, and thus through the length and breadth of our vast country will go the thrill of the great thought "this and no other is our Motherland! We are Indians every one?"

Here then we have one extreme of the task of nationalisation, to be carried out by that immense body of nation-makers to which every student and every educated man and woman in India belong by natural right. At the far end of this line are those whose task it is to carry the national colours to higher ground. Here are the original workers in science, in history, in art in letters, sworn to let never a European pass them in this race for excellence, vowed, whatever be their task, to conquer in it or to die. The question which arises here as to the nature and duties of the pioneer intellect is quite different from a similar question as applied to workers of the second generation. The great majority of the nation-making generation bear to missionaries and architects of that consciousness the same relation that the ordinary Grihastha bears to the Sadhu. They cannot live that life themselves, yet by their sympathy and silent support, they make the life a possibility. It is important then, that these should realise that the motto for the age is,—"Mutual aid, self-organisation, co-operation!"

SISTER NIVEDITA.



RELIGION OF NON-VIOLENCE

I am not a visionary. I claim to be a practical idealist. The religion of non-violence is not meant merely for the *Rishis* and Saints. It is meant for the common people as well.

MAHATMA GANDHI.

VIVID NATIONALITY

There is no question as to what will eventually be done in India in the name of Nationality. Let only the thought of the nation be vivid enough, and it will carry all the necessary sacrifice in its train. And such sacrifice, for the nation, for the city, for the common-weal, is the school for that loftier, more remote sacrifice, which Hinduism knows as *Vairagyam*. He who has practised the civil *sannyas* is best prepared for the national service. And he who has been chastened and purified in the national unselfishness is the most ready for that last and highest renunciation which reacts in life as *Jnanam* or *Bhakti* or Karma Yoga.

But through what a strange series of *Sadhana*s is this emancipation to be brought about! Children will need to renounce personal ambition, and parents to make the deeper renunciation of ambition for their children. And yet these *tyagis* of the new time will wear no *gerrua*. Seated in an office or ruling over a factory; enrolling his fellows in unions, or studying with every nerve and muscle the organization of labour on a large scale; giving himself to education or even, it may be, ruling faithfully and devotedly over a household of his own, not in the name of its limited interests, but against its interests, on behalf of the Indian people, such will be the *gerrua*-clad of the new order.

"He who knows neither fear nor desire", says the Gita "is the true monk". Not the *sannyasin*-clad but the *sannyasin* hearted. He who has neither fear for himself nor hope for himself. He who could see his own family starve, if need were, in the communal cause. He who is contented to fail, if only out of his failure others may sometime in the future succeed. He who has no home, outside his work, no possession save a selfless motive, no hope save that which his own blood shall enable his fellows to realize. These are the men who are to be found in every class of students to-day. And we are to say to them and to their neighbours and parents: Trust these high hopes that surge up within you! Risk all on your great hopes! Believe in yourselves, and in those who shall succeed you! Go forward. Do what you see, and trust Mother for the next step. For verily it is of your hearts and your minds, of your life and your work that the New India which is to come shall yet be made. And blessed are ye who have not seen and yet can believe!

SISTER DIVYITA.

THE REAL WEALTH

The social bond of man and man bottomed in truthfulness, and purity of life in word and deed constitute the real wealth of a country.

SIR N. G. CHANDAVARKAR.



OUR FUTILE PRIDE

Even in our fallen days we say "we are proud of *rishis*" and then go to sleep again. O, let us rather ask: "Are *rishis* proud of us?"

PROF. T. L. VASWANI, M. A.



SELF-DENIAL

Our civilization, our culture, our Swaraj depend not upon multiplying our wants—self-indulgence, but upon restricting our wants—self-denial.

MAHATMA GANDHI.



THE REAL NATION

The real nation live in cottages and hamlets, not in palaces and mansions. These should be well grounded in culture and the traditions of their fore-fathers.

LALA LAJPATRAI.



NEEDS OF THE POOR

It is our failure to keep in touch with the needs of the poor that has paralysed our public activities.

To concentrate on the matters where there is no disagreement.

GEORGE JOSEPH.

SOLID ACTION

Swadeshi work is the most constructive of all. It does not lend itself to speeches so much as to solid action. It is not possible to save fifty crores of rupees annually by speeches or demonstrations.

MARATMA GANDHI.



INDUSTRIAL EVOLUTION

However large politics may loom on the horizon the truth can never be forgotten that political progress is ultimately bound up with industrial evolution. The political greatness of Japan was largely determined by her steady advance in the domain of industries. The middle class people became a power in England, a factor in the political life of the people with the growth of their material prosperity.

