

A Call to the Youth of India

Inspiring Words of Wisdom
from
Distinguished Minds of Modern India

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Message to Youth of India

by

Swami Vivekananda

(Source: https://www.divyajivan.org/articles/adhyatma/vivekananda_youth.htm)

Supreme value of youth period is incalculable and indescribable. Youth life is the most precious life. Youth is the best time. The way in which you utilize this period will decide the nature of coming years that lie ahead of you. Your happiness, your success, your honor and your good name all depend upon the way in which you live now, in this present period. Remember this. This wonderful period of the first state of your life is related to you as the soft wet clay in the hands of the potter. Skillfully the potter gives it the right and correct shapes and forms, which he intends to give. Even so, you can wisely mould your life, your character, your physical health and strength, in short your entire nature in any way in which you make up your mind to do. And you must do this now.

O fortunate youth, recognize this great duty. Feel this wonderful privilege. Take up this adventure. God watches you graciously, ever ready to help and guide. I wish you to be great. The world has put its faith in you. Your elders keep their hopes in you. Now youth means to place your firm confidence in yourself and exercise your hopeful determination and resolution and willing good intentions in this beautiful task of self-culture. This will truly bring supreme satisfaction and fulfillment not only to you, but also to all concerned. The shaping of your life is indeed in your own hands.

Practise virtue, persevere in virtue. Become established in virtue. Shine as an embodiment of noblest virtue and heroic adherence to goodness. Youth is meant for this grand process. Youth life is the active development and fulfillment of these processes. This period of your time provides the suitable and favourable fields for the working out of this extremely important and most indispensable process in life.

This is the special significance, the great importance and supreme value of youth life. It signifies the creation of noble personality. It is atma-Viakasa. It is Atma –Nirmana. Please try to understand the correct implication of the term successful life. When you talk of success with reference to life, it does not merely mean succeeding in everything that you undertake or do; it does not merely mean succeeding in fulfilling all wants or getting whatever you desire; it does not just mean acquiring a name or attaining a position or imitating fashionable ways appearing modern or up-to-date.

The essence of true success is what you make of yourself. It is the conduct of life that you develop, it is the character that you cultivate and it is the type of person you become. This is the central meaning of successful living. Therefore, you will see this important

matter is not so much a question of success in life. (Jivan – Me- Safalta) but rather it is success of life. Such successful life is one that succeeds in producing an ideal individual, a noble man. Your success is not measured in terms of what all you obtained but in term of what you become, how you live and what actions you do. Upon this point reflect well and attain great happiness.

In our grand culture they conceived of life in four stage-preliminary stage, development stage, flowering or blossoming stage and the culminating fruitful stage. These can be described as the preparatory period, the practising period for the satisfactory growth of the latter stage. Yours is the stage of preliminary preparations for right and successful living. Herein is its supreme value and great importance.

This is like the ploughing and sowing of seeds in the field by a farmer. Now, you can easily understand, what is the significance and importance of this in connection with the harvest, which any one would wish to reap later on. And also, it is like the laying of the foundation for an important building you wish to construct. If this building is something very important to you, then you just think how much more important its proper foundation becomes in your view.

The strong and continued existence of the building depends certainly upon the foundation. This is the stage you are now in. Let your preparations be wise, correct and of such kind that will lead to your true welfare, supreme good and lasting satisfaction and happiness.

This must engage your active, enthusiastic attention throughout the period of your youth life. Our culture refers to this stage as the Brahmacharya Ashram or Vidyarthi Jivan. Here, you acquire knowledge of not only subjects like History, Geography, Mathematics, etc., but also about human nature, correct Vyavahara, science of Self-control, art of developing pure mind, Dharma, the duties of man and the proper relationship between you, your family, your society and the world.

A Call to the Youth of India

by

Sri Aurobindo

(Source: <https://incarnateword.in/compilations/toc/a-call-to-the-youth-of-india>)

The Standard Bearers of a New Humanity

Our call is to young India. It is the young who must be the builders of the new world, —not those who accept the competitive individualism, the capitalism or the materialistic communism of the West as India's future ideal, nor those who are enslaved to old religious formulas and cannot believe in the acceptance and transformation of life by the spirit, but all who are free in mind and heart to accept a completer truth and labour for a greater ideal. They must be men who will dedicate themselves not to the past or the present but to the future. They will need to consecrate their lives to an exceeding of their lower self, to the realisation of God in themselves and in all human beings and to a whole-minded and indefatigable labour for the nation and for humanity. This ideal can be as yet only a little seed and the life that embodies it a small nucleus, but it is our fixed hope that the seed will grow into a great tree and the nucleus be the heart of an ever-extending formation. It is with a confident trust in the spirit that inspires us that we take our place among the standard-bearers of the new humanity that is struggling to be born amidst the chaos of a world in dissolution and of the future India, the greater India of the rebirth that is to rejuvenate the mighty outworn body of the ancient Mother.

Essays in Philosophy and Yoga: Ourselves

Devoted Servants of India

A band of men is needed who can give up everything for their country, whose sole thought and occupation shall be the stimulation of the movement by whatever means the moment suggests or opportunity allows. If such a band can be got together, then only will real work as distinct from the work of preparation be possible; for the salvation of a country cannot be the work of our leisure moments, the product of our superfluous energy or the result of a selfish life in which the country comes in only for the leavings. Devoted servants of India are needed who will ask for no reward, no ease, no superfluities, but only their bare maintenance and a roof over their heads to enable them to work for her. This attitude of utter self-abandonment is the first condition of success. Sannyasa, utter and inexorable, tyaga, unreserved and pitiless, mumukshutwa, burning and insatiable, must be the stamp of the true servant of India. Academical knowledge, power of debate, laborious study of problems, the habit of ease and luxury at home and slow and tentative work abroad, the attitude of patience and leisurely self-preparation are not for this era or for this country. An immense and incalculable revolution is at hand and its instruments must be themselves immense in their aspiration, uncalculating in their self-immolation. A sacrifice of which the mightiest yajna of old can only be a

feeble type and far-off shadow, has to be instituted and the victims of that sacrifice are ourselves, our lives, our property, our hopes, our ambitions, all that is personal and not of God, all that is devoted to our own service and taken from the service of the country. The greatest must fall as victims before the God of the sacrifice is satisfied. Whoever is afraid for himself, afraid for his property, afraid for his kith and kin, afraid for his vanity, self-interest, glory, ease or liberty, had better stand aside from the sacrifice, for at any time the call may come to him to lay down all these upon the altar.

Bande Mataram - II: New Conditions

The Future belongs to the Young

The future belongs to the young. It is a young and new world which is now under process of development and it is the young who must create it. But it is also a world of truth, courage, justice, lofty aspiration and straightforward fulfilment which we seek to create. For the coward, for the self-seeker, for the talker who goes forward at the beginning and afterwards leaves his fellows in the lurch there is no place in the future of this movement. A brave, frank, clean-hearted, courageous and aspiring youth is the only foundation on which the future nation can be built. This seventh of August in this year 1909 is not an ordinary occasion. It is a test, a winnowing-fan, a separator of the wheat and the chaff. Because it is so, Sir Edward Baker has been inspired by an overruling Providence to publish his notification and the authorities of colleges to act according to their kind. The question is put not to these but to the young men who are asked under pain of academical penalties to abstain from an activity which is both their right and their duty. Let them remember that they disobey no law of the land and no provision of morality if they attend the celebration of the new nation's birthday. They will only disobey what professes to be an exercise of school discipline, but is nothing of the kind. It does not fall within the province of a schoolmaster to dictate what shall be the political opinions or activities of his pupils, nor are College professors concerned with what their students may do outside the precincts of college and hostel in the hours of their lawful liberty, so long as there is no infringement of law or morality. The attempt is a usurpation of the rightful authority of guardians or, in the case of those who have come of age, of their right to govern their own personal action. There only remains the question of self-interest. That is a point we leave to their hearts and consciences, whether they shall prefer their own interests or their country's. But if once they decide for the nobler part, let them stand by the choice they have made. God does not want falterers and flinchers for his work, nor does he want unstable enthusiasts who cannot maintain the energy of their first movements. Secondly, let them not only stand by their choice but stand by their comrades. Unless they develop the corporate spirit and the sense of honour which refuses to save oneself by the sacrifice of one's comrades in action when that sacrifice can be averted by standing together, they will not be fit for the work they will have to do when they are a little older. Whatever they do let them do as a body, whatever they suffer let them suffer as a body, leaving out the coward and the falterer but, once they are compact, never losing or allowing anything to break that compactness.

