

persons who are not equally earnest about God. And the farther away in time from a Prophet we live, the less will be the influence of his life upon us. Those who put blame to organized religions, owe it to themselves to live a better religious life, if they do not altogether deny the utility of religion. If

they, by their earnest endeavours, realize the real essence of religion in their life, even by their silence they will work wonders, and their influence will be of untold benefit to the entire humanity. And the greatest service to the world will be done by those who can succeed in seeing Truth face to face.

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## ARMOUR OF LIGHT

BY NICHOLAS ROERICH

Verily those are blind, who do not want to see!

During the practical studies in Roman Law, our old professor once gave us a thesis on the prosecution of slander. Discussing this subject we came to the conclusion that slander and defamation, in their essence, were not prosecuted sufficiently. And we asked the professor why the statements of false facts were not prosecuted under any of the laws. I remember how the kind-hearted professor smiled and raising up his hands, exclaimed, "But then practically nine-tenth of mankind would be in jail."

These dreams of students to protect humanity from lies and falsehood often come back to memory. It seems that the very accumulation of circumstances destructive to humanity nowadays indicates what attention should be paid to the vast oceans of false inventions, which are mostly directed towards evil.

None of the contemporary laws, if even they were to try to stop the harmful slander, have sufficient power to counteract the whispering of lies. Someone may say that such lies are identical to slander, but in fact a great many of evil whispers would not come under the section of slander, and still would be

the source of spreading the most harmful consequences. If even we would try not to pay attention to every lie, which like birds people chirp light-mindedly, not realizing what terrible verdicts are often passed in irresponsible twittering in drawing rooms,—even if we would not pay attention to this, the essential harm caused, would not diminish. But besides this irresponsible chirping, there has grown in the world a multitude of consciously false inventions, which have the only and fully intentional aim, to cause harm by dissension and devastation.

If we would put on record all the instances of harmful falsehood, which we meet daily, this would make a huge "book of evil"; also on the stage sometimes is shown the making of picklock-keys, thus imprinting upon the minds of weak-willed spectators all sorts of harmful ideas. To record such malicious inventions of the mind, would be harmful in itself; but one should from time to time give oneself the trouble to ponder about the colossal amount of lies parading in life, which destroy on their path most valuable and often irreplaceable possibilities.

People now often come out from

temples, after most calling and uplifting sermons, rejuvenated only for new slander. Now by most touching psalms the soul becomes encouraged only to whisper evil. The best heroism of dramas now results often in paroxysms of suspicion. And does not even prayer become a threat? Is this not so? And is this good?

The snake that kills through its poison need not be of a large size. The coral-snake and viper are small. And the poison of even a small scorpion may be fatal.

The deceiver dreams of cheating. The traitor lives on treason. The coward is tormented by horrors. Everyone in his way. "Tell me of what you think and I will tell you who you are."

Certainly, if laws are to protect the safety of citizen, then they should be adequate to counteract slander and lies. And when humanity sees that the torrent of evil is so inventively increasing, then it would be strange to fight these giants of evil by out-of-date ancient Roman Law, or the Codex Justiniani or even by the Codex Napoleon, whom many of the present law-givers imitate.

If evil has created new formulæ, then the counteractions must also be adequately innovated. If every liar would realize that he is not only like a winged sparrow chirping, but does something already foreseen by the criminal law, he will think twice whether his beloved evil-whispering will not cost him too much.

It is quite natural that the increased number of blackmails and kidnaping of children in America resulted in enforcing corresponding laws. Probably at this hour Lindbergh will smile sadly, realizing that this reinforced law so far has not helped him. On the contrary, after the enforcing of the new law, he suffered from renewed blackmail which

came like a scoffing. Does not such cruel mockery prove how the evil has grown and how the legal measures against it are already too late?

Is this not like a gangrene, which the knife of the surgeon tries to follow up in vain? Do we not come again to the same solution, which had already been proposed by us also for other domains of life? Is it not high time to introduce without delay in all schools, from the earliest forms, the foundations of practical Ethics?

Unfortunately this most essential subject is regarded now as something abstract, of that which it is not even customary to speak, because it would be considered as something antiquated, not of proper social standing and would call forth the severe scoffing of all ignor-amuses. But the ancient beautiful conception of "Ethics" is not guilty in itself; we are guilty because we have made all discussions about good blissful things inadmissible in our social life.

We all are guilty of having clad the life-giving foundations of ethics into a boring grey toga and allowing evil-whisperers to use the most significant pages of human vocabulary. Is not in our social life enthusiasm, this radiant flame of the heart, considered as something unfit and childish? Praise and admiration, these flowers of the Beautiful Garden are almost considered a sign of bad breeding. And adoration, instead of its inspiring significance, takes the form of conventional hypocrisy—and is admitted as such.

