THE RADIANT CITY.

BY

H. E. NICHOLAS ROERICH.

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The Argument City

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By H. E. Prof. Nicholas Roerich,
Supreme President, The World League of Culture,
HIMALAYAS.

"To regard the Beautiful means to improve." (Plato.)
"Man becomes that of which he thinks." (Upanishads.)
"Comprehend the unlicensed, console the faint hearted ones, defend weak ones, have patience in everything." (Apostle Paul.)
"Illumine yourself with the light of knowledge." Ossia (10—12.)
"Man has to become the co-worker of heaven and earth." "All beings nourish each other."
"Consciousness, humaneness and courage are the three universal qualities, but sincerity is needed to apply them." "Does there not exist a panacea for everything that exists. Is it not love to humanity? Do not do unto others that which you do not wish done unto you."
"If man would know how to govern himself what difficulty could he encounter in governing a state?"
"An Ignoramus proud of his knowledge, a nonentity excessively desirous of freedom, a man who returns to ancient customs, are subject to unavoidable calamities." (Confucius.)

How old all this is and how needed now. Perhaps it only seems to us that there is such a necessity not only in faith but also in the professing of faith? No, friends, this is not merely seeming. The news of each day shocks one through the turmoil of the world.

Apostle Paul and Plato and Confucius give courage again, because they passed through all the horrors of spiritual turmoil, and Solomon the Wise confirms: "And this will pass."

Verily, it will pass. Pilgrims are going to Shambhala and Belovodie. No abysses can stop the striving of spirit. Known
are Prester John and Gessar Khan and the Lord of Shambhala. Behind the White Mountains are ringing the bells of the abodes.

Among the spiritual movements born of the past few years there resound especially the pilgrims of the "Radiant City." Brother Alexis speaks in his teachings of their pilgrimages: "Amidst the mire of the World's untruth, amidst the jungles of false knowledge, avoiding the rocks of human stupidity thou wilt reach the plains of thy searches and the eight roads which lead to them. And in its midst is a lake of living water. The path to it lies in the circles of pilgrims. Thou wilt become a pilgrim in order to awaken within them the longing to perfection. Say whether thou art willing to respect all quests. Dost thou wish to penetrate into the quests of others? Dost thou wish to seek the light of perfection? Has thou answered, 'I so wish' Pilgrim, thou art accepted into our circle. Here is a staff with wings for thee. Proceed, Flower of the circle of pilgrims—buckthorn.

"Thou who hast understood the longing of the buckthorn to be upon all paths everywhere along the road, and yet never to know whether it be upon the path—here I give thee the blue star of a corn-flower, let it lead thee. The blue stars of the corn-flowers bloom upon the gold of the rye fields. But thou who hast come, what fields hast thou sown? Do not pass by the fields longing for love, sow them with the gold of free strivings. Take an ear; in it thou wilt find seeds for the sowing. From each seed, sown by thee let there grow a new Radiant City. And they are all one. Fruitless are the unwatered fields.............Then let the ruby-colored carnation bloom upon thy chest. Go. I shall meet thee on the path.

"The Radiant City stands upon a pure lake. Four brotherhoods lead to it: the Oriental Brotherhood of John—a brotherhood of religious creativeness and preaching of the spirit; the Northern Brotherhood of Boyanov—be brotherhood of the magic of art; the Pythagorian Brotherhood—a western brotherhood of science and philosophy; the Southern Brotherhood of Mikula—the brotherhood of love and sacrifice.
"The pilgrims went upon a pilgrimage and informed each other about them during their spiritual repasts. In certain places the pilgrims met, and partook of their common repast consisting of bread, wine and fruit under the open sky."

Are not such quests wondrously beautiful? Is it not significant that in all magazines now rings out the word Culture? To this panacea people are attracted from all ends of the world. Here is a call of Culture from Bulgaria, there is one from India, and one from Esthonia and one from Buenos Aires. In a hearty striving, people realize where the panacea lies.

But of course, there are just as many voices afraid of this light-bearing word. But without this, there would be no Armageddon, there would be no calamities which disturb not only the markets—bazaars, but which also destroy the temples. To those who fear the word Culture, we shall refer the article of Dr. Cousins, "The Salvation of Civilization is through Culture," or to the book of Proctor, "Evolution of Culture," or to Bacon who underlined the significance of this conception. Only recently a Professor of New York University, Mr. Radosavljevitch wrote beautifully about Culture—the Reverence of Light. Swami Jagadiswarananda, speaking of Culture, concludes, "Similar to religion and science, Art and Culture are universal beyond the boundaries of all ignorant limitations." Sri Vasvani dedicates to the same conception his beautiful book, "Religion and Culture." On the other continent Louis Madeleine speaks of Culture as being "very humane," and also speaks of its power and attraction. How many beautiful voices, how much of mutual understanding and how many pledges for true constructiveness they contain.

