

Reprinted from the EDUCATIONAL REVIEW, Madras—November 1934.

SELF-SACRIFICE OF EVIL.

DIARY LEAVES.

By H. E. PROF. NICHOLAS ROERICH, *Naggar.*

EVERY step of constructive good calls forth also a special attention of the dark forces. We have often noticed that the dark forces turn out to be in daily life even better organized than the forces striving towards Light—this is very deplorable. At the time when those, who consider themselves servitors of the Good, shamefully permit themselves every kind of destructive disunion, the spiteful entities act very unitedly and are well organized. This is a very sad spectacle but yet one may observe this rather often, beginning from small everyday questions up to affairs of the State. And the energy which is being developed by the dark forces sometimes even leads them to a peculiar form of self-sacrifice.

No doubt everyone can recall a great many instances, when an evil-doer, a slanderer, a traitor, began to act even to his own disadvantage, and yet in the name of enacted evil, he can already no longer stop himself. He was ready to

put his reputation at stake, he was ready to challenge the powerful enemy, he was ready to face ridicule—only to continue the evil sowing, which he had once commenced.

The psychological reasons of such an apparently abnormal manifestation, as the self-sacrifice of evil, are difficult to formulate. Of course, first of all, they have their root in the limitation of evil. Evil, after all, is always ignorant in something or other, and can never reach a high state of consciousness. The methods of evil are in the majority of cases rather primitive and sooner or later this circumstance must come to light; which is by no means a self-consolation for those who have been subjected to the attacks of evil. It will be but the confirmation of the immutable law of limitation and thus of the impracticability of evil. But if one can speak of a self-sacrifice of evil, which even risks its own destruction in order to commit a crime or some evil—then how much

better should the forces of good be organized in order not to bemean their neighbour and brother-warrior! It would seem that all fellow-travellers should already be considered desirable friends. People very easily pronounce such words as "friendship," "amity," and "co-operation." But all this in its very essence is very easily subjected to the influence of evil. By way of self-consolation, it is said that this is not the fault of the seekers for good, but that of the zealous soldiers of evil, who, as if by their resourcefulness, with much ingenuity, sever the knot of co-operation. And when giving such praises to evil, people do not realize at all what a disgrace they attribute to the potentiality of Good. For the acknowledgment of the power of evil is already the best praise.

Verily, the acknowledgment of the power and ingenuity of evil already in itself contains the potentiality of disintegration and bemeaning of Good. Instead of trying in a fit of fear and cowardice to vindicate oneself through the power of evil, would it not be better to think how easily and naturally all good strivings may be applied for self-defence?

And the problem is not only in the self-defence of Good. Every Good is already in itself active and fills the immeasurably far-off space. If evil strikes and infests the atmosphere, then Good is a true healer and renewer of injured tissues.

It would also seem quite natural that constructive Good should be especially sharpened and vigilant in moments of the so-called Armageddon—at the hour

of attack of the dark forces. Yet we see that at this hour which is so great because of its consequences, the good forces become permeated with unbefitting timidity, leaving the field of action to the forces of darkness.

It is sad to see how not only the forces of darkness themselves, but also their greyish allies lie and slander sow weeds, without any resistance from the side of those, who yet consider themselves the guardians of Truth and Good. It is deplorable to see how these deserters into the camp of darkness, without even pondering over the consequences, join the malicious sowers. It is strange that at that moment their feeling of responsibility for the committed evil as if becomes completely atrophied. In their repulsive convulsions, these volunteers of evil do not even care for their position, nor rank, nor age—only to sow their destructive seeds. It is incomprehensible that the experience of age, not to speak of the responsibility of education, does not stop the liars and slanderers. And the voluntary allies of evil shamelessly continue to call themselves just people and consider themselves in the ranks of esteemed and honoured men.

Besides, the liar will not even go to the trouble of checking his cunning devices on facts, but on the contrary will in every conceivable way hasten to evade such possibilities. Whenever confronted with facts, he even falls into a state of physical convulsion and trembles, when seeing that his malicious machinations are in danger of becoming

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It is also regrettable to observe another variety of volunteers of evil, who often do not even support a lie in words, but who silently rejoice. They do not even try to warn the slanderer of the consequences of his lie. On the contrary, by their quiet smile they encourage the doers of evil. Thus between the conscious forces of darkness and the warriors of active Good, there is a legion of volunteers of evil, who, in most varying degrees, assist and back hiddenly the infection of the atmosphere.