"THE BENGALLEE".



CONQUEST OF THE TYRANT

The follower of Truth and *Ahimsa* will conquer the tyrant's will but he will suffer punishment even unto death for disobeying his will until the tyrant himself is conquered.

MARATMA GANDHI.



WISE STATESMEN

Has it not been wisely observed that great political, economic and social forces flow with a tidal sweep over communities that are only half-conscious of that which is befalling them and that wise statesmen are those who foresee what time is thus bringing and endeavour to shape institutions and to mould men's thought and purpose in accordance with the change that is silently surrounding them?

SIR C. P. RAMSWAMY IYER.

SELF-RESPECT

In whatever way, in whatever channel, in whatever opportunity, it gives you to carry the torch (of self-respect) to the dark houses, those prisons in which the poor and suffering dwell, take that torch with you, do not take charity but love. Do not take your idleness but out of the abundance of the crowded hours in which you cannot spare a single moment create leisure. It is greater than filling your names on the pages of history.

MRS. SAROJINI NAIDU.



ASSET OF THE YOUNG

Analysis of national shortcomings reveal the general tendency for avoiding the realities.

The plans and theories of national education meant to mould the mind and heart of the coming generations, seldom assign a place for the regenerative employment of the imaginative faculty, the invaluable and inalienable asset of the young. How are we attempting, if at all, to foster the visions of those who will some day be the citizens of a free India?

K. H. VAKIL.



PRAISING THE PAST

Praising the past and doing nothing in the present would not take them an inch further. They had become static and stagnant in India. The first thing they had to do was to get moving in the flowing river. Then alone they would profit by the immortal past. In his opinion the test of youth was action.

PANDIT JAWAHARLAL NEHRU.



MAN-POWER

The questions I am about to refer to are of vital importance to the prosperity of this country. They comprise the training of the man-power of the land and the development of its material resources.

SIR M. VISVESVARAYA.

PRIVATE INITIATIVE

It cannot be too often reiterated that the problems of the coming time will be mainly economic. To put prosperity into the country, production of every kind should be stimulated as far as possible by the use of machinery, mechanical power, scientific inventions and mass production. Only the stupid need do the mechanical work which can be ordinarily done by harnessing the natural force and by machinery. The latest inventions and discoveries and the most approved commercial practices should be applied to problems of distribution and transport. The man-power of the country should be trained for every avocation in life by a liberal, nay, prodigal expenditure on education. The newest inventions such as the automobile, aeroplane, radio and cinema should become products of our own factories and the subjects of investigations in our own research laboratories. Private initiative should be given the fullest scope by removing every excuse for sterile routine.

S:R M. VISYESWARAYA.

*LOW MAN-POWER*

India is a debtor country, it has no industrial organisation worth the name and its chief asset is the tremendous man-power. But the man-power being untrained can be put only to the lowest uses and has only a very limited market value. Industrial and economic progress has been hindered by the poverty of our educational system.

S:R M. VISYESWARAYA.

*INDUSTRY RELIEVES AGRICULTURE*

The greatest need of the day is the promotion of industries and industrial life. The livelihood of a people is derived from what they are able to produce. For over a century past we have been accustomed to neglect industries and increasing the pressure to a corresponding degree on agriculture.

NATION-BUILDING

In the meantime wealth is accumulating in Western countries through their pursuit of manufacturing industries. It is computed that the United States of America have acquired from one-third to one-half the wealth of the world because that country does nearly half the manufacturing of the world.

SIR M. VISVESWARAYA.



HOME-INDUSTRIES

The country has immense forest and mining resources most of which are dead wealth. There is scope for transportation schemes and unlimited scope for establishing prosperous home-industries. Developments in foreign trade, finance and shipping etc. can follow only after home-industries are firmly established.

SIR M. VISVESWARAYA.



PROSPEROUS INDUSTRIES

There are three main groups of industries which affect our prosperity namely (1) textile, (2) chemicals, and (3) engineering.

We have made some headway in the textile industry line particularly in Bombay. A small beginning is made also in chemical industries but we are nowhere in the engineering industries, a class of enterprize which demands the highest technical skill for its successful pursuit and the profits of which also are proportionately high.

SIR M. VISVESWARAYA.



AGRICULTURAL NEEDS

Agriculture needs to be enriched by the use of capital, scientific methods and sound commercial management, in other words, agriculture needs to be industrialised.

SIR M. VISVESWARAYA.

DIRECTING ABILITY

The country's future advance is dependent on our training a large number of competent engineers, chemists, organisers, administrators and men of directing ability generally. We particularly want at this juncture leaders to organise the country's natural resources and help to equip its people for the practical pursuits of life.