The Only Advice I can give you

The only piece of advice that I can give you now is—carry out the work, the mission, for which this college was created. I have no doubt that all of you have realised by this time what this mission means. When we established this college, and left other occupations, other chances of life, to devote our lives to this institution, we did so because we hoped to see in it the foundation, the nucleus, of a nation, of the new India which is to begin its career after this night of sorrow and trouble, on that day of glory and greatness when India will work for the world. What we want here is not merely to give you a little information, not merely to open to you careers for earning a livelihood, but to build up sons for the motherland to work and to suffer for her. That is why we started this college and that is the work to which I want you to devote yourselves in future. What has been insufficiently and imperfectly begun by us, it is for you to complete and lead to perfection. When I come back I wish to see some of you becoming rich, rich not for yourselves but that you may enrich the Mother with your riches. I wish to see some of you becoming great, great not for your own sakes, not that you may satisfy your own vanity, but great for her, to make India great, to enable her to stand up with head erect among the nations of the earth, as she did in days of yore when the world looked up to her for light. Even those who will remain poor and obscure, I want to see their very poverty and obscurity devoted to the motherland. There are times in a nation's history when Providence places before it one work, one aim, to which everything else, however high and noble in itself, has to be sacrificed. Such a time has now arrived for our motherland when nothing is dearer than her service, when everything else is to be directed to that end. If you will study, study for her sake; train yourselves body and mind and soul for her service. You will earn your living that you may live for her sake. You will go abroad to foreign lands that you may bring back knowledge with which you may do service to her. Work that she may prosper. Suffer that she may rejoice. All is contained in that one single advice.

Bande Mataram - II: Advice to National College Students: Speech

A New India is Arising

The future is not in our hands. When so huge a problem stares us in the face, we become conscious of the limits of human discernment and wisdom. We at once feel that the motions of humanity are determined by forces and not by individuals and that the intellect and experience of statesmen are merely instruments in the hands of the Power which manifests itself in those great incalculable forces. In ordinary times, we are apt to forget this and to account for all that happens as the result of this statesman's foresight or that genius' dynamic personality. But in times like the present, we find it less easy to shut our eyes to the truth. We do not affect to believe, therefore, that we can discover any solution of these great problems or any sure line of policy by which the tangled issues of so immense a movement can be kept free from the possibility of inextricable

anarchy in the near future. Anarchy will come. This peaceful and inert nation is going to be rudely awakened from a century of passivity and flung into a world-shaking turmoil out of which it will come transformed, strengthened and purified. There is a chaos which is the result of inertia and the prelude of death, and this was the state of India during the last century. The British peace of the last fifty years was like the quiet green grass and flowers covering the corruption of a sepulchre. There is another chaos which is the violent reassertion of life and it is this chaos into which India is being hurried today. We cannot repine at the change, but are rather ready to welcome the pangs which help the storm which purifies, the destruction which renovates.

One thing only we are sure of, and one thing we wear as a life-belt which will buoy us up on the waves of the chaos that is coming on the land. This is the fixed and unalterable faith in an overruling Purpose which is raising India once more from the dead, the fixed and unalterable intention to fight for the renovation of her ancient life and glory...

If we realise this truth, if we perceive in all that is happening a great and momentous transformation necessary not only for us but for the whole world, we shall fling ourselves without fear or misgivings into the times which are upon us. India is the guru of the nations, the physician of the human soul in its profounder maladies; she is destined once more to new-mould the life of the world and restore the peace of the human spirit.

Bande Mataram - II: Swaraj and the Coming Anarchy

A Call to Youth

by

Mahatma Gandhi

(Source: <http://www.gandhiashramsevagram.org/my-dream-india/chapter-39-call-to-youth.php>)

My hope lies in the youth the country. Such of them as are prey to vice are not vicious by nature. They are helplessly and thoughtlessly drawn to it. They must realize the harm that it has done them and society. They must understand too that nothing but a rigorously disciplined life will save them and the country from utter ruin.

Young India, 9-7-'25

Above all, unless they visualize God and seek His aid in keeping them from temptation, no amount of dry discipline will do them much good. Seeing God face to face is to feel that He is enthroned in our hearts even as a child feels a mother's affection without needing any demonstration.

Young India, 9-7-'25

Young men... claiming... to be the fathers for tomorrow, should be the salt of the nation. If the salt loses its flavour wherewith shall it be salted?

Young India, 22-12-'27

Youth will be emotional all the world over. Hence the utter necessity of preconceived and deliberate brahmacharya during the study period, i.e. at least 25 years.

Harijan, 6-5-'33

Innocent youth is priceless possession not to be squandered away for the sale of momentary excitement miscalled pleasure.

Harijan, 21-9-'35

Put all your knowledge, learning and scholarship in one scale and truth and purity in the other and the latter will be far outweigh to other. The miasma of moral impurity has today spread among our school-going children and like a hidden epidemic is working havoc among them. I therefore appeal to you, boys and girls, to keep your mind and bodies pure. All your scholarship, all your study of the scriptures will be in vain if you fail to translate their teachings into your daily life. I know that some of the teachers too do not lead pure and clean lives. To them I say that even if they impart all the knowledge in the world to their students but inculcate not truth and purity among them, they will have betrayed them and instead of raising them set them on the downward road to

perdition. Knowledge with-out character is a power for evil only, as seen in the instances of so many 'talented thieves' and 'gentlemen rascals' in the world.

Young India, 21-2-'29

I ask you (young men) to go to the villages and bury yourselves there, not as their masters or benefactors, but as their humble servants. Let them know what to do and how to change their modes of living from our daily conduct and way of living. Only feeling will be of no use just like stream which by itself is of no account unless it is kept under proper control -when it becomes a mighty force. I ask you to go forth as it becomes a mighty force. I ask you to go forth as messengers of God carrying balm for the wounded soul of India.

Young India, 29-12-'27

As father of, you might say, many boys and girls, you might almost say of thousands of boys and girls, I want to tell you, boys, that after all you hold your destiny in your own hands. I do not care what you learn or what you do not learn in your school, if you will observe two conditions. One condition is that you must be fearlessly truthful against the heaviest odds under every circumstance imaginable. A truthful boy, a brave boy will never think of hurting even a fly. He will defend all the weak boys in his school and help, whether inside school or outside, all those who need his help. A boy who does not observe personal purity of mind and body and action is a boy would always keep his mind pure, his eyes straight and his hands unpolluted. You do not need to go to any school to learn these fundamental maxims of life, and if you will have this triple character with you, you will build on a solid foundation.

With Gandhiji in Ceylon, p.109

We are inheritors of a rural civilization. The vastness of our country, the vastness of the population, the situation and the climate of the country have, in my opinion, destined it for a rural civilization. Its defects are well known, but not one of them is irremediable. To uproot it and substitute, unless we are prepared by some drastic means to reduce the population from three hundred million to three or say even thirty. I can therefore suggest remedies on the assumption that we must perpetuate the present rural civilization and endeavour to rid it of its acknowledged defects. This can only be done if the youth of the country will settle down the village life. And if they will do this, they must reconstruct their life and pass every day of their vacation in the villages surrounding their college of high schools, and those who have finished their education or are not receiving any should think of settling down in villages.

Young India, 7-11-'29

If the sense of shame that wrongly attaches to physical labour could be got rid of, there is enough work and to spare for young men and women of average intelligence.

Harijan, 1-3-'35

No labour is too mean for one who wants to earn an honest penny. The only thing is the readiness to use the hands and feet that God has given us.

Harijan 19-12-'36

Students and Spiritual Literature

by
Swami Sivananda

(Source:

<https://www.dlshq.org/download/students-spiritual-literature-and-sivananda/>)

Divine Life for Juniors

1. Faith

Have perfect faith in God. Have faith in the holy scriptures and in the words of the wise. Have faith in your own self. Have faith in the Grace of the Lord and in the power of the Divine Name. Pure faith can work wonders.

2. Obedience

Obey your parents and teachers. Obey your brothers and sisters. Obedience is higher than reverence. You will shine as a great man. You will get success in all you do. You will be prosperous and happy.

