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European education, European machinery, European organisation and equipment we should reproduce in ourselves European prosperity, energy and progress. We of the twentieth century reject the aims, ideals and methods of the Anglicised nineteenth precisely because we accept its experience. We refuse to make an idol of the present; we look before and after, backward to the mighty history of our race, forward to the grandiose destiny for which that history has prepared it.

We do not believe that our political salvation can be attained by enlargement of Councils, introduction of the elective principle, colonial self-government or any other formula of European politics. We do not deny the use of some of these things as instruments, as weapons in a political struggle, but we deny their sufficiency whether as instruments or ideals and look beyond to an end which they do not serve except in a trifling degree. They might be sufficient if it were our ultimate destiny to be an outlying province of the British Empire or a dependent adjunct of European civilisation. That is a future which we do not think it worth making any sacrifice to accomplish. We believe on the other hand that India is destined to work out her own independent life and civilisation, to stand in the forefront of the world and solve the political, social, economical and moral problems which Europe has failed to solve, yet the pursuit of whose solution and the feverish passage in that pursuit from experiment to experiment, from failure to failure she calls her progress. Our means must be as great as our ends and the strength to discover and use the means so as to attain the end can only be found by seeking the eternal source of strength in ourselves.

We do not believe that by changing the machinery so as to make our society the ape of Europe we shall effect social renovation. Widow-remarriage, substitution of class for caste, adult marriage, intermarriages, interdining and the other nostrums of the social reformer are mechanical changes which, whatever their merits or demerits, cannot by themselves save the soul of the nation alive or stay the course of degradation and decline. 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.

We do not believe that by multiplying new sects limited within the narrower and inferior ideas of religion imported from the West or by creating organisations for the perpetuation of the mere dress and body of Hinduism we can recover our spiritual health, energy and greatness. The world moves through an indispensable interregnum of free thought and materialism to a new synthesis of religious thought and experience, a new religious world-life free from intolerance, yet full of faith and fervour, accepting all forms of religion because it has an unshakable faith in the One. The religion which embraces Science and faith, Theism, Christianity, Mahomedanism and Buddhism and yet is none of these, is that to which the World-Spirit moves. In our own, which is the most sceptical and the most believing of all, the most sceptical because it has questioned and experimented the most, the most believing because it has the deepest experience and the most varied and positive spiritual knowledge, — that wider Hinduism which is not a dogma or combination of dogmas but a law of life, which is not a social framework but the spirit of a past and future social evolution, which rejects nothing but insists on testing and experiencing everything and when tested and experienced turning it to the soul's uses, in this Hinduism we find the basis of the future world-religion. This *sanātana dharma* has many scriptures, Veda, Vedanta, Gita, Upanishad, Darshana, Purana, Tantra, nor could it reject the Bible or the Koran; but its real, most authoritative scripture is in the heart in which the Eternal has His dwelling. It is in our inner spiritual experiences that we shall find the proof and source of the world's Scriptures, the law of knowledge, love and conduct, the basis and inspiration of Karmayoga.

Our aim will therefore be to help in building up India for the sake of humanity — this is the spirit of the Nationalism which we profess and follow. We say to humanity, “The time has come when you must take the great step and rise out of a material existence into the higher, deeper and wider life towards which humanity moves. The problems which have troubled mankind