Before my departure, I am happy to address America's youth, which is so eager for achievement. Nevertheless, in this enthusiasm, youth must be cautious to discriminate between rush, which dissipates the forces, and truly creative activity.

It is said that once the great Akbar drew a line and demanded of his wise man, Birbal, that he shorten the line without cutting or erasing from either side. The latter drew a longer line parallel to it and Akbar's line was thereby shortened. Wisdom lies in drawing the longer line.

When one sees in our day the apotheosis of Rush, sometimes we feel helpless to shorten this turmoil, this useless prodigality of forces and of possibilities. And only in imagining a longer line of real activity can we decrease the effervescence of nowaday—the standard of Hurry.

Certainly one must remember: Silence arts; speech gives the impulse to action. Silence compels, speech persuades. The immense and inscrutable processes of the world all perfect themselves within, in a deep and august silence, masked in a noisy and misleading surface of sound. The greatest exertions are made with the breath inhaled, the faster the breathing the greater the dissipation of energy. He who in action can cease from breathing—naturally, spontaneously—is the master of the world energy—the energy that acts and creates throughout the universe.

But there are two kinds of stillness—the helpless stillness of inertia which manifests dissolution and the stillness of assured sovereignty which commands the harmony of life. It is the sovereign stillness which is the calm of the rulers. The more complete the calm the mightier the power, the greater the force in action.

In this calm, true knowledge comes. The thoughts of men are a mesh of truth and falsehood. True perception is marred by false perception; true imagination distorted by false imagination; true memory clouded by false memory. The superficial activity of the mind must cease and a silence succeed the restlessness—then in that calm, in that voiceless stillness, illumination comes upon the mind. And a right knowledge becomes the infallible source of right action.

This true activity, invisible for the eyes of rushing crowds is manifesting itself only in results. And through results one sees with the physical eyes how much longer is the line of Activity compared with that of Rush.

And the day of Rush is the night of Activity. For nothing is created in Rush; perhaps money. But in all history only Croesus was mentioned for his wealth and he even ended his life pitifully.

To be capable during the rush to manifest real activity; to be capable of silence, stillness,
Illuminated passivity is to be fit for "immor­tality." The "inaction" of power creates, preserves, and destroys. This action is dy­namic with the direct, stupendous driving power of a great natural force. Even the moving wheels at their greatest speed seem unmoving. The harmony of the highest action is not to be distinguished by a physical eye, but only the results are ap­parent.

The real stillness sometimes is covered by a ripple of talk and some activity without—

... and becomes predominant. The same vulgarity is immense. The same vulgarity is

... and exchange currents from our brain bat­...