3. Keep Good Company

Keep good company. Give up the company of bad children. They will spoil your character if you are not careful. Do not smoke, gamble or play cards. Seek the company of the wise and of devotees of God. Sit silently, listen to their instructions and practise them.

4. Speech

Speak the truth. Speak sweetly. Speak softly. Speak with love. Observe silence. Do not speak ill of anyone. Think carefully before you speak. You will be peaceful and happy.

5. Adapt

Patiently listen to the words of others even though they are not interesting. Never fret and fume. Patient listening develops the will and wins the hearts of others. Understand well the nature of people.

6. Adjust

Do not be stubborn. Be willing to change. Adjust yourself in such a way as to be pleasing to others. Always react in a harmonious manner. Serve all and love all.

7. Cleanliness

Be neat and clean. Cleanliness is next to Godliness. Be neat in your dress. Have a daily bath. Do not let your clothes and books lie everywhere. A clean life indicates a strong mind and good discipline. It shows that you are refined.

8. Sincerity

Let the thoughts agree with the words. Let the words agree with the actions. Let there be harmony among the words, actions and thoughts.

9. Reverence for Life

Be kind and loving to animals, birds and all creatures that creep and crawl. Be merciful to them. Do not destroy the beautiful flowers and plants unnecessarily. You will then lead a rich and useful life.

10. Cheerfulness

A laughter a day keeps the doctor away. Be ever cheerful in whatever difficult conditions you may be placed. A cheerless mind is a diseased mind. Cheerfulness will let you tap the power within. It will turn failure into success.

11. Be Ever Busy

Be ever as busy as a bee. Keep the mind occupied in some useful work. Keep the company of good friends. An idle brain is the devil's workshop. Do not join idle company. Stick to a daily routine. Develop the power of observation. You will have a wonderful memory and willpower.

12. Time

Time is valuable. It is more precious than money. Money can be earned again if lost, but if time is lost it cannot be regained. A moment once gone cannot be called back. Life is but a collection of small moments. You will become a great person if you utilise your time in a useful manner.

13. Conduct

Think deeply. Decide correctly. Act carefully. Speak truthfully. Move tactfully. Work diligently. Talk gently. Behave properly. Do not twist words and topics. Avoid cunningness and crookedness.

14. Charity

Give, give, give. This is the secret of abundance. Give willingly to charity. Share what you have with others. This will purify your heart and lead to the vision of God. You will earn undying name and fame.

15. Health

Go to bed early and get up early. You will be healthy and strong. Eat only those things that are good for your health. Do not overeat. Exercise daily. Let nature heal you. All diseases begin in the mind. Be always cheerful. Good health is the best of all possessions.

16. Be an Ideal Child

Be simple. Be humble. Be gentle. Be honest. Be sincere. Be bold. Be cheerful. A positive attitude always brings success in any task. A negative approach brings failure. Shine like a saint.

17. Self-analysis

Just before retiring to bed, think of the mistakes you committed during the course of the day. Ask God for forgiveness. Benjamin Franklin kept a daily diary and correction register. You can do the same. You will remove all your weaknesses and shine like a star.

18. Study

Together with your lessons you must study daily the Gita, the Bible, the Koran, the Upanishads and other holy scriptures. Put into practice what you have learnt. You will progress in your spiritual life and shine gloriously.

19. The Divine Name

The power of the Divine Name is marvellous. Repeat His Name at all times, even while you study, play and work, while you eat and rest. Choose any Name, like Sri Ram, Om Namah Sivaya, Jesus, Allah, and repeat it always. The Lord's Name is the source of all inspiration and strength. Cling to it. It is the best medicine for any disease.

20. Service

Serve the poor and the sick. Serve the needy. Serve those in sorrow and distress. Serve birds and animals. Serve with kindness, love and sympathy. Service is worship of God. In serving others you serve God. This is the highest religion.

21. God

God is love. God is truth. God is peace. God is knowledge. God is power. God is bliss. He dwells in your heart. He is your true friend and guide. He is your real father and mother. Realise Him and be forever happy and peaceful.

22. Prayer

Pray, meditate and chant God's Names daily. Pray to Him with a heart filled with devotion and love. Pray to become a good boy or girl. Take complete refuge in God.

23. Simplicity

Be artless. Be simple in your speech. Do not twist words and topics. Be plain. Avoid cunningness and crookedness. Be simple in dress. Be simple in your food.

24. Become a Hero

Do not be timid. Be courageous. Be bold. Be cheerful. Walk like a lion. Talk boldly. Do not be shy. Be ever active. Have faith and trust in God.

25. Be Moderate

Play less, study more. Sleep less, pray more. Preach less, practise more. Hoard less, give more. Talk less, listen more. Sit less, serve more.

26. Be Considerate

Remove thorns and glass pieces from the road. Learn first aid. Become a scout or guide. Help mother in the kitchen. Clean the house. Wash your clothes yourself. Help the blind and the dumb. Help your mates. Make them understand what you have learnt.

27. Be Tolerant

Respect all religions. All religions lead to the one God. Respect all saints and prophets. They are all messengers of God. The essentials of all religions are the same. Remember this point well.

28. Serenity

Be serene and calm under all conditions. Cultivate this virtue again and again. Serenity is like a rock; waves of irritation may dash on it but cannot affect it.

29. Only One God

There is only one God. But His Names and forms are endless. Call Him by any Name and worship Him in any form that pleases you. You are sure to see Him and get His Grace.

30. See God in All

Your father is your visible God. Your mother is your visible God. The teacher is your visible God. The guest is your visible God. The poor are your visible God. The whole world and all creatures in it are forms of God. Therefore, love, serve and respect all.

31. Surrender

Surrender to God is the highest prayer. Whatever has happened has happened by the will of God. What is happening is happening by the will of God. What is to happen will happen by the will of God. Therefore, worry not, fear not. Be not anxious. Be not nervous. Trust in God and be ever happy and peaceful.

Essence of Divine Life

1. To speak the truth at all events, to speak sweetly with love, to practise non-violence and continence, to behold the One Lord in all beings, is Divine Life.
2. Love, truth and purity form the foundation of the edifice of Divine Life.
3. Character and devotion are the bricks and mortar, with which you have to construct the walls of the Temple of Divine Life.
4. The Temple of Divine Life has four pillars, viz., meditation, purity, love and righteousness in action.
5. Through the means of service, love and meditation, Divine Life is lived.
6. The secret of Divine Life lies in the spirit of service and sacrifice.
7. No philosophy or religion in the world can teach anything better than: "Serve, love, give, purify, meditate, realise. Be good; do good."
8. Purify your heart. Purity is the very essence of religion. Mortifying the body is not Divine Life. Physical nudity and matted locks have nothing to do with Divine Life.
9. Divine Life is not a rejection of life and its activities, but a transformation of it into the Divine Being.
10. The path of duty is the path of righteousness, and the path of righteousness is the only path of everlasting peace and happiness.
11. Aspire ceaselessly to live in the Divine. Strive ceaselessly to realise the truth.

12. Work untiringly for the good of others.
13. To have faith and devotion, to serve the preceptor and the saints, to practise meditation, and to attain Self-knowledge is indeed a supreme blessing.
14. Without self-restraint there is no Divine Life.
15. Do not mix much with people, but be friendly to all.
16. Children of Immortality! Arise, awake and lead the Divine Life of truth, purity, love and goodness.
17. Be merciful to all. Be kind to all. Love all. Renounce sensual pleasures. Meditate on the Supreme Being. This is Divine Life.
18. The world is a composite whole. Do not entertain the spirit of separateness. In your heart and mind, be one with all.
19. The individual soul has to merge in the Cosmic Self. Human life has to transform itself into Divine Life. This is the Goal.
20. Find out your centre. Dwell always in this centre. This centre is the Atman, your innermost being.
21. Realise your real nature. Realise your Atman. A lion should not bleat like a lamb.
22. Do not be pessimistic. Do not be negative in your approach. Be always optimistic and positive.
23. Your only duty is God-realisation. All other duties should only serve as a means to this final goal.
24. Put aside sorrow and grief. Identify not yourself with the perishable body and mind. You are the immortal Atman. Why should you grieve, when your real nature is joy eternal?
25. To get established in the Self, to do charitable and noble deeds, to be pure at heart,—this is indeed a supreme blessing.
26. Spiritualise your activities. Dedicate all your actions as an offering to God. Practise detachment and self-surrender. Live in God. Awake from the slumber of ignorance. Be dispassionate. Learn to discriminate. Meditate. Sleep no more! Behold the dawn of wisdom in your heart.
27. Lift the veil of human imperfections. Behold your real divine nature.

