

ISWARA

By Prof. Nicholas Roerich

A Dedication

“ Oh, Thou unlimited by space,
Existing Thou in matter churning,
Primordial to flow of time,
Impersonal—Divinity Triune!
Spirit, Thou One and Omnipresent,
Without abode, nor having cause,
Whom no one has conceived as yet!
All with His presence filling,
Who all contains, creates, preserves,
And whom we glorify as God!”

THUS in literary translation sounds the beginning verse of the immortal poem of the first Russian poet Derjavin, written by him in 1784

“ And in heaven I see—God!”
exclaimed another great Russian poet.

The Credo begins: “I believe in One God the Father Almighty, Creator of Heaven and Earth and of everything visible and invisible.”

Towards the Highest of the Highest, to the Breath of all Breathing, to the Atman of all Existence, all nations in all languages bring their sacred and immutable striving. Everyone within the limits of his heart, within the boundaries of his understanding of the Beautiful, dedicates the best names to Elohim. May these sacred

names be manifold; but assembled into One, they sound in an inspiringly touching symphony of all that is the best, of all that is the highest, which could express the human mind and which could inscribe the embodied hand with all most sacred hieroglyphs.

The sacred imutability of God the Almighty is born in the brain of every child, when it first sees the splendour of the stars and thus turns towards the infinite worlds. This enlightened thought brings to the same eternal radiant conception: “My father has many Mansions.” And another formula, as limitless in its greatness, is affirmed: “But the hour cometh and now is, when the true worshipper shall worship the Father in spirit and in truth; for the Father seeketh such to worship him in spirit and in truth” (John IV, 23/24).

Science and God

A book under the title “Has Science discovered God?”, a symposium compiled by A. H. Cotton, has just appeared. In this book are collected the opinions of the foremost scientists about God. Amongst the renowned names we see Millikan, Einstein, Oliver Lodge, Thomson, Byrd, Curtiss, Eddington, Jeans, Mather; and each one of them in his own way glorifies this Highest all-unifying Conception,

without which the very idea of the greatness of Infinity would be impossible.

The time has already passed when in the name of some false scientific materialism the great Realities were refuted. Atheism in the history of humanity appeared as a paroxysm of despair when man, due to his own faults, found himself in complete darkness and lost all understanding of the surroundings, of the great forms, of the meaning of fundamental principles. The last generation sometimes still admitted the self-conceited desecrative formula that, except themselves, nothing exists. All far-off worlds were for them only lamps for their own delight, and even the sun was of course only a source of their personal comfort.

Notorious for his atheism, Bazaroff stupidly exclaimed that after his death only burdock will grow out of him! Yet, such silly exclamations were not peculiar expressions of self-modesty. On the contrary they wanted thereby to affirm their bodily materialistic finality, being full of conceit in their relative and materialistic knowledge. Such a negative type is described by Turgeneff in his famous novel "Fathers and Sons"; Turgeneff understood well the fallacy of such ideas. Another Russian writer Dostoevsky, approaches the same subject in giving a type of would-be peasant atheism. This writer describes an atheist soldier who, wishing to produce the utmost desecrative action in order to convince himself

of the non-existence of God, placed a most sacred Church object on a pillar and shot at it. At the moment of this sacrilege he saw the vision of Christ Himself appearing on the very place. In this example of would-be atheism is described a peculiar evocation of God, a prayer for a miracle for a holy sign, which had always existed in the depths of the heart. Thus the human heart understands in its innermost depth that every form of destruction is negative.

We have before us a significant recently issued book of the miracles which occurred during the last years. In this book are compiled facts, certified by many witnesses and also mentioned in the press. These subtle manifestations are detailed at length, with particulars about the quality of radiance occurring during these phenomena and with all effects and impressions upon the many witnesses. Elsewhere there are similar records about the miraculous healings at Lourdes. And again we have information that in 1925, in the town of Kostroma on the Volga river, an aged monk passed away, in whose papers records we found about a path to the sanctuaries of the Holies of Himavat. And the Siberian old-believers (an orthodox sect retaining ancient Christian belief) still go on pilgrimage to the sacred Belovodye ("White Waters") and are striving to the highest communion with God. On the same path one meets the "don-dam don-pa," the so-called highest form of

Understanding of Buddhist-Tibetan consciousness.

Signs for the Discerning

As soon as one leaves the path of senseless negation and strives on the path of Good, on the path of radiant creative thought, one is overwhelmed by the innumerable facts and signs from all peoples of the whole world, the value of which will be at once perceived by the pure heart. All nations seeking God and manifesting God know in their hearts also of a glorious future. Messiah, Maitreya, Kalki-Avatar, Muntazar, Mitolo, Saoshyant—everyone in his own way and according to the best of his understanding expects this radiant future, sending his heart-felt prayer to the One God Almighty. In Isphagan the White Steed for the Great Advent is already saddled. A Rabbi in Hama-dan will say: "You are also Israel if you search for the Light!" Brahmins are coming in order to celebrate together with you amidst spring flowers the great Sri Krishna. Everyone of them in his own way striving towards the good and the Blessed Future, knows God.

In a remarkable book "On Eastern Crossroads" by J. St-Hilaire, is quoted an inspiring saying about the veneration of the Guru:

"I recall a small Hindu who found his Teacher. We asked him, 'Is it possible that the sun would glow to you if you would see it without the Teacher?'