SIR M. VISVESWARAYA.

*EDUCATION LOANS*

The total expenditure on education in British India is about Rs. 23 crores while the United States of America with only 1-3 of our population spends Rs. 600 to 600 crores.

Every effort should be made to find money for spreading education even if it meant raising public loans for the purpose.

SIR M. VISVESWARAYA.

*DYNAMIC MUSIC*

Of the many miracles of national endeavour that this, hitherto much abused, city has been for the past five months witnessing, the spontaneous emergence of the "prabhat" and the "sayam" "ferries" is, decidedly, not the least. Enough has not been yet said or thought about the spontaneous manifestation. For, enough cannot be said in appreciation of a national impulse that has, with the aid of music, found its natural and long-sought outlet. The national aspirations underneath the impulse, hitherto left as an abstraction, craved articulate, tangible, body and form for the people, by the people, of the people Music has answered and must answer that craving. Already, the "ferries" are breaking down barriers, defeating division, between high and low, rich and poor, the leader and the led, the young and the old, the known and the unknown. Already, the "ferries" animate and inspire the spirit of unity and solidarity irresistible in the eloquent, dignity and strength of its appeal.

How fortunate are the parents, guardians and friends of the young children, students and future citizens, who could witness the regenerative, educative, ennobling, influence which the "ferries" exercise over the minds and hearts pure and free for the highest enterprise of emancipation? What power can be more dynamic than the one which throws open for every home, man, woman and child, the path for a free humanity, which can secure the strength, of the entire nation, in every home and the organic unity, love and solidarity of home in every national endeavour? It is right and it is opportune, therefore, that the Congress should have now directed its attention lest the power might get diffused and ultimately, wasted for want of adequately organised and systematic direction. The power is to be "harnessed", as the Mahatma would say, for "constructive" work of permanent importance. The services of musicians, ready and willing to train the "ferries", are at the disposal of the Congress. They should be utilised intelligently and immediately.

K. N. VAKIL.



PATIENCE AND IMPATIENCE

I quite appreciate their (youths') impatience. We need both patience and impatience. Patience with those who differ from us, impatience with ourselves.

PANDIT MOTILAL NEHRU.



BASIS OF PROGRESS

The true foundation of a nation's life are love of God and love of man.

The purification of our religious ideals and a wider diffusion of justice in our social institutions must form the root and basis of all other attempts at progress.

SIR M. G. CHANDAVARKAR.

FOREIGN IDEALS

Great literatures have to be created in each of the vernaculars. These literatures must voice the past, translate the present, forecast the future. The science and the imagination of Europe have to be brought, through the vernacular, to every door. India cannot afford to imitate foreign institutions. Neither can she afford to remain ignorant of foreign ideals. The history of the past has to be re-written, in simple terms. True hope for the time to come must fill all hearts, like a nation's Common Prayer. On the creation of such vernacular literature, depends the effective education of women.

SISTER NIVEDITA.



SINCERE WORK

Empty words were not wanted. There was unfortunately superabundance of that commodity already in India. What was sorely needed was honest and sincere work.

MRS. SARAJINI NAIDU.



MAN OF PEACE

I am a man of peace. I believe in peace. But I do not want peace at any price. I do not want the peace that you find in a stone, I do not want the peace that you find in the grave; but I do want that peace which you find embedded in the human breast, which is exposed to the arrows of a whole world, but which is protected from all harm by the power of the Almighty God.

MAHATMA GANDHI.



HOPE OF THE DAWN

If yours is to be a spiritual warfare your weapons must be those of a spiritual soldier. Anger is not for you, hatred is not for you; nor is for you pettiness, meanness or falsehood. For you is the hope of dawn and the confidence of the morning and for you

is the song that was sung of Titan chained and imprisoned but the champion of man in the Greek fable.

To suffer woes which Hope thinks infinite ;
 To forgive wrongs darker than death or night ;
 To defy power, which seems omnipotent ;
 To love, and bear ; to hope till Hope creates ;
 From its own wreck the thing it contemplates ;
 Neither to change nor falter nor repent ;
 This, like thy glory, Titan, is to be ;
 Good, great and joyous, beautiful and free ;
 This is alone Life, Joy, Empire and Victory.

C. R. DAS.



THE SOUL OF INDIA

I want India to recognise that she has a soul that cannot perish and that can rise triumphant above every physical weakness and defy the physical combination of a whole world.

MAHATMA GANDHI.



THE TRAINING OF EVENTS

We must remember that we are a nation not yet trained in the vaster movements of modern politics. Not only our rank and file, but our captains and our strategists need the training of events, the wisdom of experience to make them perfect.