The discipline of spirit, the inherent consciousness of responsibility, which is inseparable from human existence, do not worry these malicious evil-doers. One can give them no other name, for they go without a path and in their ignorant licentiousness are ready to join any destructive infection.

All these qualities are neither national, nor are they subject to other divisions. These considerations are purely all-human and prove once more that the forgotten living ethics are necessary first of all,

beginning from the first days of education.

Pondering over the self-sacrifice of the forces of darkness, symptoms of which people see so often, they should sooner or later think of the practicability of the same active self-sacrifice also on the part of the Good. The examples of wonderful heroes are, it would seem, sufficiently real. It would also seem, that not for abstract and hazy unreal problems, but for a true constructiveness, these great souls laboured here on our earth, affirming their thoughts and words by daily incessant actions. The vocabulary of the self-sacrifice of Good is indeed beautiful and by far more complete than casual and conventional encyclopædias had yet time to record. Becoming saturated with these calling examples, people, and mainly the younger generation, can so easily turn away from the unconscious support of evil, not to say even closest co-operation in malicious destruction. It is an old-known truth that children in their first years usually respond easily to Good. It is also usually so that the sad examples of the family awaken in the child's soul for the first time a leaning towards evil and then later on active participation in it. But if now in the whole world the tension reaches its climax, if even the cosmic forces respond to these destructive infections, then it is indeed high time now to become ashamed for the activity of evil, which reaches a state of self-sacrifice. For the very definition of self-sacrifice of evil should awaken in even very ignorant people the desire for similar action in the name of constructive Good.

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Перепечатано из "Эдьюкейшнл Ревью" Мадрас,
Ноябрь 1934г.

объяснение
Самопожертвование Зла

Из дневника
Профессор Его Превосходительство
Николай Рерих, Наггар

Всякое доброе дело привлекает пристальное внимание темных сил. Мы часто замечаем, что в повседневной жизни темные силы оказываются даже лучше организованы чем силы стремящиеся к Свету. И это очень прискорбно. В то время как те, кто считает себя слугами Добра постыдно позволяют себе всякого рода пагубные разногласия, злобные сущности действуют очень сплоченно. Они хорошо организованы. Как ни печально, это наблюдается довольно часто, начиная от повседневных мелочей и кончая государственными делами. Активность темных сил иногда даже приводит их к своеобразному самопожертвованию.

Несомненно, каждый может вспомнить множество случаев когда злодей, клеветник или предатель начинал действовать даже во вред себе и все-таки, во имя совершаемого зла, уже был не в силах остановиться. Он был готов рисковать своей репутацией, он был готов бросить вызов могущественному врагу, он был готов стать посмешищем только чтобы продолжать делать то, что начал: сеять зло.

Психологические причины такого явно аномального явления как самопожертвование зла трудно определить. Разумеется, прежде всего они коренятся в ограниченных возможностях зла. Зло всегда в чем-то несведуще и никогда не сможет достигнуть высшей степени понимания. В большинстве случаев методы зла довольно примитивны и рано или поздно это обстоятельство неизбежно становится очевидным. Но

это ни в коем случае не может служить утешением тем кто подвергался и подвергается нападкам зла. Это лишь подтвердит непреложный закон об ограниченных возможностях и, таким образом, ничемности зла. Но если можно говорить о самопожертвовании зла, которое рискует даже своим собственным существованием для того, чтобы совершить преступление или принести несчастье, то насколько же лучше должны быть организованы силы добра чтобы не принизить своего ближнего и брата-воителя! Казалось бы всех попутчиков сразу следует считать желанными друзьями. Люди очень легко произносят такие слова как "дружба", "согласие" и "сотрудничество". Но все это по самой своей сути очень легко подвергается воздействию зла. Для самоутешения говорится, что это вина не тех, кто стремится к добру, а ревностных слугителей зла, которые будто бы со всей своей находчивостью и большой изобретательностью разрубает узел сотрудничества. Превознося зло таким образом люди совсем не отдают себе отчета в том как они позорят потенциальность Добра. Потому что признание силы зла уже само по себе является высшей похвалой.

Поистине признание силы и изобретательности зла уже само по себе содержит возможность разрушения и принижения Добра. Вместо того чтобы в припадке страха и трусости пытаться оправдать свое поведение тем, что зло могущественно не лучше ли подумать о том что все добрые усилия можно легко и естественно направить на самозащиту?

И вопрос не только в самозащите Добра. Каждое доброе дело активно само по себе и распространяется неизмеримо далеко. Если зло разрушает и отравляет атмосферу, то Добро поистине излечивает и восстанавливает повреждения.

