same responsibility to this highest principle from our pupils. If we know that this is a necessity, as during an ocean storm, we can require of our companions the same attention to the keenest demand of the moment.

We are introducing, by all means, art into all manifestations of life. We are striving to show the quality of creative labour, but this quality can be recognised only when we know what is the ecstasy before the beautiful; and this ecstasy is not that of a transfixed image, but this is motion, this is all-vibrating Nirvana, not only the falsely-conceived Nirvana of immortality—but the Nirvana of the noblest and most intensive activity. In all ancient teachings, we have heard about the nobility of action. How can they be noble, if they are not beautiful? You are the teachers of art; you are the emissaries of beauty; you know the responsibility before the coming generation, and in this is manifested your joy and your invincible power. Your actions are the noble actions.

And to you, my young unseen friends, we are sending our call. We know how difficult it is for you to begin the struggle for light and achievement. But the obstacles are only new possibilities to create beneficent energy. Without battle, there is no victory. And how can you avoid the venomous arrows of dark enemy? By approaching your enemy so closely that we shall lack space even to send an arrow. And after all, nothing enlightened may be achieved without travail. So, blessed be labour. And blessed be you, young friends, who are walking in victory! The Gurus of the past and future are with you.

Gurus, to you, my invocation and my reverence!
your entire life. Don’t you know that from four to nine is the best creative time? And four to nine is the best creative time? And sometimes, in the greatest secrecy, he entrusted one of his disciples to bring some money anonymously from him to some of the poorest students. And he entrusted this only when he was completely confident that this secret was not revealed. It happened once

that in the Academy, revolt against the Vice-President Count Tolstoy arose, and as no one could calm the anger of the students, the situation became very serious. Then finally at the general meeting came Kuinjy, and everyone became silent. Then he said, “Well, I am no judge, I do not know if your cause be just or not, but I personally ask you to begin your work, because you have come here to become artists.” The meeting was ended at once, and everyone returned to the class rooms, because Kuinjy himself had asked. Such was the authority of the Guru.

From where his conception of real Guruship, in the refined eastern understanding, arose I do not know. Certainly in him it was a sincere self-expression, without any superficial intention. This was his style and in the sincerity of this style, he conquered not only as an artist but also as a powerful vital type, who gave to his disciples the same broad in-flexible power to reach their goal.

Long afterwards in India, I saw such figures of Gurus and I have seen the faithful disciples who without any servile obeisance, but rather with great enthusiasm of spirit, venerated their Gurus with that full sensitiveness of thought which is so characteristic of India.

I have heard a lovely story about a small Hindu who found his Teacher. He was asked: “Is it possible that the sun would grow dark to you if you would see it without the Teacher?”

The boy smiled, “The sun would remain as the sun but in the presence of the Teacher twelve suns shine to me.”

India’s sun of wisdom shall shine because the storm of the coming civilization roars. And when he was asked the reason, he shrugged his shoulders and said, “Because they speak of the unspeakable.” And still everything unspeakable and unconvinving in common conversation, becomes clear and convinving under the benevolent touch of the master. Every art creation is as a dynamo, charged with infinite uplifting energy, a real generator of enthusiasm. Certainly this is comparable with that full sensitiveness of thought which is so characteristic of India. The sense of conviction is the most hidden understanding. In our day, of so much confusion and corruption, when the spirit is bound
with heavy chains of conventionality, as how we need to watch each beginning of misunderstanding, and how we must extinguish these ugly parasites which grow so rapidly and pervert the most beautiful garden into a jungle of refuse.

And who can heal this disease of ugliness? Only the Teacher. In what aspect can he act? As a Guru. Is it so difficult and so inapplicable for our days?

I am happy to speak to Teachers. All of you know better than any one else the inner meaning of the sacred conception of Guru and teacher. If we all know it, one may ask then, why speak of it? But we also know the strength of prayer; we know the meaning of incantation, we know the charms of chants; then, let us know what is the meaning of Guru, what is the meaning of a teacher of life and still in the best moments of our life we shall repeat this high conception. Because in repeating it, we are cementing the space with the best stones of the future.

Evolution, young generation, future heroes of a country, future martyrs of wisdom and beauty, we know our responsibility before you! With every affirmation of the Beautiful and of the highest, we are creating the quality of the future life. Is it possible to create this future life and some happiness for the coming generations, without joy and enthusiasm? And from where does this flame of enthusiasm, of incessant creative ecstasy come? Certainly it comes from the flowers of the field of beauty. If we shall take from life all expressions of beauty, we shall change the entire history of humanity.

The teachers of art—are they not the teachers of synthesis? In old teachings, art and beauty are explained as the highest conceptions. You recall the story from the Upani, shads, when during the search for Brahma—Brahma was found in the smile of beautiful Imâ. Lakshmi, the Goddess of Happiness, is the most beautiful goddess. Ugliness really has nothing to do with happiness. In our service to art and beauty, is it not the most gratifying and uplifting feeling, to know that we serve the real synthesis of the coming evolution? And in spreading the seeds of beauty we are creating the beautiful life. Where and how can we amalgamate all the strange formations of the conglomerate of contemporary life? Verily, verily, only the veil of beauty can cover and magically transform the grimace of misunderstanding into the enlightened bliss of real knowledge. Not only for teachers but for the pupils also life is so complicated. How to find the balance between the healthy body and the ugliness of exaggerated sports? How to compromise the highest grace of the dance with the dulness and conventionality of some of the extreme modern dances? How to pacify the noble striving for music with some of the disturbing jazz of today?

How to connect the highest spiritual factor with the lowest state of matter? Are these antitheses quite unapproachable, or can a true unifying basis be found, not alone in dreams and thought but here also on earth? Modern thought demands facts, the most calculating positivism wants to draw heaven to earth. In this field of teaching it is a superstitious thought demands facts. Let them approach our earth. Let them saturate the coming evolution not only as an external transfiguration but also as the evolution of the innermost being. The facts are needed but the understanding of these facts should be without hypocrisy and superstition. In the field of teaching it is a special joy to expel not only ignorance but that ugly offspring of ignorance, superstition, and the freedom of discipline enters where ugly superstition is destroyed. The self-denying study of the facts open to us the highest degree of matter. The cosmic ray is no longer a fairy tale but has entered the laboratory of the scientist, and the scientific mind knows how many more rays and forms of energy can enter our life and can be applied for the upliftment of every hearth. The benevolent transfiguration of life is on the threshold; even more, it knocked on our portals because so many things may be disturbed at once without delay. How many social problems can be solved without hostility, but with only one condition, that they be solved in a beautiful way! Well, we can evoke the energies from the space; we can enlighten our life with powerful rays, but these rays shall be beautiful—as beautiful as is the conception of evolution.

Our responsibility before the Beautiful is great! If we feel it, we can demand the