

community? This is a problem which we commend to the serious attention of all Mahomedans interested in the welfare of their community.

The question may be very pertinently asked, why is it that we offer gratuitous advice to Mahomedans, though there are thousand and one defects in the Hindu society itself which should receive our attention? We do that for the simple reason that we sincerely

believe that the future India will not belong only to the Hindus or to the Mahomedans—but that they both along with other communities will have to live peacefully deriving benefit and help from each other, if India is to form a united nation. In the past, as we have shown, the Hindus and the Mahomedans have not *sufficiently* profited by each other. Let this not be so even in the future.

BURNING OF DARKNESS

BY NICHOLAS ROERICH

We shall not tire to repeat that at the base of Existence lies the creative thought. We shall vitally realize the significance of rhythm as the underlying dynamo of our work. We shall remember the covenant of Light, that first of all the most important for us are spirit and creation, second comes health and third—wealth. If however the creeping in darkness shall whisper to us in a sweet voice first wealth, then health and at last creation, then you shall say, "We know thee, disguised homunculus! Thou hast again crept in. Thou has taken advantage of the unlocked door while the care-taker has left for a bite. Thou countest again upon human weakness, inconstancy and again thou hopest to revive the seedlings of treason. No matter what thy disguise may be we shall recognize thee. With thy materialistic revaluation of values thou hast disclosed thyself and thy decaying influence. The next evolution is not built according to thy foundations, homunculus! Verily, thy fancy disguise shall not help thee. We firmly know that the values

of spirit and creation lie at the base of Existence and can be the only salvation of humanity!"

Vigilantly, penetrating into the laws which lead humanity, we see everywhere saving sparks. Pay attention that the homunculuses as the prototypes of the treacherous Mime, who dreamt of annihilating the hero Siegfried, pronounce always in one or another form their hidden intentions. You remember how Mime the dwarf* sweetly calms the vigilance of Siegfried, whispering to him how he had nursed and nurtured him. He even spoke to Siegfried about heroic achievement certainly with the aim to appropriate the results of this gigantic task, whereas Siegfried will be killed through his treason. But by some miraculous way Mime begins to tell not what he would like to say but what he thinks. Verily, watching closely you can discern the true formulae of homunculus, which sooner or later he will pronounce in your presence. Sharpen but your attention and for this in very simple ways

*From Wagner's opera *Siegfried*.

learn to tensify your concentration and be always alert so that in the needed moment you shall not be shadowed by your own foggy, petty thoughts. It is said that a criminal is always attracted to the place of his crime and thus discloses himself. Likewise will homunculus betray himself, for everything which strives finally to decomposition will be exposed. Homunculus dreads the future just like many become atheists only to reject all thoughts about the future.

The idea of Guruship, the idea of "high Leadership" passes through all ages, for in this is contained the counter-balance to the dark homunculus. Beginning with an address to the disclosed homunculus we shall remember some covenants of Light which unwaveringly and eternally are guiding the struggling manhood.

This is what the Eastern Wisdom ordains :

"At the construction of affirmed beginnings one must remember that the construction proceeds always upward. While constructing in the name of the Lord—there is but one path—that which leads to the Creative Source. The path of mighty Hierarchy. The path of the mighty leadership of Great Service, hence the contact with the creative principle impels the spirit to the affirmed law of Hierarchy. Each construction demands the striving upward. Therefore only the law of obedience to the Hierarchy can give the lawful tension. Therefore what is given for the foundation has to be guarded, for without the stones of foundation the structure cannot stand."

"How then to affirm oneself in the Teaching? How to come close to the Highest Law of Hierarchy? Only through the refining of thought and expansion of consciousness. How can the Command from Above be contained if the affirmation of conformity lacks?

One must be able to accept the vastness of the Teaching. Conformity alone can permit the vessel to be filled. Hence, the manifestation of broadness is worthy of a broad consciousness. On the way to Us one can attain only through Hierarchy. Thus only through the power of Hierarchy can We send the given, therefore all armours must remain pure. How can new possibilities and new ones be attracted if not to go in the Name of Hierarchy?"