28. Seek first the spiritual kingdom within you.
29. Realise fully the message of the unity of life and the divine purpose behind it.
30. Stick to the fundamental principles of a noble life. Re-orient them to suit the changing times and conditions.
31. Never compromise on your fundamental principles.
32. Unfold all the latent potentialities of your soul through leading the Divine Life.
33. Escape from the world is not the solution, but freedom from worldliness.
34. Live in agreement with Nature. Use your discriminative faculty. You will be happy, healthy and wise.
35. Swerve not from the path, whatever be the distractions and unfavourable circumstances which you may have to face. Be rooted in the ideal. The struggle may be difficult in the beginning, but later you will reap a rich harvest.
36. Allow not wealth to harden your heart. It should be utilised for the good of others.
37. Be a servant of the poor, a lover of the poor, a devotee of the poor, a brother of the poor, a helper of the poor, a healer of the poor. Your life will be blessed.
38. The greedy, the proud and the covetous have no peace. The contented and the humble enjoy the blessing of peace.
39. Give; charity creates the feeling of oneness.
40. Give a little of cold water to the thirsty; give a few grains of food to the hungry; speak a few kind words to the afflicted. The Lord will bless you.
41. Seek to live with all in love and kindness, for who knows where or in what guise will the Lord Himself come to you?
42. Be a friend to the animals; serve the animals. The Lord dwells in all creatures.
43. If you can always remember that God is watching all your thoughts and actions, you will not entertain evil thoughts or do evil actions.
44. Whatever you eat or drink, or whatever you do, offer it first to the Lord.
45. Cooperate with the divine forces, and work for the promotion of peace and harmony.

46. Be not dogmatic and fanatic; be catholic, broad minded, tolerant and all-inclusive.
47. If the brute in you triumphs, love will have no scope to flourish.
48. Trust in the love and wisdom of God. You will be free from fear and worry.
49. A man of discrimination is always careful, vigilant and circumspect. He always watches his thoughts carefully.
50. Repentance is asking for the forgiveness of the Lord with real tears of grief and imposing some discipline on oneself in the form of Tapas.
51. By feeling the Lord's presence everywhere, you can become fearless, and enjoy infinite peace and bliss.
52. Rise above all sects, cults and creeds. Sectarianism is the antithesis of spiritual life.
53. The sure way to Perfect Life is pointed out in the Gita. The message of the Gita is the Yoga of Synthesis, with special emphasis on any one of the particular aspects of Yoga chosen according to the temperament of the aspirant.
54. Disseminate the message of equality, unity and cosmic love.
55. Dissemination of spiritual knowledge is the noblest form of service to humanity.
56. Spiritual enlightenment can only come from those who have attained such enlightenment within themselves. The blind cannot lead the blind. One who has seen the Light, alone, can show the Light to others.
57. Only he is called great, who is merciful, who is endowed with self-restraint, righteousness and wisdom, who radiates joy and peace, who sheds divine light and works to lift up people from the quagmire of Samsara.
58. The perfect man is a beautiful combination of the head, the heart and the hand.
59. As the rivers flow into the ocean, so may you flow to the Absolute, the ocean of bliss immortal, where there is no diversity, no disharmony, no imperfection.
60. Two letters lead to death; three letters lead to immortality. Mama (mine) leads to death; Na-mama (not-mine) leads to immortality.
61. Desire nothing. Fear nothing.

62. Sparks of the Divine Flame! Back to the Divine Flame! Be one with the Divine Flame.

63. Meditate on this formula: "Nothing exists; nothing belongs to me; I am neither body nor mind. The Immortal Self I am."

Shri Atal Bihari Vajpayee's speech at
International Youth Conference on Terrorism
February 10, 2003, New Delhi

(Source: <https://archivepmo.nic.in/abv/speech-details.php?nodeid=8997>)

I am pleased to be with you this morning. I have attended many conferences in which the issue of terrorism is discussed. But today I am particularly happy. For it is the first conference that I have attended which is for the youth and by the youth.

However, you have committed one anomaly. You have invited a not-so-young man to inaugurate your conference.

When I was looking at the theme of the conference, it pleased me to know that it is not only against something negative, but it is also for something positive. It is against terrorism. But it is also for a Global Dialogue for Peace.

It is this combination of determination to fight the wrong, and an equally firm resolve to pursue a constructive agenda, which the world needs today.

It is natural for young people to take such a two-pronged approach. Young hearts have an instinctive attraction to high ideals of peace, voluntary service, and adventurous pursuit of progress. At the same time, their minds have an inborn abhorrence for the wrong and the unjust.

Youth is the spring of life. It is the age of discovery and dreams.

When they dream, they dream not only for a good future for themselves, but also a good future for their Nation and the entire humanity.

Their dreams take them to stars and galaxies, to the far corners of the Unknown. And some of them, like our own Kalpana Chawla, pursue their dream till they realise it and even die for it in the process.

If any section of society, in any country, is most impatient for change, it is the youth.

Patriotism comes naturally to young people. But they also easily respond to the call of internationalism.

In today's shrinking and inter-dependent world, they reach out, with an open mind, to what other cultures have to offer, what different streams of thought have to offer, what new technologies have to offer.

And if they have to compete, they like doing so with a sporting spirit.

Just look at the spirit of internationalism that today pervades the cricketing world, with the start of the World Cup Tournament in South Africa.

No matter which team wins, cricket will win. Youthfulness will win. The spirit of oneness will win.

Of course, we in India would very much like our Boys in Blue to win!

The point I am making is that there is something common, something profoundly life-nourishing, that unites young men and women of all countries and all cultures, all creeds and all classes.

It is their hope and their strong urge to see a better world.

A world free of poverty, unemployment, inequality and exploitation of man by man.

A world free of discrimination on the grounds of race, colour, language and gender.

A world full of creative challenges and opportunities to conquer them.

These are not empty hopes. Modern science and technology, and the increasing vistas of socio-economic cooperation among nations, have brought these hopes within the reach of realisation.

However, there is one condition. These hopes of young people in Delhi and Durban, Colombo and Kabul, Jakarta and Havana, can be fulfilled only in conditions of peace, only in a civilised and cooperative world order.

In recent times, terrorism has emerged as one of the gravest threats to peace and a democratic polity.

The threat to peace-loving societies from the globalisation of terror is an ugly reality of today's world. We in India grasped this reality many years ago. We have lost more than 60,000 of our innocent men, women and children, and security personnel to cross-border terrorism in Punjab, Jammu & Kashmir and other parts of our country during the past two decades.

But it took September 11 to dramatically bring the global reach of terrorism into the collective consciousness of the world. What has happened later in Bali, Moscow, Mombassa has further reinforced this truth.

Globalisation of terror has another dimension today. Increasingly, a common ideological inspiration that of religious extremism -- is exporting it around the world. Thus, jihadi terrorism has today become the principal form of terrorism all over the world.

This is not because Islam justifies terrorism. No, it does not justify. No religion preaches hatred or sanctions killing of innocent human beings.

Rather, terrorists have chosen to cover their campaign of killings with the cloak of jihad to gain two benefits. One, they seek some kind of popular legitimacy. Secondly, it helps them to recruit misguided youth and impart to them suicidal levels of motivation.

It is through such misuse of religion that jihadi terrorism is trying to violently impose its own rigid, intolerant social order uniformly around the world. The murderous campaign has not spared even Muslim populations, as was evident from what the Taliban did in Afghanistan.

It has not hidden its goals and objectives from anyone. In pursuit of its objectives, it has given sufficient indication of its readiness to resort to any means and to attack any target. The December 13 attack on our Parliament illustrates this. Hence, international community has to be vigilant against the real possibility of chemical and biological weapons, and weapons of mass annihilation, falling into the hands of terrorist organisations.

However, we should never allow ourselves to be frightened by terrorism. We should have the conviction that the defeat of terrorism is certain. Human nature cannot bow before intolerance and violence. It also rejects any attempt to cast the entire humanity in a uniform mould. As in Nature, mankind likes, nurtures and protects diversity. Which is why, freedom of faith and thought is a fundamental human right; and tolerance of other's religion, customs and political beliefs is a fundamental duty of everyone.