AUROBINDO GHOSE.



WOMEN'S SHARE

American women and women all over the world look to you to rise to your fullest stature and fulfil the noble mission of liberating the country and stand side by side with the women of the world, not as slaves but as equals. So it is your duty not only to work for the social advancement of your sex in India but to take your full share in the fight for the country's freedom.

MRS. SAROJINI NAIDU.

CHARACTER

Students can best serve the country by developing sterling character.

MAHATMA GANDHI.



NATIONAL SELF-PRESERVATION

The question of the depressed classes was of national importance. It was not a question of charity or good-will but of national self-preservation.

LALA LAJPAT RAI.



PUBLIC LIFE

Public life is for the serious-minded, for the knowing, for the experienced, for the patient, for the forbearing. It is not for everybody. I pray you, students, who are preparing yourselves to become patriots and servants of your country, come to the task better prepared in body and soul. I do not rule you out of politics, but come there prepared to serve, not merely to add to the confusion, which is often indistinguishable from chaos.

RY. BDN. V. S. SRINIVASA SASTRI.



ACCURATE FACTS

Be accurate in your facts, reasonable in your demands and temperate in your language.

JUSTICE BADRUDIN TYABJEE.



ABSTRACT ENTHUSIASMS

The time has arrived for purposive continued work, not for abstract enthusiasms, nor for sentimental rhapsodies.

K. N. VAKIL.

CLEAR THINKING

Do a bit of clear thinking.

SARDAR VALLABHBHAI.



COTTAGE INDUSTRY

Without a cottage industry the Indian peasant is doomed. He cannot maintain himself from the produce of the land. He needs a supplementary industry. Spinning is the easiest, the cheapest and the best.

MAHATMA GANDHI.



FAMINE INSURANCE

Hand-spinning does solve the problem of India's chronic poverty and is an insurance against famine.

MAHATMA GANDHI.



FREE SPIRIT

It is the spirit alone that saves, and only by becoming great and free in heart can we become socially and politically great and free.

AUROBINDO GHOSE.



NATURAL RESOURCES

The hope of salvation lies in the utilization through science of the vast natural resources of the country, the prosperity of which depends greatly on the capacity of the people for discovery and invention. I have shown that in this respect India's qualifications are unique. There are large numbers of young men who could be specially trained in the most advanced methods of science in efficiently conducted institute, the high standard of which should stand comparison with any in the world.

SIR J. C. BOSE.

NATION-BUILDING

FIRST PROBLEM

The first problem for a new or backward country is to find a fair day's wages for a fair day's work, for as many hands as possible.

JUSTICE BANADE.



THE MAN WHO WRITES

Perhaps the strongest bond between all the forms of activity will always be the man who can write; write well, inspire, educate, persuade.

LORD BIRKENHEAD.



CIVIC WORK

The only way by which the different communities could come together was by doing civic work for common good.

S. N. MULLICK.



INDUSTRIES

If the disheartening phenomena now to be seen are at all to undergo a change for the better, if, in short, prosperity is to be induced among the vast masses of the population, the only solution is the development of industries and manufactures.

SIR B. E. WACCHA.



SELF-RESPECT

What we need to-day is the recognition that no national life is possible in your midst until every class of suffering has reached some kind of help.

Indeed I would say the primary part of our programme

NATION-BUILDING

should be a dedication to the uplifting of masses. I do not mean the masses in which the word is used, but literally it means within our land millions upon millions. Millions of men and women are hungry for work. I would not care so much merely for the hunger of the body, I would not care so much for the ignorance only of the mind, I would not care so much for their suffering, where only suffering is measured by material needs, but the tragedy of our national life lies in this that the principle of self-respect has been denied to our people and the most tragic part of the whole thing is that they are not even conscious of that.

MRS. SAROJINI NAIDU.



REASONED LEADERSHIP

Those who claim to lead the masses must resolutely refuse to be led by them if we want to avoid mob-law and desire ordered progress for the country. In matters of vital importance, leaders must act contrary to the mass of opinion if it does not commend itself to their reason.

MAHATMA GANDHI.



FORCE OF LOVE

The force of arms is powerless when matched against the force of love or of the soul.

MAHATMA GANDHI.



PALSIED DESPAIR

Let us not allow our souls to be palsied by despair but work with a courage which will quail before no obstacle and a sturdy optimism which will endure any reverse or disappointment and success is bound to crown our efforts for the progress and welfare of our fatherland.

SIR P. S. SIVASWAMY IYER.

SPIRITUAL ENERGY

It is the duty of a civilized State to protect its spiritual energy, its imagination, its chastity of mind and soul and never to allow the lives of the masses of the people to be subordinated to mere economic power.

