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THE BEAUTIFUL VICTORY.

DIARY LEAVES.

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Himalayas.

IN India I was once asked what is the difference between East and West, and I answered: "The best roses of East and West have the same fragrance." So, while we are speaking about opposition and differences, essentially we have the great "One," because really all law is One, and under this law, everything is One. We have only to serve this One and if we are unable to do so—we may say *Mea culpa*—for we are guilty of having failed to follow the law.

Very often we are trying to discover how to build the next life—how to build the next evolution. Well, that is our duty. And all will very soon wish to build up our own lives, and certainly you will wish to build up a happy life. What is the best medium to reach this happiness? Only through the Beautiful. We are divided in so many experiences, and yet everything is this same feeling of the Beautiful. You note that I am underlining the Beautiful, not Beauty, because I am speaking not only about art, or about some expression of art, music, drama, song, but I am speaking about the *sense of*

the Beautiful, and it is our duty to introduce in our lives this general sense of this great conception.

Perhaps someone could ask me: "Well, it is very good to have such a dream—to make life somehow beautiful. We often think that this Beautiful is only for those who are rich; and he who must work—how can he dream about the Beautiful?"

In various countries, we have seen many collectors and real workers in art, and some of them have been very poor. They have been of the working class, and still this sense of the Beautiful was so strong in them that, even with their modest means, they found the possibility to approach the Beautiful.

The chief thing is to have this inner sense of the Beautiful. Because not everyone has the medium in art, but practically everyone has *thought* and very often our creation in the *realm of thought* is far greater than reflections in some medium of art. I am underlining this because very often people come to me saying over and over the same story: "I

have no prospects in life, how can I dream about something beautiful—I have no time to study.” But in a few moments you can see that this man is really gifted—that he has wonderful conceptions and thoughts, and really can project his thoughts and his conceptions into space.

Every thought is recorded in the space. So the chief thing is to create in thought—to be real co-operators in this beautiful creation of the whole universe. Because in this way of creation we will reflect the best creative powers and we will then be really co-operators and co-workers toward the Supreme.

How can we introduce this spirit here? To do this in a vital way, we have to realize the power of thought. We speak often about will-power, but very seldom do we employ this power. We speak about telepathy and we think that it is something very difficult and supernatural, phenomenal; but there are no phenomena, and there is no occultism.

To children, even the telephone is a most occult thing. But when you know how energy is employed, you know that there is nothing extraordinary involved.

We should introduce these possibilities into our lives.

In Asia, they speak about *Agni Yoga*, the Teaching of Fire. Is it something supernatural? No. They are explaining how to use this element of Fire—the flame of Space—this all-embracing element. And you will be told that very soon the Era of Flame is approaching our land. You will hear it in a quite scientific way, and then you will remember that Professor Millikan discovered the cosmic ray, and is about to discover the keenest application of that ray.

In Asia, for ages and ages, they have spoken about this same beautiful energy. In the Vedas vital precepts are given.

In the time of the Buddha, they knew about the iron birds which would serve humanity. They knew from the most ancient times about iron serpents, also for the sake of humanity. So, you see how, for ages, real knowledge was being given out, but in another language, or with other symbols, for if you will regard our prejudices in full honesty, we can have a multitude of very useful facts.

But the problem is how to approach facts honestly. “We have to take science as science, without any prejudice or superstition.” At the same time, not infrequently, the scientists themselves fail to regard facts in the pure light of honesty. We should take these facts through ourselves—through our own understanding, and sometimes we will find ourselves more superstitious than some of the people in the desert. When we have such scientists as Einstein, as Millikan, as Raman we feel that our coming evolution is in good hands.

Is it not a great joy to see how an eminent scientist speaks in so broad a way? In him there is no superstition. And he is experiencing this same state of the Beautiful, because every scientist, in the moment of discovery, is the same as the artist, because he is in the same creative spirit of the Beautiful. Some time you can ask a discoverer how his discovery was made—what happened in the moment of discovery. And if the man is honest, he will tell you that something happened at that moment. It was not an accident. At that moment, he touched the Supreme—the highest Cross of Eternity.

Some big businessmen are also artists, and it is very easy to speak to and to receive understanding from a big man, because his consciousness is already expanded and if you are speaking to him about something difficult, still his experience is so big that he can understand everything, and from his understanding emanates his tolerance. Please remember this quality—tolerance. You will need it. So many things have been broken through ignorance.

Intolerance is ignorance.

Sometimes we think we are tired. But we are not tired. We are only using the same nervous centre too long. If we are tired, it does not mean that we need relaxation—that we need to sleep. We should only change our work—change the centre, and in this change of different nervous centres you will become rested.

Remember, the chief poison is the poison of irritation and anger, and this is a most powerful poison. For, with every irritation, we physically create in our nervous system some emanation.

Our best scientists, physicians, know already that something physical is created through irritation. In Asia, they will tell you about this crystal of anger. How can we be happy if we know that through our anger, we are creating poisons? The remedy is only not to be irritated—not to be angry. When you remember for ever that anger is something hideous, then it is not so difficult not to be irritated. If you know someone comes to irritate you, you must encounter him with a smile. And when you know that, you are already strong.

I should not like to feel that some of you to-day think that I am speaking of something

abstract, or occult, or something mystical. What is "mystical?"

Something from mist. But we have nothing to do with mists or clouds—only with facts and lights. And with facts we can enlighten our life.

We are speaking about the Beautiful because when you will realize this scientific energy, the greatest power which is in each of you—then you shall release this energy, and energy will grow.

Very often people ask how to release this energy. This energy is our property. One time a young group asked how to release this energy. I asked them—"Each of you, please tell me something unusual about your life." They all became silent. There was nothing unusual to tell! "Our lives are routine. "I am working in a Bank." "I am working in a factory." But is it not strange that Boehme, one of the great philosophers was a shoe-maker? And one was a carpenter! Certainly this routine of life is our *pranayama*. That is a new word meaning the using of the energy, the processes of learning how to use the energy. You can achieve through this—but I can tell you that your routine work is the *pranayama*.

When we keep the quality of our work, we begin to be successful. He is the highest artisan, who can attain the quality of art in work. We can even wash the floors spiritually. For then some one will at once remark it saying: "This man is doing this work in such a beautiful way, that he is not in his place. Something higher should be given him." And when we refine the quality of our work, another thing happens—we have the joy of work.

The greatest misfortune is that people often work in expectation of a rest, for a holiday ; but when we know the joy of work, then we need no conventional holidays. We can celebrate our holiday in labour, with the clearest conception, and with the best thought. And we shall not be tired, because we shall be enthusiastic, we shall keep our enthusiasm. We shall not sleep too much, because we shall not need to sleep much. When we are sleepy, when we are not thinking, then we are not vigilant and everything bad happens. But if you are producing any work for the quality of the work, in this creative enthusiasm, we are strong and impersonal ; this feeling of the impersonal is the greatest aspect of the Beautiful.

Impersonality is the greatest aspect of the Beautiful. Then we can understand that " I " is isolated, and that " We " is strong. Through the " We " is the real beginning of organization, and the real co-operation.

In India we have a beautiful conception of Guru-ship, the Teacher—it is not a feeling of slavery—on the contrary, it is a great feeling of co-operation. In this way, a chain of co-operators can be created. You know your Master ; and someone considers you as a Master, in this way there is a precious chain to the Supreme.

When we know the one Road of Ascent, then many things are easy to us.

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