This is the basis of democracy. It is also the basis of secularism. It is today a self-evident truth that democratic, secular and multicultural societies are the prime targets of terrorism. These have become the most vulnerable to its attacks. Terrorists exploit the civil liberties, religious tolerance and cultural diversity in our countries. They seek to destroy our democratic fabric by fomenting sectarian divisions and cultural tensions and ultimately deprive us of that very freedom which they have exploited.

It is also a fact, often ignored, that the sponsorship, bases and finances for terrorism come from totalitarian military regimes. They nurture and support extremist terrorist groups to further their own political agenda. In turn, these groups make themselves indispensable to these regimes by maintaining the focus on external campaigns and diverting attention from the inadequacies of their internal systems.

Democracies are more vulnerable to terrorism for yet another reason. Our values inhibit effective anti-terrorist action. Intrusive surveillance, curtailment of liberties, restrictions on movement, and other such tedious security procedures often become unpopular because they affect the quality of our life. Today we have to reconcile ourselves to some infringement of our rights and freedoms, so that we can counter the far more destructive threat from terrorism. We have to take decisive, tough and forceful action against terrorists, which is both punitive and deterrent.

Even while demanding restraint and fairness from our police and security agencies, we should recognize that extraordinary circumstances call for effective responses. The human rights of terrorists cannot override those of their victims not only those hit by their actions, but also the generations which are denied normal life and economic progress by the prevalence of terrorism.

I call upon youth organisations to create proper awareness about these imperatives.

My young friends, distinctions are sometimes drawn between different acts of terrorism. In some cases, we are told, it is not really terrorism, but a freedom struggle. This is how our neighbour has been trying to justify its policy of cross-border terrorism in Jammu & Kashmir.

Sometimes, double standards are used to justify terrorism. It is asserted that Osama bin Laden's associates are freedom fighters when they act in one country and terrorists when they act elsewhere. Jehadi groups have been given shelter and support using this dubious logic.

Similarly, some countries have a tendency to condone terrorism somewhere, while condemning it elsewhere. This is counter-productive, because such lenience will boomerang on all of us.

Youth organisations should carry out an awareness campaign to expose justification or condoning of terrorism anywhere and under whatever pretext.

While the fight against international terrorism is principally the responsibility of governments, youth organisations can play a vital supportive role. It is well known that extremist and fundamentalist groups draw their sustenance from, and often their fresh recruits from, an underground as well as overground ideological campaign among the general population, with a specific focus on students and youth. It is necessary to foil such efforts.

No organisation, irrespective of whether it claims to espouse the cause of the majority or the minority community, can be allowed to inflame passions, spread hatred and incite violence. Young people should work actively to isolate such organisations and individuals.

And just as extremist groups have created a global network of organisations bearing different names, it is necessary for student and youth organisations opposed to terrorism and extremism also to work in close international cooperation.

With these words, I inaugurate your conference and wish it all success.

Thank you

Build a Strong India – Convocation Speech

by

Sardar Vallabhbhai Patel

(Source: <https://speakola.com/political/sardar-vallabhbhai-patel-build-a-strong-india-1949>)

12 February 1949, Island Grounds, Madras (Chennai), India

You want me to talk to you in English. I shall obey your command; but take it from me that it will not be long before you yourselves will have to speak in our national language. If you do not do that, you will drag the country backward. We have to exert our maximum effort to go forward. Unless you do that, I am afraid, you will suffer.

After a prolonged struggle the country has secured freedom, but it is not freedom of the kind that we wanted. It is not freedom of the kind that the deliverer of the country expected, and to our shame we have to confess that by our folly we have lost him. Now after his going we must do penance and try our best to deserve the freedom that he obtained for us.

Free India is only a child of a year and a half. It has yet to learn to walk; it has to grow, to be strong, and its future depends upon how we build today. Therefore, we have to nurse it carefully; we have to feed, clothe and strengthen it properly. It is our great good fortune that we have here a rare opportunity to build our own country in our own fashion. History will record what we are doing today.

The first requisite for building a strong, free India is unity and peace. If there is no unity in the country, it is bound to go down. Therefore, we must first of all adjust our differences and behave in such a manner that there is complete harmony and peace in the country. You cannot expect the Government continuously to maintain peace by force. It would be an evil day when in this country the Government has to use repressive measures permanently. Today we are passing through a period of crisis and our young men have, in their impatience, not realised that the freedom which has been obtained with great difficulty is likely to be lost or likely to give no benefit, no advantage, if we do not appreciate that our present duty is to unite and consolidate our freedom.

We lost our leader because we forgot the very first lesson. If we do not realise even after his going that in unity lies our strength, then greater misfortune will befall us.

For unity, we must forget differences of caste and creed and remember that we are all Indians, and all equal. There can be no distinction between man and man in a free country. All must have equal opportunities, equal rights and equal responsibilities. This is difficult for achievement in practice, but we must continuously strive towards that end.

There is one other thing that we have to do to maintain peace and order in this country. For a few years at least, till we are able to stand on our own legs, we must forget that we can every now and then threaten the Government. We cannot function if the Government is to be challenged day after day by groups of people who want to have their own way. What they want may be, according to their own honest thinking, very good; but Gandhiji has put before us the ideal of obtaining what we want by peaceful methods and through truth and non-violence. If people begin to threaten and challenge Government's authority and try to overthrow it to gain their objectives by force, the latter would not be able to do anything constructive. Forces are existing in this country which would create chaos and disorder, which would weaken the country instead of strengthening it.

We in the Government have been dealing with the R.S.S. movement. They want that Hindu Rajya or Hindu culture should be imposed by force. No Government can tolerate this. There are almost as many Muslims in this country as in the part that has been partitioned away. We are not going to drive them away. It would be an evil day if we started that game, in spite of partition and whatever happens. We must understand that they are going to stay here and it is our obligation and our responsibility to make them feel that this is their country. It is, of course, their responsibility, on the other hand, to discharge their duties as citizens of this country.

We must all understand that partition is behind us. It has to come to stay. I honestly believe that it is good for both the new nations to be rid of a perpetual source of trouble and quarrels. In two hundred years of slavery, the administration created a situation in which we began to drift away from each other. It is good that we have agreed to partition in spite of all its evils; I have never repented my agreeing to partition. From the experience of one year of joint administration when we have not agreed to partition, I know we would have erred grievously and repented if we had not agreed. It would have resulted in a partition not into two countries but into several bits. Therefore, whatever some people may say, I am convinced and I remain convinced that our having agreed to partition has been for the good of the country.

Munshi Premchand

on

Education

(Source: <https://scroll.in/article/975257/why-premchand-wanted-a-new-ideal-of-education-that-would-go-against-traditional-social-arrangements>)

Until now the purpose of education was to fulfil traditional social arrangements. Society was dominated by individualism, and thus our education system also supported individuals. The process of individual development that starts in childhood finds its completion in the University. Moulded in such a cast, the youth becomes self-serving, selfish, preserver of self even in friendships, utilitarian and arrogant.

Our education does not awaken social consciousness, but its purpose is to use society for individual gain. Society exists to provide an opportunity for self-promotion and accumulation. One who can exploit society to the fullest is considered a successful person. Society is organised in a manner that compels a person to follow this path – there is no other way.

The way societies are organised is however, undergoing a rapid revolution. Communism may not be popular, but the ideal of a society is changing. Slaved by traditions, countries like India may continue to worry about the other-worldly matters for another ten-twenty years, but the world is moving towards integration. In reality, the atheism of integration, of totality that advances equal opportunity for each person, that does not provide special favour to anyone based on tradition or birth, is much closer to god than any faith.

What can be a greater manifest form of a universal soul than that of totality? Universal brotherhood has been the highest ideal of religion and human civilisation. From ancient times we have been trying to reach such an ideal. We are still as far from this ideal, though, as we were thousand years ago. We either never firmly believed in this great truth, or we thought that this is the last step of the religious practice, and hence unachievable by lesser mortals.

Now, however, a consensus is emerging among thinkers that we will have to create a new paradigm to achieve this ideal. We will have to change the way we rear and educate children. Such a system would foster a spirit of cooperation instead of competition, would evoke a spirit of trust instead of mistrust. People would gather power not to terrorise others, but so that they may help others less powerful.