RT. HON. J. RAMSAY MACDONALD.



BREAD OF LIFE

What a revolution would be effected, and how quickly, in Indian ideas, if every student in the land took a vow each year to give twelve lessons to some person or group of persons who had no other means of education! Twelve lessons would not be a great tax on any one, yet how immensely helpful to the un-taught! The lessons might take the form of anything the teacher had to offer. Physical exercise would do, if that were all one could give. Reading and writing, or counting, would be good. But better than any of these would be talks about geography and history, or the interchange of simple scientific conceptions, or a training in the observation of the everyday facts about us.

Have we thought how the acquisition of a few ideas helps living, how an intellectual speculation, left to germinate in the mind, raises and deepens the days it colours? Knowledge is truly the bread of life. Let us hasten with the best that is in us, to offer knowledge to all about us!

SISTER NIVEDITA.



PRACTICAL IDEAL

Is it such a visionary ideal—an attempt to revive an ancient occupation whose destruction has brought on slavery, pauperism and the disappearance of the inimitable artistic talent which was once all expressed in the wonderful fabrics of India and which was the envy of the world?

MAHATMA GANDHI.

PERSISTENT DEMAND

There can be no fitness without adequate opportunities. There can be no opportunities without a continued persistent demand for them. These are, without doubt, obvious maxims for national growth. They have to be worked out.

K. H. VAKIL.

*PERPETUAL LAMENTATIONS*

That is probably, the one art that has retained for us its complete vigour—the art of perpetual protests and vehement lamentations. We as a nation can beat any Greek chorus of professional mourners. Back of these theatrical animations there is little real movement or action. Why? The symptoms seem to scare us. We have thought it inessential to cultivate the patience, the tolerance and the foresight necessary for a competent understanding of the disease. Nearly every national movement bears traces of good impulses run to waste by diffused enthusiasm and indefinite action characteristic of improvised “first aids”.

The inordinate indulgence in surface analogies and contrasts appear to have debauched the nation's power of constructive reasoning.

K. H. VAKIL.

*RE-BORN ART*

Art must be re-born. Not the miserable travesty of would-be Europeanism that we at present know. There is no voice like that of art, to reach the people. A song, a picture, these are the fiery cross that reaches all the tribes, and makes them one. And art will be re-born, for she has found a new subject,—India herself. Ah, to be a thinker in bronze and give to the world the beauty of the Southern Pariah, as he swings, scarce-clad, along the Beach-Road at Madras! Ah to be a Millet, and paint the woman worshipping at dawn beside the sea! Oh for a pencil that would interpret the beauty of the Indian Sari; the gentle life of village and

temple; the coming and going at the Ganges side; the play of the children; the faces, and the labours, of the cows!

But far more, on behalf of India herself, do we need artists, half poets and half draughtsmen, who can wake in us the great new senses. We want men of the Indian Blood, who can portray for us the men of old,—Bhishma and Yudhirasthira, Akbar and Sher Shah, Pratap Singh and Chand Bibi—in such fashion as to stir the blood. We want through these to feel out, as a people, towards the new duties of the time to be. Not only to utter India to the world, but also, to voice India to herself,—this is the mission of art, divine mother of the ideal when it descends to clothe itself in forms of realism.

At each step, then, the conquest must be twofold. On this side something to be added to the world's knowledge, and on that, an utterance to be given for the first time, for India to herself.

SISTER NIVEDITA.



SPIRIT OF DESPONDENCY

We must know that our strength consists in our capacity to build and manage our own institutions and not in forsaking them in a spirit of despondency.

T. PRAXASHAM.



WORK IN THE VILLAGE

It is true that village work does not provide as much excitement as politics; there is little chance of coming to the lime light of newspaper approbation. But villages, too, have their attractions which are no less substantial. To live in direct and fresh contact with nature and natural scenes is itself a privilege. To give life to the dying race, to lighten their burden of misery by sympathy and help, to create new crops, new articles, new organisations and institutions all this gives a joy which is akin to the divine joy of the Creator Himself. Political ambition, also,

NATION-BUILDING

need not be wholly given up by the village workers. By doing solid constructive work for a dozen of years in villages they will acquire such discipline, experience and knowledge of men and things as will make them really fit to take a leading part in the general political life of the country. They will do well to remember that Garibaldi was a farmer and that Mussolini and Kemal Pasha were petty school masters in their early days.

ANIL BARAN ROY.



NATIONAL EQUITY

No one who hugs untouchability has any right to denounce this Government. He who seeks equity must come with clean hands is a maxim of universal application.