"With Us certainly one can achieve through the saturation of the heart. He who attained thus, has the privilege, for the source of the heart will not wear away. The Image of the Lord centered in the heart will not be blurred and at any hour is ready for help. This way of the heart is the most ancient, but is in need of a considerable expansion of consciousness. One cannot speak about the heart from the very first talk, because it can be overburdened without result. Likewise it is useless to speak of love, if the heart does not as yet contain the Image of the Lord. But the hour strikes when it is necessary to point out the power of the heart. I advise to recur to the heart not only because of the Image of the Lord being near, but on account of cosmic reasons; it is easier to cross abysses if the bond with the Lord is strong. Thus it is not easy to go without the Lord. Not only with the lips repeat the Name of the Lord, but rotate It in your heart and He shall not leave it like a stone carved into a cleft by the mountain streams. We say Cor Reale when the King of the Heart enters the predestined abode. One must protect oneself with the Image of the Lord."

"The omnipresent fire imbues each vital manifestation. The omnipresent fire strains every action. The omnipresent fire impels each striving, each beginning, therefore how not to imbue

oneself with the omnipresent fire! The cosmic might which is subsistent in each impulse of man and in creative power is directed towards conscious creativeness. With what great care these corresponding energies ought to be gathered for the creation of a better future! Only the conscious striving to the possession of the power of co-measurement can manifest creativeness worthy of a better step. Hence every one on the way to Us must strive to creativeness consciously directing one's discrimination."

"When the consciousness will prompt to you the necessity to have a constant Image of the Lord, retire into a quiet place and direct your eye upon the chosen Image. But remember that you have to decide irrevocably, for the constant Image shall be a constant reproach in case of treason. After a fixed contemplation of the Image close the eyes and transfer It into the third eye. Exercising thus you will receive a vivid Image and you will feel an intensive tremor especially in the heart. Soon the Image of the Lord will abide with you inseparably. You can test yourself against the sun and you will see likewise the Lord before you, sometimes colorless, but then vividly and even in motion. Your prayer will loose its words and only the tremor of the heart will fill your understanding. Thus one can achieve in life the very useful but the consciousness must correspond."

"How important it is to preserve the fire of impulse; without this mover one cannot saturate the beginning with best possibilities. The forces applied for the beginning, multiply through the fire of impulse. Therefore it is so necessary to strive to the multiplying of the given Forces of the Primary Source. In all constructions it is necessary to observe harmony and comeasurement, hence for the saturation of Our begin-

nings it is necessary to co-measure the given with the applied measures. Fire and impulse sustain the life in each beginning. Without this the beginnings lose their vitality. Thus let us strive to the affirmed Fire, given by the Lord. Thus one can attain the fiery saturation."

"Embarking a ship a traveller was robbed of his purse with gold; everyone became indignant but the loser smiled and reiterated: 'Who knows?' A storm arose, and the ship perished. Only our traveller was thrown ashore. When the islanders considered his being saved as a miracle, he again smiled, saying: 'I simply paid dearer than the others for my passage.' We never know when the good seeds sprout and whether it takes long for the harvest of poisonous thoughts to ripen. They also need time to ripen. Therefore beware of poisonous thoughts, not one of them will get lost without leaving traces."

"But where is that country, where is that hour when an ear of poison will ripen? even though small but stinging and there will be no piece of bread, which would not tear one's throat."

"Is it possible not to have the harvest from one's sowing? Let the seed be a good one, otherwise poison will generate but poison. Much can be avoided but the treasury of thought is the finest. Thought being a highest energy is indissoluble, and can be deposited in sediments. The manifestation of an experiment upon plants can prove the power of thought. Likewise can a scientist take from the shelf the needed book, if the thought is strained."

"Therefore one must grow the wondrous impulse of fire, which gives life to everything. Thus the saturated fire can attract all corresponding energies. In the culture of thought first of all must be nurtured the fiery impulse. As

the creative impulse gathers co-resoundings, likewise thought attracts correspondences. Thus guard the impulse of fire."

"The main mistake of people is their considering themselves outside the existing. From it results the absence of co-operation. It is impossible to explain to the one who stands outside that he is responsible for what happens inside without him! The manifested father of selfishness has sown doubt and self-deceit in order to sever the link with the treasury of Light."

"One can inroot oneself into the world thought and thus grow for oneself wings in heaven and in the foundation upon earth."