The education system currently prevalent in the world reaffirms envy, fear, selfishness, stinginess, and fearfulness. Such reaffirmation starts early in childhood. Affluent parents often overindulge their children and try to promote them ahead of others. Such behaviour makes these children so entitled that they become parasites in society and suck out its blood. From that point of view, our gurukulas were superior to

modern schools, because there all children were treated alike. They would promote a sense of community.

Now western thinkers have started realising that the education system that they have embraced for centuries weakens the human character. It strengthens the unsocial instincts, and sows the seeds of separation. The struggles among nations, the evils of capitalism and expansionism that we see today are results of this ill-education. By promoting individualism, it has turned humans into aggressive animals.

One of the biggest revolutions in the field of education is the realisation that the first five to six years of life are extremely crucial in shaping human character. The character formed in these early years does not change easily in later years. Normally, we do not pay much attention to early childhood. Often, due to our ignorance, children learn to speak untruths, make false excuses and steal.

During this period, indolence and other unhealthy habits set in. Even at this age, they become stubborn, selfish and cowards. In fact, some thinkers believe that the first year of life itself shapes the child's character. It therefore places a huge responsibility on parents to rear children well during this time, when children are still not in school.

It is imperative for parents, before they have children, to become well versed in the principles of child rearing. It is now firmly believed that most children have similar instincts and dispositions; whether these instincts are used well or not determine whether they turn out to be good or bad people.

Who is a Youth?

by
Sri Sri Ravishankar

(Source: <http://wisdomfromsrisriravishankar.blogspot.com/2017/11/who-is-youth.html>)

Who is an Youth?

Where there is victory, the joyous cry or sound one makes for victory is called Jayakara. In the same way, Chitkara means the place where one's spirit awakens and is uplifted. Chitta also means spirit in Hindi. There are diverse meanings of the word Chitta.

Once I was conducting an event in a large stadium in Pune. The event went on for one whole week. Initially my plan was to return after visiting Solan in Himachal Pradesh. But then quite suddenly my travel plans changed and it got decided that we would also be visiting Chandigarh before returning back. In the same way, the Pune event too was decided in a very short span of time – the plan was made in roughly 10 days.

After the program ended, one of the youth volunteers from the event told me, “Gurudev, the entire event happened so smoothly. There were no troubles or obstacles of any kind”. Hearing this I thought, is it a youth or an old person who is driving the car? You know, a youth is one who is always ready to take on challenges as they come. If one expects or waits for everything to be smooth and hassle-free, then that person is not a youth. When the person heard what I said, he was quite astonished. I explained that it is in old age that one expects everything to be smooth and free from difficulty. If one has to go from here to Delhi, one can very easily catch a bus or a train to travel. But when someone makes the same trip an adventure, then that person is a Youth.

Signs of a youth:

1. Being ready to take on challenges
2. Undying enthusiasm!

When you light a candle and turn it upside down, the flame still burns upwards. That is how our life should also be – regardless of which direction life goes, the spirit should always move upwards. One who is able to maintain his sense of enthusiasm regardless of the situation in life is a youth in the true sense. Enthusiasm is a sign of youth.

What do you think are the challenges that come to you in life? One of them is when you think, “Oh, how will my life be in the future? Will I get a job? Will I be able to make it as an entrepreneur? Will my business thrive?”

There is some kind of insecurity in your mind about yourself. Or you worry by thinking, “Oh, will I pass my exams? What marks will I score? Will I get a seat while applying to colleges for higher studies?” These kinds of insecurities suppress your potential. This

is where you need a firm foundation, or an anchor to which you can place all your faith in; which makes you believe that you can overcome and progress forward.

I want to share a story of Shivaji Maharaj with you. After a long battle, Shivaji Maharaj grew very tired, and felt that he could not continue fighting any further. He grew dejected and began to feel very insecure. You know, whenever one feels insecure, the Guru appears in life to take care. Samarth Ramdas Maharaj was Shivaji's Guru. So, Samarth Ramdas Ji came to the Shivaji's court to meet him. He said to Shivaji, "My dear, I have come to ask something from you".

It is said that, if your Guru asks you for your head, know that even that is too little a price he is asking from you.

Shivaji replied, "Gurudev, my entire life is yours. I am ready to lay my head at your feet. Please ask what you seek and it is yours."

Samarth Ramdasji said, "I want your kingdom."

Without thinking for even a second, Shivaji Maharaj took off his royal turban, and sword and surrendered them at the feet of his Guru. He said, "Gurudev, you have freed me so totally today from all my worries and concerns. You have taken away such a heavy burden, for which I am grateful. I bow to you again and again."

Saying this, Shivaji rose and turned to walk away. At that moment, Samarth Ramdasji stopped him and said, "My dear, stop! Indeed from this day on I am the King of the Kingdom. Now, you shall fight for me as my trusted warrior to protect my kingdom. Now wear this crown again for namesake, take up your sword and fight your enemies bravely without any concerns."

It is said, since that day, Shivaji Maharaj never experienced any sense of insecurity ever again. He never lost courage and kept on moving forward in his activities and conquests. He became invincible in battle.

So from this story, you should know that there is a Supreme power which is with you, and is taking care of you at all times. We may call that power as Waheguru, Lord Shiva, Lord Hanuman, or as the all-encompassing syllable Om. Just knowing this gives you great inner strength.

Even the tenth Guru of the Sikh tradition said, "Chant the name of the Divine; it brings you great strength of mind and equanimity in life". A strong and steady mind can pull through even if the body is weak. But if the mind is weak and entangled in negativity, then it cannot move even a physically strong body forward. That is why it is so vital to have a strong and steady mind. Remember to keep insecurities from overwhelming the mind.

Now, you may have a good business which your parents would have set up over the years, and after your studies, you may plan to take up the family business forward. In

such case you may not have any insecurity about your future. But even then, do you know what you may fear? You may succumb to fearing humiliation. Many of us have this feeling that no one should criticize or insult us. I tell you, this is the biggest stumbling block in your path to progress. Many great people are troubled with this fear of humiliation.

A person could be the Prime Minister of a country, or a Chief Minister, or a Mayor of a city. But when there is a constant fear of humiliation in the mind, then your spirit cannot blossom totally from within as long as you are stuck with this fear.

In life, we run away from every possible where we fear being humiliated. This fear prevents you from blossoming from within, from being so natural. I tell you, just stand tall with your head held high and have this firm belief, “I do not fear criticism and insult, regardless of who may do so”. That’s it. When you challenge humiliation itself and stand tall before it, then no one can diminish your self-confidence and your talents. No one can make you unhappy in the world then.

You should have this approach in life, “At most, what will the other person call me? That I am a fool? Let them do so freely, I will not fear that”. We need to strive to overcome this fear of humiliation.

Alright, I want to ask one more thing from you all – Are you all naughty? (Many in the audience shout “Yes!” as Gurudev asks). Good, you better be naughty I tell you. Otherwise you will lose your qualification to be called as a Youth. If you are not being mischievous in life, I tell you, you have certainly grown old in life.

My dear, what is the use of getting so troubled with small trivial issues in life? Just relax and be happy. This is the time to be happy and playful. Laugh and make others laugh, neither get entangled nor entangle others in life. That’s it!

Empowering the Youth

by

Sadhguru Jaggi Vasudev

(Source: <https://www.theweek.in/columns/sadhguru/mystic-eye-sadhguru-empowering-the-youth.html>)

Yoga, for many people, probably means twisting yourself out into some impossible postures. That is not what we are referring to as yoga. Yes, these are various yogic postures and practices, but the word “yoga” refers to a certain state; a way of being. “Yoga” means “union”. Union means you begin to experience the universality of who you are. For example, today, modern science proves to you beyond doubt that the whole existence is just one energy manifesting itself in various forms. If this scientific fact becomes a living reality for you, that is, you begin to experience everything as one, then you are in yoga. In the state of yoga, you are beyond discrimination, prejudice, crime; all evil upon the planet is a consequence of experiencing life in a limited way.

Yoga is not about how to bend your body, which every newborn infant knows, or how to hold your breath, which every unborn infant knows. This is the science of understanding the human mechanism—to be able to conduct it and direct it the way you want. Over 15,000 years ago, the first yogi, Adiyogi, opened up and offered the possibility that a human being can evolve beyond all limitations set by his physical nature, if willing to strive. This predates all religion. Before people devised divisive ways of fracturing humanity to a point where it seems almost impossible to fix, the most powerful tools necessary to raise human consciousness were realised and propagated.