MAHATMA GANDHI.



SELF-CONTAINED NATION

You will not gain your economic freedom until India becomes self-contained so far as her food and clothing are concerned.

MAHATMA GANDHI.



UNITED NATION

Different communities, religious and sects appeared like the variegated colours of a carpet which emphasised only the different colours of harmony and nothing could prevent India from being one strong united nation in spite of the seeming differences of religion and communities. All that came in the way of India from becoming so was ignorance which ought to be obliterated.

B. B. THE GAEKWAD OF BARODA.

CONSTRUCTIVE DYNAMICS

The exceptional mass awakening witnessed during the past three weeks points unmistakably to the attainment of our goal in the near future. There is, however, one condition attached to it. We must convert the phenomenal national awakening into dynamic energy of a constructive character.

MAHATMA GANDHI.



CONSTRUCTIVE WORK

It was my conviction that what India most needed was constructive work coming from within herself. In this work, we must take all risks and go on doing the duties which by right are ours though in the teeth of persecution winning moral victory at every step by our failure and suffering.

We must show those who are over us that we have in ourselves the strength of moral power, the power to suffer for truth. Where we have nothing to show we have only to beg. It would be mischievous if the gifts we wish for were granted to us at once, and I have told my countrymen time and again to combine for the work of creating opportunities to give vent to our spirit of self-sacrifice and not for the purpose of begging.

RABINDRANATH TAGORE.



NATIONAL ELEVATION

Work—patient and sustained work—was the one condition of national elevation.

JUSTICE BANERJEE.



CAPACITY TO SACRIFICE

Freedom will come as a matter of course to the extent we are able to do penance by our sacrifice, by our sorrows and sufferings, by our penance and strength of character.

NATION-BUILDING

Freedom is our birthright. The day the great truth is realised in our national life that very day will Swaraj be established.

MRS. C. R. DAS.



MODERN EQUIVALENTS

Our task is to translate ancient knowledge into modern equivalents. We have to clothe the old strength in a new form. The new form without that old strength is nothing but a mockery; almost equally foolish is the savage anachronism of an old-time power without fit expression. Spiritually, intellectually, there is no undertaking, but we must attempt it.

Great realms of the ideal open for our exploration. New conceptions of life and duty, and freedom; new ideas of citizenship; untried expressions of love and friendship; into all these we must throw ourselves with burning energy, and make them our own.

SISTER NIVEDITA.



GROTESQUE DOCILITY

We must create a history of India in living terms. Up to the present that history, as written in English, practically begins with Warren Hastings, and crams in certain unavoidable preliminaries, which cover a few thousands of years, and, troublesome as they are, cannot be altogether omitted! All this is merely childish and has to be brought to the block. The history of India has yet to be written for the first time. It has to be humanised, emotionalised, made the trumpet-voice and evangel of the races that inhabit India. And to do this, it must be re-connected with place. Calcutta, Madras, and Bombay, are the present view-points! Surely the heroes that sleep on ancient battlefields, the forefathers that make for themselves the wide-walled cities, the scholars that left behind them precious thought and script, have laughed sometimes when they have not wept to see from high heaven the grotesque docility of their descendants! The history of India consists in truth, of the strata, of at least three thousand years.

NATION-BUILDING

Ocean-bed and river-sands, forest and marsh, and ocean-floor again, lie piled one upon the other—and in each period some new point is centre. Ayodhya and Hastinapura, Indraprastha and Pataliputra, Ujjain and Delhi, Conjeevaram and Amaravati, what of the vanished worlds of which all these were born? There is no evangel without worship. Throw yourselves, children of India, into the worship of these and your whole part. Strive passionately for knowledge. Yours are the spades and mattocks of this excavation. For with you and not with the foreigner, are the thought and language that will make it easy to unearth the old significance. India's whole hope lies in a deeper research, a more rigid investigation of facts. With her, encouragement, and not despair, is on the side of truth!

SISTER NIVEDITA.



A PERSONAL MATTER

My last word to you is that do make it a personal matter to render some sort of service to your motherland. Count that day ill-spent if you have laid nothing at her feet. Remember the sufferings of your mother and sufferings of those who have toiled for her liberty in the past. The brave deeds of your ancient ancestors are there to inspire you. You have only to open your hearts to imbibe that sacred inspiration.

DR. BESANT.



MEANS, NOT END

Political rights and privileges, political institutions, political power itself are only means to an end. They are useful only in that they facilitate the establishment of that higher, more harmonious more, perfected life in which men dedicate and consecrate themselves to the service of the fellow creatures and the glory of God.

MUDROLKAR.