Let us not fear all those who are frightened and let us proceed courageously by the path of collecting all beautiful and eternal beginnings.

Let us remember about co-operation in all its manifestations. Let us attract the most varied workers towards the coming labor so that there should be no negation and extinction. For everyone can manifest in his own life the highest measure
of friendliness. Everyone knows in his heart where is evil, where is ignorance and he thus will be firm in counteracting evil.

"All for one, and one for all." According to this old formula, let us find inexhaustible strength.

"It is not better in the world." Verily it is so! The world structure is cracking. But where there are pilgrims, where there are stone-masons, where there are creators, there hope itself is being transmuted into straight-knowledge. This knowledge speaks of the indefarability of the hour. Let us hasten and be not afraid.

The book "World of Fire" thus ordains courageous constructiveness: 470. The manifestation of the loss of co-operation makes people so helpless! The loss of concordance of the rhythm destroys all possibilities of new achievements. You yourself see what difficulties are generated through disunity. Such a state is very dangerous.

474. Poor is that master-craftsman who does not use the entire riches of nature. For the experienced wood-carver, a bent tree is a precious treasure. A good weaver uses every spot for the ornamentation of the carpet. The goldsmith rejoices at every unusual alloy of metals. Only a mediocre craftsman will deplore everything unusual. Only a scant imagination is satisfied with other people's limitations. A true master-craftsman develops in himself a great acuteness and resourcefulness. The blissful spell of craftsmanship liberates the master-craftsman from disappointment. Even the night does not bring darkness for the master, but only a variety of form from the one Fire. No one can persuade a master-craftsman towards uncertain wanderings because he knows the inexhaustibility of the essence. In the name of this one-ness the master collects every flower and builds an eternal accord. He will regret the loss of every material. But people far from mastery lose the best treasures. They reiterate the best prayers and incantations, but like dust these broken and unrealized rhythms are carried away. The fragments of knowledge are turned into the dust of the desert of death. The human heart knows of the
Fire, but the intellect tries to obscure this manifested wisdom. People say, "he burnt from wrath, or withered from envy, or he became aflame with desire." In a multitude of expressions, precise and clear, people know of the significance of Fire. But these people are not master-craftsmen, and they are always ready to scatter senselessly, the pearls so needed by themselves! One cannot understand human generosity; when the treasures of Light are being destroyed. People do not avoid a single possibility of denial. They are ready to extinguish all fires around themselves, only to say, that there is no fire in them. Yet to extinguish fires and to admit darkness is the horror of ignorance.

"478. The fiery consciousness gives that invincible optimism which leads towards Truth; Truth itself, in its essence, is positive. There is no negation there, where fire creates. One must accept the conditions of the world according to the level of the fiery consciousness. It is difficult to be reconciled with the conventionality of the vestments of constructiveness. The course of life with its many details impedes the assimilation of fire. But if one contacts the Fiery world at least once, then all the husk becomes unnoticeable. Thus one should be guided by the higher level, without being disturbed by the imperfections of the surroundings."

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Everyone becomes interested in new things. It is not necessary for people to be interested in everything that is new. People often become interested in things that are not necessarily new, but are things that they have never seen before. The book "World of Fire" thus ordains courageous men to investigate the unknown, to discover new worlds, to explore the unseen. The courage to investigate the unknown is the courage to face the unknown with a clear conscience. It is the courage to face the unknown with a clear conscience that makes us brave. The book "World of Fire" teaches us that courage is not the absence of fear, but the readiness to face our fears. Only a brave man can develop everything, only a brave imagination is satisfied with nothing. Only a brave man can develop in himself a great energy and thoroughness. The power of imagination liberates the master-craftsman from his limitations, from his fear, from his doubts. It is because he knows that the essence of the essence of the essence is the essence of the world. The master collects every formula and builds an alchemical technology. He will regret the least of every formula. But people do not always lose the best. People can sometimes see the best in the most ordinary things. People can sometimes see the beauty in the most ordinary objects. The beauty of the ordinary is not always seen. The beauty of the ordinary is not always recognized. The beauty of the ordinary is not always appreciated.