The International Day of Yoga is a great platform to make this inner technology available to all. This year, we want to reach out to the most important segment of human population—the children. My initial plan was to touch at least 10,000 schools across India. On an average, there are about 800-900 children in every school. That means we could reach about eight to nine million children.

After going on a 48-hour, multi-state tour, meeting the respective chief ministers, and receiving positive responses, it has become 35,000 schools. They are all very open to this idea and willing to support it in every possible way. On the face of it, touching so many schools may seem like an impossible task, but we have the methodology and the system to make it happen.

In recent years, the number of children committing suicide has risen drastically. If children are committing suicide, there is something fundamentally wrong in a society. One of the main reasons is they are not able to take the pressure of education and examinations. In one particular district, Kota in Rajasthan, the suicide rate among students is extremely high. Around 1,50,000 students from all over north India are studying there in coaching institutions to prepare for competitive exams.

These children are under so much pressure that some of them break and commit suicide. We have established contacts with all of these institutions, and Isha Foundation teachers have started teaching simple yoga practices there. We will make sure that in the next one-and-a-half months, these 1,50,000 students are getting equipped with at least a simple form of yoga.

As a system of self-alignment, yoga is capable of activating inner energies in a way that your body and mind function at their optimal capacity. It is a means to create inner situations exactly the way you want them. When it comes to external situations, we are all differently capable. But when it comes to the inner situation, we are all equally capable. All human beings, without exception, are capable of turning into the architects of their own joy, the masters of their own destiny. Yoga offers us the key.

It is essential that we empower our youth with this inner technology. All are welcome to assist and fulfil this most important cause for the well-being of future generations. Leaving a better generation of human beings than what we are is a responsibility that we cannot shirk.

Song Of Youth

by
A.P.J. Abdul Kalam

(Source: http://abdulkalam.nic.in/songs_of_youth.html)

As a young citizen of India,
armed with technology,
knowledge and love for my nation,
I realize, small aim is a crime.

I will work and sweat for a great vision,
the vision of transforming India
into a developed nation,
powered by economic strength with value system

I am one of the citizens of the billion;
Only the vision will ignite the billion souls.

It has entered into me;
The ignited soul compared to any resource
is the most powerful resource on the earth,
above the earth and under the earth.

I will keep the lamp of knowledge
burning to achieve the vision
- Developed India

If we work and sweat for the great vision with ignited minds,
the transformation leading to the
birth of vibrant developed India will happen.

I pray the Almighty:

"May the divine peace with beauty enter into our people; Happiness and
good health blossom in our bodies, minds and souls".

On Education

by

Sarvepalli Radhakrishnan

(Source: Chapter 8 of the MIL published by Sahitya Akademi)

If India is to confront the confusion of our time, she must turn for guidance not to those who are lost in the mere exigencies of the passing hour but to her men of letters and men of science, to her poets and artists, to her discoverers and inventors. These intellectual pioneers of civilisation are to be found and trained in the universities, which are the sanctuaries of the inner life of the nation.

The value of the university training consists not so much in the information acquired as in the scientific habits developed. The student should learn to distinguish knowledge from opinion, fact from theory, should be able to weight evidence, argue closely and state and examine fairly the opponent's point of view. The spirit of research is nothing else than the carrying out of this attitude of free enquiry and rational reflection.

The Universities, the whole body of teachers and pupils, had something like a corporate existence. These seats of learning were responsible for developing the higher mind of the country, its conscience and its ideals. They helped to produce what we might call a university world, a community of cultural ideas, a profound like-mindedness in basic aims and ideas. In the altered circumstances of today, it is the universities that have to assume the leadership in the world of ideas and ideals.

As for funding and expenditure of higher education, higher education is undoubtedly an obligation of the State, but State aid is not to be confused with State control over academic policies and practices. Intellectual progress demands the maintenance of the spirit of free enquiry. The pursuit and practice of truth regardless of consequences has been the ambition of universities.

The end of education is self-knowledge, in so far as the self is a calm discriminating spirit. When we know the inner man, not as a Teuton or a Gaul, not as a soldier or a priest, not as a member of the hungry proletariat or the class of bourgeoisie but as a man facing what is permanent in the world, are we truly human.

Our education should confirm the spontaneous aims and ambitions of the child mind which identifies itself with the whole of humanity, if false education does not interfere with these natural impulses.

True religion affirms that the image of God is in each man, whatever may be his race or sect. It is founded on self-knowledge and not on knowledge of some other self, even though that self may be a Buddha or a Christ, on delicate sincerity and not imitative energy. genuine spirituality goes beyond all religious denominations and demands a humanisation or spiritualisation of the world in all its aspects. Spiritual awareness and social harmony are the two sides of a free society. The sense of human need is there and the teacher can satisfy it by giving to the youth an idea of the fundamental power and worth of man, his spiritual dignity as man, a supra-national culture and an all-embracing humanity.

But a spiritual civilisation is not necessarily one of poverty and disease, man-drawn rickshaw and the hand-cart. It is one thing to say that wisdom is more precious than rubies and the wise man is happy whatever befall him and quite another to hold that poverty and ill-health are necessary for spiritual advance. While poverty is spiritual when it is voluntary, the crass poverty of our people is a sign of sloth and failure. Our philosophy of life recognises the production and increase of health among legitimate aims of human endeavour.

To the Young Political Workers

by
Bhagat Singh

(Source: http://www.shahidbhagatsingh.org/index.asp?link=political_workers)

Our movement is passing through a very important phase at present. After a year's fierce struggle some definite proposals regarding the constitutional reforms have been formulated by the Round Table Conference and the Congress leaders have been invited to give this *(help if they) think it desirable in the present circumstances to call off their movement. Whether they decide in favour or against is a matter of little importance to us. The present movement is bound to end in some sort of compromise. The compromise may be effected sooner or later. And compromise is not such ignoble and deplorable a thing as we generally think. It is rather an indispensable factor in the political strategy. Any nation that rises against the oppressors is bound to fail in the beginning, and to gain partial reforms during the medieval period of its struggle through compromises. And it is only at the last stage - having fully organized all the forces and resources of the nation - that it can possibly strike the final blow in which it might succeed to shatter the ruler's government. But even then it might fail, which makes some sort of compromise inevitable. This can be best illustrated by the Russian example.

In 1905 a revolutionary movement broke out in Russia. All the leaders were very hopeful. Lenin had returned from the foreign countries where he had taken refuge. He was conducting the struggle. People came to tell him that a dozen landlords were killed and a score of their mansions were burnt. Lenin responded by telling them to return and to kill twelve hundred landlords and burn as many of their palaces. In his opinion that would have meant something if revolution failed. Duma was introduced. The same Lenin advocated the view of participating in the Duma. This is what happened in 1907. In 1906 he was opposed to the participation in this first Duma which had granted more scope of work than this second one whose rights had been curtailed. This was due to the changed circumstances. Reaction was gaining the upper hand and Lenin wanted to use the floor of the Duma as a platform to discuss socialist ideas.

Again after the 1917 revolution, when the Bolsheviks were forced to sign the Brest Litovsk Treaty, everyone except Lenin was opposed to it. But Lenin said: "Peace". "Peace and again Peace: peace at any cost-even at the cost of many of the Russian provinces to be yielded to German War Lord". When some anti-Bolshevik people condemned Lenin for this treaty, he declared frankly that the Bolsheviks were not in a position to face the German onslaught and they preferred the treaty to the complete annihilation of the Bolshevik Government.

The thing that I wanted to point out was that compromise is an essential weapon which has to be wielded every now and then as the struggle develops. But the thing that we

must keep always before us is the ideal of the movement. We must always maintain a clear notion as to the aim for the achievement of which we are fighting. That helps us to verify the success and failures of our movements and we can easily formulate the future programme. Tilak's policy, quite apart from the ideal i.e. his strategy, was the best. You are fighting to get sixteen annas from your enemy, you get only one anna. Pocket it and fight for the rest. What we note in the moderates is of their ideal. They start to achieve one anna and they can't get it. The revolutionaries must always keep in mind that they are striving for a complete revolution. Complete mastery of power in their hands. Compromises are dreaded because the conservatives try to disband the revolutionary forces after the compromise. But able and bold revolutionary leaders can save the movement from such pitfalls. We must be very careful at such junctures to avoid any sort of confusion of the real issues especially the goal. The British Labour leaders betrayed their real struggle and have been reduced to mere hypocrite imperialists. In my opinion the diehard conservatives are better to us than these polished imperialist Labour leaders. About the tactics and strategy, one should study life-work of Lenin. His definite views on the subject of compromise will be found in "Left - Wing Communism."

