Assistance.
(DIARY LEAVES)
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Is it necessary to render help?

It is so imperative that words cannot express the urgency of giving help to others by thoughts, councils, labours and in every possible direct and indirect way. Because the chief cause of the world crisis may be attributed to lack of mutual assistance and it becomes increasingly clear that the present crisis is not basically material, but precisely spiritual.

Of course there exist many philanthropic societies and centres, where one may apply for assistance. But here I do not refer to organized help but precisely to the desire of all humanity to render mutual help. In this universal desire, true progress may be expressed.

Many time it has been stated that the development of the means of communication in addition to its obvious functions, should chiefly contribute to the development of friendliness, mutual protection—in other words, to that widely varied mutual help which becomes the real enhancement of human existence.

One hears, too often, expressions, that because of the poignant universal crisis innumerable fortunes have been destroyed and with them the possibility of help. Such expressions consider
only the one-sided possibility of monetary help. But if we assume that money is the only basis of help then we are erecting the so-called golden calf to denounce which many excellent pages of the world's literature are devoted. What a circumscribed and truly sordid criterion would be humanity's, if it found place only for money with its tinsel and relative valuation.

Evolution needs those true values out of which must also emerge the good life; and for such world co-operation, the first necessity is an evidence of benevolent mutual assistance. If there would be enough cordiality and people would share gains of their lives' experiences, what a bounty of new constructions could arise! If only all the visible and invisible ways of intercourse would carry with them not only personal acquisitiveness, but benevolent help, how much more blessed would the new wings of humanity seem!

Consciously or unconsciously, the same thought is being felt in various parts of the world. If only one could infuse into this universal current—if not love—at least the benevolence of mutual help. In numerous countries large departments of tourism have been organized. All types of movements for intellectual co-operation and societies for cultural relations are being organized. One must assume that such societies are planning not only casual tours through museums and universities, but also fundamental efforts for mutual assistance, and a common understanding towards that benevolence which is needed now in the world. We cannot imagine that Ministries of Tourism are being organized solely to satisfy casual curiosities or for the successful disposal of railroad tickets. This would be unspeakable.

The numbers of scientific expeditions of all kinds are being increased. Trade missions of various kinds are penetrating into far-off places. "Iron birds" speed through the air, at times with tidings, and at times solely in the service of speed. It is with good reason that these symptoms are increasing. Let us also presume that it is with good intent. Tourism, travel, is in fact the living university which inspires people to new or reborn possibilities. One should say to each traveller: "Give help to all things on your journey. Give help with all your possibilities, with all your tokens and experiences. Many hearts will stretch out towards you, in word and thought. Because, for them, you are not the usual person, you are unusual, and they will listen doubly to your advice." Such advice to travellers is not abstract advice; everyone who has visited remote countries knows with what eagerness they long for the tales of distant travellers, in
these remote hearths, camp-fires, tents, yurtas or walls. This respect for far-off experience is the same in all countries. In all countries, the traveller is listened to, in some places, prayerfully, in another with curiosity, in a third, with avarice, but everywhere with attention.

The responsibility of the traveller is great. Let his heart not become hardened and reject those who seek his counsel. Let the traveller not believe that, due to a specialized profession, he cannot have an open eye and practical experience. It is the traveller along all paths, who is best able to gather the most varied knowledge. It is impossible to imagine such a degree of petrification that a man should know nothing beyond the limits of his own specialty. The more learned a man, the more he knows and the more practical is his advice. Nor will the knowing man be penurious with his advice, because his heart has partaken of these riches of knowledge for the sake of the common good.

To all travellers, one may say: "Many useful counsels will be expected from you. Gather all your knowledge and do not be reticent in giving this benevolent help. Your useful advice will be awaited in diverse countries, hence apply them to diverse tongues and diverse understandings. But, principally, do not be miserly. Your practical counsels will be deeply and heartily valued. From them, will be born cordial mutual understanding between the nations. The practical advices of travellers will divert many misfortunes, will impel useful self-activity, will cure despair and will contribute to healthy construction."

One should not think that such great tasks are created only at Peace Conferences. Many results of the greatest significance are created upon the paths of the travellers. Sometimes, as is known to us, a callous and short-sighted person, will caution against helping others. There are such, and a dreadful oblivion awaits those who refuse to help, because of egoism. One may explain such a forbiddance of help by mental deficiency, but one must have great limitations indeed, who denies help to others because of fear.

All sacred writings ordain the giving of help without restriction. It has been sufficiently stated that casual differences between those in need, should not serve as obstacles. It is no longer necessary to quote the commonly-known parables and scriptures; nor to repeat that which has been printed in the world thousands and millions of times. Let us only say that those who forbid the giving of help to others, doom themselves to oblivion.
Let us assure each other that in the name of the common welfare we will help along all paths. Let us remember that he who forbids the giving of worthy advice, is already an unworthy destroyer. When numerous unfortunates, whole races and nations ask for advice and help, let it be regarded as a guarantee of one additional step towards benevolent understanding.

Let travellers look upon this possibility as an enlightened duty. Let them fulfill it with all cordiality, bringing to it their accumulated experience. A sincere desire of benevolence will bring conviction to their advice, which will flourish like a fine harvest, revivifying many human wastes. Every person should help in all ways, along all paths. Eastern wisdom states: "Silver that is buried turns black."

Be worthy councillors, help and love heartily the work of help.