The boy smiled: 'The sun would remain as the sun, but in the pre-

sence of the Teacher twelve suns would shine to me!'

The sun of wisdom of India shall shine because upon the shores of a river there sits a boy who knows the Teacher.—"

In this hearty veneration of the Hierarchy of Light is manifested an unwavering belief in God; even more so, is manifested not only the belief, but even a realisation of God, which leads not only to God-seeking but to the manifestation of God. The knowledge of the omnipresence of God, existing in every grain of sand, not only does not belittle the Greatness, but on the contrary gives reality to all subtle conditions, to all far-off worlds, to everything perceived by the human eyes, and moreover to everything that the human heart knows in its innermost depth. The Heart—the Sun of suns, this altar of the Almighty! Verily not for long have science and great religions been parted. All new discoveries of energies, rays, waves, rhythm and all glories unseen to the eye, riches of the actual Might of God, again attract every honest study, which unfailingly leads one along the infinite Hierarchy of Light; ascends towards the highest beautiful regions where neither petty earthly divisions, nor malice and hatred exist, but where the Great Agni-Fire of creative Thought eternally shines. And in the radiance of the great Thought of the Almighty the human thought is also enlightened by the flame of the awakening Heart.

Significance of the Heart

Up to now Western science has attributed to the heart only physiological functions, ignoring its higher meaning as the transmuter of the subtlest energies, which incessantly pass through it and nourish and refine the consciousness. The Hindus know from old traditions that the great Manas has its abode in the heart; and not without reason, Hindus when speaking of thought, place their hand on the heart. Thus the apparatus of the brain, sometimes forcibly divided from the activity of the heart, again becomes a true co-worker of reality. And in this turning to co-operation is again expressed the great conception of omnipresence of the Spirit, of God. The conception of co-operation predestined to humanity for the glorious future, is indeed close to the true realisation of God. Those strong in spirit, were not frightened at the responsibility of the formula of Imitation of God. "The Imitation of Christ" by Thomas A. Kempis contains in no way self-conceit, but is a call towards highest co-operation!

The East with its ancient traditions watched with amazement the attempts of science to separate itself from the Highest. For it was in the East that the heart was acknowledged as the first conductor to the Altar of God. The Hermits of Mt. Sinai, all Prophets and all Rishis, imbued by their striving towards God, knew the highest possibilities of our spiritual guide—the human heart.

The Unspeakable's Name

Swami Vivekananda justly says that some of the modern thinkers, because of the diversity of understanding of conceptions, raised the question whether it is not necessary to replace the word God by some other definition. But the wise Swami of course arrives at the conclusion that in this term are accumulated so many of the highest human strivings, that its deep reality should not be touched. Indeed every blasphemous substitute would be similar to primitive searching, when the human mind, still bound by many crude circumstances, tried to bring the conception of the Infinite Greatness to its own earthly conditional understanding and definitions.

The conception of God, this infinite number of highest qualities, is of course inexpressible through our earthly limited vocabulary. But the Heart in its own unlimited language knows this highest wisdom of Infinity, the rays of which play on the Lotus of Consciousness. I remember how one of my late dear friends, the renowned poet Alexander Block, ceased visiting the Religious Philosophic Society. On being questioned about the reason of his absence, he answered: "Because they speak there of the Unspeakable!" This great Unspeakable, Indescribable, was for him a reality. And indeed, with his fine sensing of a poet, he felt the rudeness of verbal disputes of so High, so Fine, so Infinite a conception, which sounds only in the heart. Every word

about God already inflicts some blasphemous limitation to this untold Greatness.

Even Partial Realisation Saves

Now is a special time to remember God, to remember the Commandments of old Ordainments, to remember the Indescribable, the Unspeakable, the Undefinable, the Infinite and at the same time to remember what is so near to us, what saturates every human heart when it thinks of the Common Good. How beautifully is expressed the Divine Omnipresence in the best Commandments!

The world is shattered by all kinds of crises. In this misery, in this poverty, once more the Great Conception is raised, which, if only partly realised, would transmute human life into a beautiful garden. A breaking away from God, a breaking away from the free, unbound radiant knowledge, a breaking away from the predestined joy of perfection, would turn the significant life of this world into an Island of Tears. Yet our lot is not misery, not unhappiness is predestined; the highest joy, the creative tremor of thought, the fragrance of the Altar of the Heart are ordained. Not an

Island of Tears, but a beautiful Garden, a Garden of transformed Labour and Knowledge is the domain of all people who turn towards God.

Derjavin concludes his poem "God" with the following lines :

" Creator, I am thy creation !
I am the being of Thy Wisdom !
Thou Giver of the Blissful Source
of Life,
Thou Spirit of my soul, and
King !

To Thy Wisdom it was needed
That my immortal Be-ness pass
Through the abysses of death ;
That my soul be clad in mor-
tality
And that through death I should
rejoin
Thy Immortality, Oh Father.
Oh Inexplainable! Beyond Con-
ception !

I know that useless are
Imaginations of my soul
To draw Thy shadow ;
But if glorification be,
Then helpless mortals
Cannot better express esteem,
Than raising up themselves to
Thee,
To disappear in forms immortal
And render grateful tears."