When we recollect the great covenants of Eastern Wisdom, a luminous example from our contemporary life stands before us. Giants of Enlightenment are outstanding—the Blessed Ramakrishna and fiery Vivekananda. What an unforgettable example of the blessed Hierarchy—of Guruship! What a covenant for the youth! How touchingly Ramakrishna prayed about the spirit of Vivekananda and how wisely an uplifted Vivekananda carried the principles of his Guru in life. Verily we see the brilliant results of this realized Hierarchy. At the memorial day of Ramakrishna millions of people united in spirit gather in his name enlightened by a selfless prayer. Likewise grows mightily the name of Vivekananda and there is no such literate country where these great names together with Abhedananda, Premananda, Brahma-nanda, Saradananda and other glorious disciples of Ramakrishna are not cherished.

High was the principle of their Teachings and wise was their application in life. Through each touch they burn some of the darkness. And there was nothing destructive in their Teach-

ing. Radiantly sound the calls of Ramakrishna and Vivekananda: "Do not destroy!"—for the Blessed Hierarchy knows but the positive creation.

After the glorious spiritual leadership of ancient times, it is a real treasure to realize that in our days of commotion we also had before us these luminous examples.

Study without prejudice the history of humanity and you shall see that, in whatever garment, homunculus despises Light and most of all hates the Hierarchy of Bliss and Knowledge. With this light-bearing Hierarchy, homunculus begins in his own commotion to reiterate aloud his own concealed formulae. But all which is already pronounced is no more dangerous. The thin cobweb of the net of darkness will be instantaneously destroyed by the fire of space.

In the service of great Culture one should not limit oneself with one uniform programme. Every standard leads to tyranny. The fundamental flame of Culture shall be one, but its sparks in life shall be extremely and preciously individually manifold. And as a caring gardener, the true Culture-bearer will not forcefully crush those flowers which entered life not from the main road, if they belong to the same precious kinds which he safeguards. The manifestations of Culture are just as manifold as are the manifestations of the endless varieties of life itself. They ennoble Be-ness. They are the true branches of the one sacred Tree, whose roots sustain the Universe.

Shall you be asked of what kind of country and of what future constitution you dream, you can answer in full dignity: "We visualize the country of Great Culture." The country of great Culture shall be your noble motto. You shall know that in that country will be

peace where Knowledge and Beauty will be revered. Let all Ministers of war not be offended if they will have to concede their priority to the Ministers of Public Education. In spite of all homunculi who spy from their holes, you shall fulfil your duties of great Culture

and you shall be fortified by the realization that only homunculi will remain as your enemies. Nothing can be nobler as to have as your enemy the homunculi. Nothing can be purer and more elevating than the striving to the future country of great Culture.

GURU GOVIND SINGH

BY PROF. TEJA SINGH, M.A.

(*Devolution of Full Responsibility*)

The purity of Judgment was further intensified and made perfect by Guru Govind Singh (1666-1708). The Sikhs in the course of continuous discipline had found themselves, and had learned to find their leaders. Their admiration for their leader was so great that they would stick at no sacrifice, if they could only please him. Once a new musket was brought to the Guru as a present. He wanted to try it, as he humorously said, at somebody's forehead. Several people were forthcoming, thinking it a great fortune to meet death at his hands. The danger of such a personal devotion is that it may warp the judgment of the admirers. Their vision, which is clear enough for finding fault with themselves and others, is dazzled when it meets the brilliance of glory with which the loved person is invested. As long as that was the case, the government of self was not complete, and the granting of full responsibility would have been dangerous. The tenth Guru's task, therefore, was to so train the judgment of his followers that they might never be deceived by appearances, and might find out evil, even if it be lurking in the most sanctified of places.

He began by raising their self-

respect: for it is there that the true and independent judgment begins. The Sikhs were freed from the demeaning influence of the *Masands*.¹ It was made clear that the Guru also was human, and to pay divine honours to him was the greatest blasphemy. The Guru says in the autobiographical piece, called the *Vachitra Natak*:

“Whoever says I am the Supreme
Lord,
Shall fall into the pit of Hell.
Recognize me as God's servant only.
Have no doubt whatever about this.
I am a servant of the Supreme:
A beholder of the wonders of His
creation.”

The ceremony of initiation was modified to suit the changed circumstances. The water used in baptism, instead of being stirred with the Guru's toe, was now to be stirred with a dagger, and the Sikhs thus initiated were to be called *Singhs* or lions. The mode of salutation

¹ Originally, religious men who were appointed to preach religion and collect the offerings of the Sikhs for the Guru. By the time of the tenth Guru, they had become very corrupt and tyrannical, and the Guru was constrained to abolish the order, after making an example of them.