

# Unfading Flowers

## DAY OF GLORY

BY H. E. NICHOLAS ROERICH

"Vade, filii, ad Montes Indiae et ad cavernas suas, et accipe ex cis lapides honoratos!"—"Go, my son, to the Mountains of India, and to their quarries and take from there those precious stones!"

So speaks the most excellent Hali, the Arabian, mentioned by Paracelsus. Let us go to the Mountains of India!

"Sophiae cum Moria Certamen", published in *Summum Bonum* also discusses about the Mountain and the glorious treasures therein contained. And again Paracelsus justly assures us: "nihil est opertus quod non revelabitur"—"There is nothing so hidden, that it shall not be revealed!"

"Lumen de Lumine" outlines the conditions of the path to the mysterious Mountain: "Only follow your Guide, who will offer Himself to you and will meet you on the way. This Guide will bring you to the Mountain. You need no sword nor any other bodily weapons. Be resolute and take heed that you return not, for your Guide will not suffer any evil to befall you".

And from another part of the world, the voice of Athanasius Nikitin Tveritin, a Moscovite of the Fifteenth Century, reaches us. After his journey to India, he exclaims: "And I, out of the midst of many troubles, went to India".

## Love India !

The Mountains of India, the Resplendent Himavat, are imbued with powerful energies for the strengthening of body and spirit. Here were raised numerous glorious viharas, the ruins of which still adorn the mountain ranges. Only to think, that in these places the Blessed One had Himself imprinted His footsteps. Here is the road to the Holy Kailasa, here are the paths to the Sacred Manasarowar Lake, here are the caves of Milaraspa and Lake Ravalsar—the abode of Padma Sambhava. Up to now the hosts of pilgrims search for the hidden sacred books, concealed in the ancient country Zahor, which to-day is known as Mandi. In memorable places in Kuluta the hill people still point at ruins stating that here were ancient stupas under the foundation of which books are concealed. We have ourselves seen these places and were told that the hidden books cannot be revealed until the predestined date.

And in hill temples you can find besides other statues, the Image of the Blessed Tathagata and of Avalokiteshvara. There are the paths to Holy Triloknath, where both Buddhists and Sadhus meet and along the way one finds on the rocks gigantic carvings of the Blessed One and Maitreya. Thus even in those places where ancient viharas are in ruins, there live firm traditions of the Great Message.

There are different opinions whether to celebrate memorable days. Some consider them as matters of the past and pass them without attention, but for others such festive days are beneficial milestones on the path towards the future. Ask the true seekers and friends

whether they wish to neglect such days which were forever for them as guardians and messengers—and they will not want to reject these days of joy.

Is it not wonderful that the Vesak Day will be celebrated all over the world!

More than once we had occasion to remind of the healing effects of union in spirit. People understand with difficulty that precisely thought creates. One constantly meets with surprise when asserting that thought is more creative than word and action. But during uniting memorable days it is fit to remember how beneficially works thought, which is simultaneously directed to the common good. During great days when we gather in co-operation and goodwill, there should be especially expressed the thought of real friendship and untiring striving. This will not be a selfish thought, for it will resound not about the self, but for general construction. And there will be no doubt in such thought because it will be adamant in its exaltation towards Bliss. During such a solemn hour there will be no irritation or anger, because all know the harm of self-poisoning. But there will be during the hour a special solemnity, not marred by the dusty routine of every day. The realization of Great Service will strengthen the vigour of the Spirit and will be the best quality of the Golden Path.

Everyone dreams of friends, whether known or unknown. And during festive days the thought is especially calling that at the same time in various parts of the world are being sent into space similar good wishes, which are the foundations of real friendship.

Verily this Day will be greeted with flowers and special meetings and cordial discussions. And if anyone happens to be alone on this day, he will not feel lonely if he surrounds himself by images, radiant recollections and inspiring strivings.

Memorable days in a spiritual, social and family aspect affirm the solemnity of life. People beautify themselves both bodily and spiritually and such a day in every respect becomes radiantly significant.

Amongst the best mental sendings there will always be predominant the thought of peace unto the whole world. Everywhere this prayer is being expressed. The peace of the world is being built up through great struggle and labour. And yet every human heart in its innermost will responds to this Command of Light.

Let us also remember on this solemn day about Peace for the whole world. If in every dwelling there will radiate the sign of Peace unto the whole world, then will this call resound all over the globe.

Peace to all beings.

*Naggar, Kuluta, 1936*



extremes the Tathāgata has gained the enlightenment of the Middle Path, which produces insight and knowledge, and tends to calm, to higher knowledge, enlightenment, Nirvāṇa." (*Samyutta*, v, 420).