INDIA FOR HUMANITY

Our aim will therefore be to help in building up India for the sake of humanity.

AUROBINDO GHOSE.



INDIA'S DESTINY

I passionately believe in the unity of India and her great destiny in advancing knowledge for the benefit of humanity.

SIR J. C. BOSE.



THE COMMON HOME

I believe that India is one, indissoluble, indivisible.

National unity is built on the common home, the common interest and common love.

I believe that the strength which spoke in the Vedas and Upanishads, in the making of religions and empires, in the learning of scholars, and the meditation of the saints, is born once more amongst us, and its name to-day is Nationality.

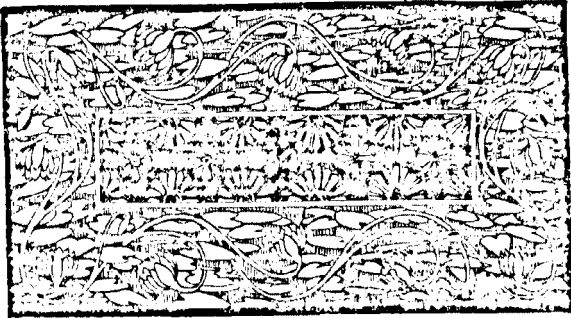
I believe that the present of India is deep rooted in her past, and that before her shines a glorious future.

AUROBINDO GHOSE.





SOCIAL-SERVICE



LIVE SYMPATHY

The one essential element of true social service is a keen and live sympathy with suffering humanity and an earnest desire to ameliorate its lot....It is an offering made to humanity, in all humility, in the spirit of an ardent devotee without any expectation of reward or gain. Self-advertisement and self-glorification do not find any place in the code of a true worker.

MISS B. ENGINEER, M. A., LL. B.



SPIRIT OF DEDICATION

Give out of your abundance, not of that superfluous abundance of your material wealth, not the superfluous leisure of your idle time, not the superfluous sympathy that you can spare because you have no need to use it for self-gain and self-interest, but of that abundance within yourself which is love itself.

Let me say to you that if you form social organisations over the whole of the country, for working for the relief of the suffering, the destitute, let it be in a spirit of dedication of that abundance, for without that abundance, that vital love within you, your work is not worth anything.

MRS. SARAJINI RAJOU.

PRIDE OF THE POOR

To offer relief to poor in the spirit of philanthropy is to offer them that insult which is worse than death, for the rich have their riches, the beautiful have their beauty, the poets have their genius but the poor have only their pride.

In offering social service do it in a spirit of humility which alone can make that service acceptable to the dying, the suffering, and which alone makes the poor accept from your hands the cup of water which generates them to life.

MRS. SARAJINI NAIDU.



CONTROL THE PALATE

He who is able to control the palate, will easily be able to control the other senses.

MAHATMA GANDHI.



SOCIAL SENSE

The vivifying of this general social sense is the first of all our problems.

SISTER NIVEDITA.



FASTING

Strongly enough, the nervous system and above all the senses appear to grow more efficient by fasting. Sharpness of vision is observed in professional fasters.

DR. R. V. PURANIK.



ANTIDOTE TO EVIL

Physical culture is not only indispensable for health and strength but is also the greatest antidote to evil thoughts and is the best preparation for building up a morally strong and noble character.

J. K. METHA, M. A.

THE MOTHER'S INFLUENCE

As an important branch of home-work I may refer to the rearing of children which is one of the noblest tasks which comes to the privilege of the women. The hand of the mother is stamped on the brow of the human race and the influence of the mother on her children is life-abiding force. It is therefore essential that this building of the foundations of character of the coming generation should be sound and faultless. The rearing of children must therefore be based on principle conducive to the formation of high character. Mind culture is a science and in order to be fully successful it must be carried on on scientific lines. Children are dear to women but that is not enough. The fondness for our children does not necessarily enable us to ascertain the right ways of bringing them up. We must also know how human mind is built, how impressions are stamped and how the desire of following a high purpose is created. Let us therefore bear in mind the great importance of the subject and let us do our best to promote its knowledge.

We must therefore lay down as a part of our duty to devote some part of the time that we can spare after the discharge of our equally important functions at home to the humanitarian and philanthropic activities which are known by the comprehensive name of Social Service. As I have said the activity of women in the field of social service is a complement of their activity in the field of home work.

LADY VIDYABAHEN R. NILKANTH, B. A.





GLOSSARY

Alhedabuddhi—Undifferentiated consciousness.

Āchāra—Conduct.

Advaita—Literally, "One without a second".

Ahimsā—Non-killing or non-violence; a positive concept implying the active working of the principle of love for humanity.