Вполне естественным, также, кажется, что созидательное Добро должно быть особенно внимательным и бдительным в моменты так называемого армагеддона — в час нападения темных сил. Однако, мы видим, что в этот час, который так важен из-за его последствий, силы добра становятся неподобающе робкими, оставляя поле действия в распоряжение сил тьмы.

Грустно видеть как не только сами силы тьмы, но и их серые союзники, — лжцы и клеветы, — сеют плевалы, а те, кто все еще считают себя стражами Правды и Добра совершенно не противятся этому. Прискорбно видеть как эти дезертиры в лагерь тьмы даже не задумываясь над последствиями примыкают к сеятелям зла. Странно, что в такой момент их чувство ответственности за совершаемое зло как будто бы полностью атрофируется. В своих отвратительных конвульсиях эти добровольные пособники зла даже не задумываются ни о своем положении, ни о звании, ни о возрасте, а думают лишь о том чтобы сеять семена разрушения. Непосетимо, что жизненный опыт приобретенный с годами, не говоря уже об ответственности налагаемой образованием, не останавливает лжцов и клеветников. И добровольные союзники зла беззастенчиво продолжают называть себя справедливыми и считают себя уважаемыми и достойными людьми.

Кроме того, лжец даже не дает себе труда сверить свои коварные планы с фактами. Наоборот, он всячески уклоняется от этого. Когда же его ставят перед фактами он доходит чуть ли не до припадка видя что его злобные махинации под угрозой разоблачения. Быть может иногда в глубине души лжец и сам не верит своей собственной клевете, явной неправде, но некий необъяснимый процесс заставляет его ^{скользить} по наклонной плоскости вниз. И тогда его формулы толкований становятся особенно убедительными и перед ними блед-

неют робкие советы поборников Правды. И много ли найдется тех кто осмелится наконец сказать - "Не говорите о том чего не знаете"? В конце концов, если кому-либо неясны меры добра, то во всяком случае элементарное следование фактам должно быть основным критерием.

Прискорбно, также, видеть и другую разновидность волонтеров зла, которые часто ничего не говорят в поддержку лжи, но радуются молча. Они даже и не пытаются предостеречь клеветника относительно последствий его лжи. Наоборот, безмолвно улыбаясь они поощряют злодеев. Таким образом, между силами тьмы действующими осознанно и поборниками действительного Добра существует множество добровольных пособников зла, которые самыми различными способами содействуют и тайно способствуют отравлению атмосферы.

Дисциплина духа, врожденное осознание ответственности/присущие человеческому существованию не беспокоят этих коварных злодеев. По-другому их назвать нельзя, потому что у них нет определенной линии поведения и в своей невежественной распущенности они готовы принять участие в любом разрушении.

Все эти качества не относятся к какой-либо категории, - национальной и т.д. Они общечеловеческие и лишней раз доказывают, что забытая живая этика действительно необходима с самых первых дней обучения.

Когда люди размышляют о самопожертвовании сил тьмы, - симптому чего они так часто наблюдают, - рано или поздно они должны подумать о целесообразности такого же действительного самопожертвования со стороны Добра. По-видимому возможно следовать примерам замечательных героев. По-видимому, также, не ради отвлеченных, неопределенных, нереальных проблем, но ради подлинного созидания эти великие души трудились на земле, подтверждая свои идеи и

слова ежедневными постоянными действиями.

Словарь самопожертвования Добра поистине прекрасен и гораздо более полон и содержателен чем другие стандартные известные до сего времени. Постигая эти прекрасные примеры люди, в основном молодое поколение смогут легко отвернуться от зла и не поддерживать его, не говоря уж о теснейшем сотрудничестве в злобных разрушениях.

Давно известно, что в ранние годы жизни дети обычно легко отзываются на Добро. Известно, также, что дурные примеры в семье впервые пробуждают в душе ребенка склонности ко злу и, позже, к активному участию в нем. Но если теперь во всем мире напряженность достигает своей высшей точки, если даже космические силы отвечают на это разрушительное воздействие, на эту заразу, тогда действительно пора уже всем стыдиться того, что зло так активно и что оно даже не останавливается перед самопожертвованием для достижения своих целей. Сама формула самопожертвование зла должна пробуждать даже в очень несведущих людях стремление к подобным же действиям во имя созидательного Добра.

Самопожертвование зла - поистине серьезный упрек человечеству!

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