"With his mind thus concentrated, purified, and cleansed, without lust, free from the depravities, subtle, ready to act, firm, and impassible, he turns and directs his mind to the knowledge of the destruction of the āsavas. He duly understands, 'this is pain'; he duly understands, 'this is the cause of pain'; he duly understands, 'this is the cessation of pain'; he duly understands, 'this is the path that leads to the cessation of pain'; he duly understands, 'these are the āsavas'; he duly understands, 'this is the cause of the āsavas'. As he thus knows and thus perceives, his mind is released from the āsava of sensual desire, from the āsava of desire for existence, from the āsava of ignorance. In the released is the knowledge of his release: ignorance is destroyed, the religious life has been led, done is what was to be done, there is nothing further for this world." (*Sāmaññaphala-s.*, *Dīgha*, i, 47).

"But is there, any householder, not having cast off the fetters of a householder, who, with the dissolution of the body has reached heaven?"—"Not merely one, Vaccha, nor even a hundred or two, three, four, or five hundred, but far more householders who have not cast off the fetters of a householder, with the dissolution of the body have reached heaven". (*Tevijjavacchagotta-s.*, *Majjhima*, i, 482).

"Thus, Chunda, in matters concerning the past, future, and present the Tathāgata speaks at the right time, speaks truthfully, speaks profitably, he speaks of the Doctrine and Discipline. Therefore, he is called Tathāgata."—Whatever, Chunda, in the world with its gods, Māra, Brahmā, among beings with ascetics, brahmins, gods, and men, has been seen, heard, perceived, known, attained, sought after, or pondered over in mind, all that has been comprehended by the Tathāgata. Therefore, he is called Tathāgata.—As the Tathāgata speaks thus he does. As he does, thus he speaks. Hence, as speaking

thus doing, as doing thus speaking, therefore, he is called Tathāgata." (*Pāsādika-s.*, *Dīgha*, iii, 134).

"He rightly knows whither all paths lead . . . He rightly knows the nature of the universe with its many and various groups and elements. . . . He rightly knows the impurity and growth of the trances, releases, concentrations, and attainments. . . . " (*Mahāsīhanāda-s.*, *Majjhima*, i, 69).

"The wise man endowed with virtue, gentle and skilled in speech, of lowly conduct, not obstinate, such a one wins fame.—Energetic, not lazy, he trembles not in misfortunes, of flawless conduct, intelligent, such a one wins fame.—Friendly, a maker of friends, kind, free from avarice, guide, instructor, and adviser, such a one wins fame. Liberality, affability, useful conduct towards others, impartiality in affairs towards each according to his worth.—Now these elements of sympathy in the world are like the lynch-pin of a chariot in making it go ; without these elements of sympathy a mother would get no respect or reverence for having a son, nor would a father. In so far as the wise ponder these elements of sympathy to that extent do they attain greatness and become praised." (*Sigālovāda-s.*, *Dīgha*, iii, 180).

"Dwelling in a fit region, the merit of former good deeds, and right resolution about oneself ; that is a supreme blessing. Great learning and skill and well-trained moral discipline, speech that is well-spoken, that is a supreme blessing. Caring for mother and father, cherishing wife and children and undisturbed occupations ; that is a supreme blessing. Giving alms, following the teaching, cherishing one's relatives, blameless actions ; that is a supreme blessing. Shunning evil and refraining from it, restraint in strong drink, watchfulness over one's thoughts ; that is a supreme blessing. He whose mind is not shaken by contact with things of the world is free from sorrow, free from stain, and at peace : that is a supreme blessing. They that do such things are in all ways undefeated ; in all ways they go to happiness : that is their supreme blessing". (*Mahāman-gala-s.*, *Sutta-nīpāta*, ii, 4).

Thus the Books say.

And whether it was ordained ages ago, or to-day—the Truth stands immutable. Verily these unfading flowers retain their same beautiful fragrance! k

May 1937.

### THE MARVELLOUS MAN.

BY THE VENERABLE PĀLĀNE SIRI VAJIRANANA  
MAHA NAYAKA THERA.

*There ariseth, O Monks, a unique Being in this world, for the good of the many, for the happiness of the many, out of compassion for the world, for the welfare, benefit and happiness of gods and men.*

*What Unique Being? The Tathāgata, the Exalted One, the All-Enlightened One.*

*There ariseth O monks, a Peerless Person in this world, a Perfect Man, a Marvellous Man.*

*What Peerless Person? The Tathāgata, the supreme Saint, the All-Wise One. (Anguttara Nikaya, Ekaka Nipata).*

On this holy day, five hundred million of the human race pay homage to the Merciful Master and bless the world in His name.

And all these millions worship not a Creator, not a God, not a Brahma, but they pay homage to a Man. Yea! they worship *the Man, the Man the most full of pity, the most sacredly virtuous and the transcendently wise.*

The Lord Buddha is "Eka Puggala" the Unique Being, the Peerless Person.

And Man though He is, He is 'Acchariya Manussa', the Perfect Man. The word "acchariya" means both perfect and marvellous, and the Lord Buddha is Perfect because He fulfilled the Paramis to perfection.