I have said that the present movement, i.e., the present struggle, is bound to end in some sort of compromise or complete failure.

I said that, because in my opinion, this time the real revolutionary forces have not been invited into the arena. This is a struggle dependent upon the middle-class shopkeepers and a few capitalists. Both these, and particularly the latter, can never dare to risk its property or possessions in any struggle. The real revolutionary armies are in the villages and in factories, the peasantry and the labourers. But our bourgeois leaders do not and cannot dare to tackle them. The sleeping lion once awakened from its slumber shall become irresistible even after the achievement of what our leaders aim at. After his first experience with the Ahmedabad labourers in 1920 Mahatma Gandhi declared: "We must not tamper with the labourers. It is dangerous to make political use of the factory proletariat" (The Times, May 1921). Since then, they never dared to approach them. There remains the peasantry. The Bardoli resolution of 1922 clearly defines the horror the leaders felt when they saw the gigantic peasant class rising to shake off not only the domination of an alien nation but also the yoke of the landlords.

It is there that our leaders prefer a surrender to the British than to the peasantry. Leave alone Pt. Jawahar Lal. Can you point out any effort to organize the peasants or the labourers? No, they will not run the risk. There they lack. That is why I say they never meant a complete revolution. Through economic and administrative pressure, they hoped to get a few more reforms, a few more concessions for the Indian capitalists. That is why I say that this movement is doomed to die, may be after some sort of compromise or even without. They young workers who in all sincerity raise the cry "Long Live Revolution", are not well organized and strong enough to carry the movement themselves. As a matter of fact, even our great leaders, with the exception of perhaps Pt. Motilal Nehru, do not dare to take any responsibility on their shoulders, that is why every now and then they surrender unconditionally before Gandhi. In spite of their

differences, they never oppose him seriously and the resolutions have to be carried for the Mahatma.

In these circumstances, let me warn the sincere young workers who seriously mean a revolution, that harder times are coming. Let them beware lest they should get confused or disheartened. After the experience made through two struggles of the Great Gandhi, we are in a better position to form a clear idea of our present position and the future programme.

Now allow me to state the case in the simplest manner. You cry "Long Live Revolution." Let me assume that you really mean it. According to our definition of the term, as stated in our statement in the Assembly Bomb Case, revolution means the complete overthrow of the existing social order and its replacement with the socialist order. For that purpose, our immediate aim is the achievement of power. As a matter of fact, the state, the government machinery is just a weapon in the hands of the ruling class to further and safeguard its interest. We want to snatch and handle it to utilise it for the consummation of our ideal, i.e., social reconstruction on new, i.e., Marxist, basis. For this purpose, we are fighting to handle the government machinery. All along we have to educate the masses and to create a favourable atmosphere for our social programme. In the struggles we can best train and educate them.

With these things clear before us, i.e., our immediate and ultimate object having been clearly put, we can now proceed with the examination of the present situation. We must always be very candid and quite business-like while analysing any situation.

We know that since a hue and cry was raised about the Indians' participation in and share in the responsibility of the Indian government, the Minto-Morley Reforms were introduced, which formed the Viceroy's council with consultation rights only. During the Great War, when the Indian help was needed the most, promises about self-government were made and the existing reforms were introduced. Limited legislative powers have been entrusted to the Assembly but subject to the goodwill of the Viceroy. Now is the third stage.

Now reforms are being discussed and are to be introduced in the near future. How can our young men judge them? This is a question; I do not know by what standard are the Congress leaders going to judge them. But for us, the revolutionaries, we can have the following criteria:

1. Extent of responsibility transferred to the shoulders of the Indians.
2. From of the Government institutions that are going to be introduced and the extent of the right of participation given to the masses.
3. Future prospects and the safeguards.

These might require a little further elucidation. In the first place, we can easily judge the extent of responsibility given to our people by the control our representatives will have on the executive. Up till now, the executive was never made responsible to the Legislative Assembly and the Viceroy had the veto power, which rendered all the efforts of the elected members futile. Thanks to the efforts of the Swaraj Party, the Viceroy was forced every now and then to use these extraordinary powers to shamelessly trample the solemn decisions of the national representatives under foot. It is already too well known to need further discussion.

Now in the first place we must see the method of the executive formation: Whether the executive is to be elected by the members of a popular assembly or is to be imposed from above as before, and further, whether it shall be responsible to the house or shall absolutely affront it as in the past?

As regards the second item, we can judge it through the scope of franchise. The property qualifications making a man eligible to vote should be altogether abolished and universal suffrage be introduced instead. Every adult, both male and female, should have the right to vote. At present we can simply see how far the franchise has been extended.

I may here make a mention about provincial autonomy. But from whatever I have heard, I can only say that the Governor imposed from above, equipped with extraordinary powers, higher and above the legislative, shall prove to be no less than a despot. Let us better call it the "provincial tyranny" instead of "autonomy." This is a strange type of democratisation of the state institutions.

The third item is quite clear. During the last two years the British politicians have been trying to undo Montague's promise for another dole of reforms to be bestowed every ten years till the British Treasury exhausts.

We can see what they have decided about the future.

Let me make it clear that we do not analyse these things to rejoice over the achievement, but to form a clear idea about our situation, so that we may enlighten the masses and prepare them for further struggle. For us, compromise never means surrender, but a step forward and some rest. That is all and nothing else

Inspiring Quotes from Netaji Subhash Chandra Bose

To all of you I should like to say that in the course of this war you will have to acquire the experience and achieve the success which alone can build up a national tradition for our Army. An army that has no tradition of courage, fearlessness and invincibility cannot hold its own in a struggle with a powerful enemy.

I have no doubt in my mind that our chief national problems relating to the eradication of poverty, illiteracy and disease and the scientific production and distribution can be tackled only along socialistic lines. The Very first thing that our future national government will have to do is to set up a commission for drawing up a comprehensive plan for reconstruction.

Gird up your loins for the task that now lies ahead. I had asked you for men, money and materials. I have got them in generous measure. Now I demand more of you. Men, money and materials cannot by themselves bring victory or freedom. We must have the motive-power that will inspire us to brave deeds and heroic exploits.

Nationalism is inspired by the highest ideals of the human race, satyam [the true], shivam [the god], sundaram [the beautiful]. Nationalism in India has ... roused the creative faculties which for centuries had been lying dormant in our people.

At this unprecedented juncture in our history, I have a word for you. Do not be disheartened by our temporary defeat; be cheerful and optimistic. Above all, never lose your faith in the destiny of India. There is no power on earth which can keep India in bondage. India will be free and, that too, soon. JAI-HIND !

Life loses half its interest if there is no struggle - if there are no risks taken.

Inspiring Quotes on Youth

by

Eminent Indian Writers

“Children are living beings - more living than grown-up people who have built shells of habit around themselves. Therefore, it is absolutely necessary for their mental health and development that they should not have mere schools for their lessons, but a world whose guiding spirit is personal love.” – Rabindranath Tagore

A Poem by Ramdhari Singh Dinkar:

सच है, विपत्ति जब आती है,
कायर को ही दहलाती है,
सूरमा नहीं विचलित होते,
क्षण एक नहीं धीरज खोते,
विघ्नों को गले लगाते हैं,

काँटों में राह बनाते हैं
मुँह से न कभी उफ़र कहते हैं,

संकट का चरण न गहते हैं,
जो आ पड़ता सब सहते हैं,
उद्योग-निरत नित रहते हैं,
शूलों का मूल नसाते हैं,
बढ़ खुद विपत्ति पर छाते हैं।

है कौन विघ्न ऐसा जग में,
टिक सके आदमी के मग में?
खम ठोक ठेलता है जब नर,
पर्वत के जाते पाँव उखड़,

मानव जब ज़ोर लगाता है,
पत्थर पानी बन जाता है।

गुण बड़े एक से एक प्रखर,
है छिपे मानवों के भीतर,
मेंहदी में जैसे लाली हो,
वर्तिका-बीच उजियाली हो,
बत्ती जो नहीं जलाता है,
रोशनी नहीं वह पाता है।