Akhanda-Rasa—Undifferentiated and unabridged delight in the delightfulness of things.

Amritatwāya Kalpate—Becomes fit for immortality.

Antahkarana—Heart.

Asura—Demon, devil.

Avidyā—Nescience; ignorance.

Bhakti—Loving devotion to God.

Brahman—The Absolute, the one existence.

Brahmacharya—Celibacy; The first stage, in the four stages of life as prescribed in Hindu Smriti books.

Brindāvana—a forest near Gokula, was the place of amorous sports of Lord Krishna.

Dharma—Rules of conduct and righteousness.

Dhīra—Illuminatedly passive.

Gerrua—Saffron-coloured clothes, usually worn by ascetics.

Gāyatrī—The formula recited by every Dwija (twice-born or initiated one) as an address to the Creator-Almighty God.

Guru—Preceptor.

Jñānam—Knowledge.

Karma-Yoga—Path of action; realization by a life of action.

Mukti—Salvation; deliverance.

Nikhilrtha—Inherent want.

- Nāgārjuna*—The exponent of the school of sceptical nihilism, of Buddhism.
- Panchāyat*—Village-Assembly, a popular body consisting of the elders of the village, instituted by the village itself, to serve as a Court of Justice for the decision of small civil suits, and for the trial of petty criminal cases like larceny and assault.
- Prabhāt*—Morning.
- Prāṇa*—Vital breath.
- Pūjā*—worship.
- Rishis*—Seers, masters of divine wisdom.
- Sarva Sādhāraṇa Dharma*—Universal Religion.
- Satya*—Truth.
- Satyāgraha*—Insistence on Truth with passive resistance.
- Sachchidānanda*—The three attributes of the Absolute: (*Sat*) Being, (*Chit*) Knowledge, (*Ananda*) Bliss.
- Sanātana Dharma*—Eternal Religion.
- Sannyās*—Renunciation of worldly life.
- Sannyāsīn*—One who has renounced worldly life; a religious ascetic.
- Sāyam*—Evening.
- Sādhana*—means; endeavour towards spiritual attainment.
- Sāttvic*—Pertaining to Sattwa i. e. the attribute of knowledge.
- Shakti*—Universal energy.
- Shāstras*—Sacred Scriptures.
- Shri Krishna*—the Highest entity of the *Bhagavata* School.
Krishna means *Sadānanda*, the great Lord who is full of

infinite bliss for ever. He is called *Parabrahma Sadānanda* in Gopāla Tāpini Upanishad. He has got the epithet of *Shyāma Sundara* on account of His exquisite beauty arising from dark cloud like complexion.

Shuka—Son of Vyāsa. He was a born philosopher who realised God in the whole universe. He possessed the characteristics of an omniscient sage from his birth. He preached the Bhāgavata Purāna, the last work of Vyāsa, to Parīkshit.

Shyāma Sundara—See under *Shri Krishna*.

Svārtha—Want for one's ownself.

Shankara—The exponent of the theory of Absolute Monism.

Tāmasic—Relating to Tamas i. e. darkness or ignorance.

Tapas-Tapasyā—Penance.

Thākurgar—The household oratory; usually a small structure of wood or metal in which the images are kept and the worship is performed.

Upanishads—The philosophic works of the Hindus. "The term", says Dr. Gough, "imports mystic teaching, and synonymous term 'Vedānta' means final instalment of Veda". There are two great classes in which Hindu sacred books are divided, viz. the Sruti—the higher meaning 'heard', and the Smṛiti, 'that which is remembered'. The former includes the Mantras—Hymns, the Brahmanas i. e. directions about sacrifices etc., and the Upanishads, the most important of them being, Chhāndogya, Brihadāraṇyaka, Īsa, Kena, Katha, Mupdaka, Māndūkya, and Taittiriya.

Varnas—Types of men classified according to race and occupations.

Veda—The word 'Veda' means literally "knowledge", that is "sacred knowledge". It is derived from the root 'vid' to know, and connected with Gothic 'Wait', German 'Weiss', English 'Wit' to know. The term Veda is used in two ways; either as the collective designation of the entire oldest sacred literature of India, or as the specific name of single books, as Rig-veda, Sâṃ-veda, Yajur-veda and Atharva-veda.

Vedic—Relating to Veda.

Vedânta—The system of transcendental philosophy, so named because it is founded on the latter part of the Vedas: conceived as embodying the ultimate of the Vedas. "The oldest name of the oldest philosophy in India" (Max Muller).

Yoga—Literally, joining; the union of the Individual Soul with the Highest Soul.

Yogi—One who practises Yoga.





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