

# PEACE UNTO THE WHOLE WORLD

BY PROF. NICHOLAS DE ROERICH

*"Have salt in yourselves and have peace one with another."*

*Mark IX, 50.*

Would it not appear that to pray "for Peace of the Whole World" is the greatest Utopia? This seems evident. But the heart and the real being continues to reiterate these sacred words, as a possible reality. If one listens to the voice of superficial obviousness, then even all the Commandments will seem a Utopia, impossible to carry out in life. Where is "thou shalt not kill"? Where is "thou shalt not steal"? Where is "thou shalt not commit adultery"? Where is the fulfilment and carrying out of all simple and clear commandments of Life? Perhaps some wiseacres will say: "Why reiterate these commands, if anyhow they are not carried out!"

Everyone of us has often heard various complaints and warnings against Utopia. From childhood and youth one has heard the "experienced advices" not to be carried away by "empty idealism," but to keep closer to "practical life." Some young hearts did not agree with this "practical life," to which the wiseacres tried to persuade them. Some youths heard the voice of their hearts whispering that the path to idealism, against which the elder ones were warning, is the most vital and pre-ordained. On this ground of idealism and "conventional wisdom" many family tragedies took place. Who knows what was the cause of many suicides—of these most foolish solutions of life's problems. For the wiseacres did not warn the youth in time of the terrible delusion, which even led to suicide. And when these gradually doomed young men asked the elders

whether during the alleged "practical" life, the Commandments will be carried out, the elder ones, sometimes with a cynical gesture, sacrilegiously murmured: "Everything will be forgiven." And between this "everything will be forgiven" and the Commandments of Life there arose some insoluble contradiction. The wiseacres were ready to promise everything, if only to prevent the youth from idealism. And when the youth submerged into conventional mechanical life, then even the Scribes and Pharisees threw up their hands. But the question arises: Who took the youth to boxing matches, to races and to obscene films? And did not the "wise councillors" themselves constantly repeat with a sigh "without cheating one cannot sell" and did they not themselves zealously thus create these decaying conditions of life? It was once said: "Today a small compromise, tomorrow another small compromise, and the following day—a great scoundrel."

Precisely in this way, in smallest compromises against radiant idealism, has the imagination and consciousness been polluted. The dark consciousness began to whisper of the inapplicability of the Commandments to life. And precisely this viper of doubt began to assure, in the darkness of the night, that the Peace of the whole world is a mere Utopia.

But this prayer was already, ages ago, laid down not as an abstractness, but just as an imperative call for a possible reality! The Great Minds knew that

the Peace of the whole world is not only possible, but also that Peace is that great salutary magnet, to which sooner or later the ships of all travellers will be attracted. In different languages, at various ends of the world, this sacred prayer is and shall be reiterated. Inscrutable are the ways and it is not for man to prejudge, how, where and when idealism will become a reality. Verily, the ways cannot be foretold. But the final goal remains one! And to this goal will lead all manifestations of that idealism, which is so often persecuted by wiseacres. There will also come the day, when so-called idealism will be understood not only as something most practical, but even as the sole path for the solution of all other problems of life. The same idealism will also create a striving to honest unlimited knowledge, as one of the most salutary harbours. Idealism will disperse superstition and prejudices which so fatally deaden the vital strivings of mankind. If someone would collect an encyclopedia of superstitions and prejudices, this would disclose the strange truth that many of the vipers up to now live even amidst

that humanity which considers itself enlightened.

But above all confusions the Angels sing of Peace and Goodwill. No guns, no explosives can silence these choirs of heaven. And despite all the earthly pseudo-wisdom, idealism as the Teaching of Good will still remain the quickest reaching and most renovating principle in life. It has been said: "O generation of vipers, how can ye, being evil, speak good things?" Precisely evil-heartedness will whisper that every goodwill is impractical and untimely. But let us know firmly, that even the Peace unto the whole world is not an abstraction, but depends only on the desire and goodwill of humanity. Thus every admonition to safeguard the Highest and the Best is exactly most timely and alleviates the shortest path.

May the beneficial symbols, may the Banner of Goodwill be unfurled over everything, by which the human spirit exists.

"Glory to God in the highest and on earth Peace, goodwill toward men!"

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## THE SIKH RELIGION

BY PROF. TEJA SINGH, M.A.

The aim of life, according to the Sikh Gurus, is not to get salvation or a heavenly abode called Paradise, but to develop the best in us which is God.

"If a man loves to see God, what cares he for Salvation or Paradise!" (Guru Nanak's *Asa*).

"Everybody hankers after Salvation, Paradise or Elysium, setting their hopes on them every day of their lives. But those who live to see God do not ask for Salva-

tion: The sight itself satisfies their minds completely" (Guru Ram Das in *Kalyan*).

How to see God and to love Him? The question is taken up by Guru Nanak in his *Japji*:

"What shall we offer to Him that we may behold His council-chamber?

What shall we utter with our lips, which may move Him to give us His love?—

In the ambrosial hours of the morn meditate on the grace of the True Name;