Well brought-up children should ask for nothing, should strive to nothing and should dull their creative strivings, following blindly that standard of these educators, to whom in their turn no one ever taught anything blissful and constructive. And there are many such pseudo-educators!

Dusty are the grey togas in which we

have enwrapped Ethics and every high creativeness. And the latter have been replaced by accusations, ill-whispering and the spreading of falsehood. It is strange to witness how faces brighten up at the very mention of an untrue story. How then the vocabulary becomes enriched and even the most silent guest turns into a brilliant speaker. And often his brilliancy increases when he is certain that he lies.

A liar is inventive also in suspicions. Judging by himself, and entering this dark ocean he feels himself as a fish in water. His malicious experience encourages him, because he knows that all his attacks shall remain unpunished. And should you remind him of the text of the Gospel: "with what measure ye mete, it shall be measured to you," he will only wave his hand self-contentedly and will say: "Après nous-le deluge!" ("after us let there be the deluge!")

His bad conscience will whisper to him, that his own self-defence lies only in evil, and without evil he shall, like the fish out of water, lose his vitality. In this basic malice, in his suspicions, in his desire to blacken all, is also expressed a bottomless atheism.

The liar has before him no Highest Image, before which he would become ashamed. His poor imagination can show him no vista of his own future, when he will be called upon to give an account of his actions, or rather when he will put himself in the place he will have deserved.

It is a wise motto: "Act, as you would like others to act towards yourself!"

But for this purpose one must have at least some imagination. And such imagination should be brought up, in order that it may guide beyond the limitations of to-day. People are very much afraid of illness, poverty and

every kind of misfortune. The most impertinent liars and slanderers often turn out to be most primitive fetishists. They hazily know of some unlucky signs but they do not want to hear that the reverse side is simply the return of their own boomerang, Karma!

Everyone who has watched the throwing of boomerangs will remember, how sometimes an unexperienced and careless thrower afterwards will try screamingly to avoid being hit by his own weapon, which mercilessly surprises and strikes him with mathematical accuracy, with the force he himself used. Experienced boomerang throwers call the victim, first of all, a fool. Verily, there is no better denomination for the malicious ignoramuses, than fools!

The ignorant evil-whisperers, are above all, fools! Whatever faked gilded words they shall invent, whatever they would do to please their naive listener with disgusting narratives, they will still remain fools! Their every lie accumulates with perfect accuracy and at an unexpected moment will strike them the harder. Every garden grows, whether dark or light.

It is indeed unbelievable that our earth should have existed innumerable years in order that now the necessity has become undeferrable to cry out against the immense evil caused by lies! But it is sufficient to take any newspaper, and events of a single day will prove what terrible limit has been reached by humanity in trying to harm each other.

As children are reprimanded: "Do not fight during play," so one wants to advise the grown-up: "Try to pass a day without harming each other!"

It seems that on such a day, which humanity would pass without infliction of mutual evil, some great Miracle must occur, that some beautiful healing possi-

bilities would descend as naturally as sometimes descends a kind smile of the heart or a fertile shower on the dry fields.

Once a woman told a priest : "When I prayed, the sacred Image smiled at me." And the wise priest answered : "Your heart smiled and the smile of the Saviour responded !" Is it possible that this saving smile of truth, the smile of blissful giving and self-sacrifice is now already impossible? Is it possible that egoism, this nearest relative of a lie, has actually become the victor?

No, this is impossible—since the oldest times there have been given wise Commandments.

Not in boredom of Ethics distorted by non-understanding, but in joy of Ethics, transmuted by the fire of the heart, let the children, from very infancy, from youth proceed by new paths of great co-operation with creative Bliss!

History gives us remarkable examples, how often not only the children's yet unspoiled mind, was transmuted, through the art of thinking, but how even the apparently most inveterate criminals became enlightened. Such examples of enlightened criminals have always been given by great Ordain-

ments; thus nothing is lost. Consequently one fortunately may reach the best results by enlightened consciousness and not by mere threat of law.

A scholar once told me, we have no more formulae. What nonsense! All most beautiful formulae are kept in full vitality. Not much valour is required to turn to these beautiful and blissful formulae. This purifying teaching is called the science of the heart. Of course this annunciation of Good Will should be clad in garments of Light; as the Apostle Paul ordained : "Let us array ourselves in Armours of Light!"

In such light-bearing garments, in radiant armours, amongst dazzling torches of the heart, it will not be difficult to keep awake throughout the long night and to await the Dawn. No one ever said that festivals are not needed. On the contrary, the true Festival of Enlightenment, the Festival of Labour and Truth, are most inspiring! And how easily this sacred Festival is possible from the simplest hut to palaces!

Let us cover everything, even the most dark and the most evil, by creative constructiveness, which will bring to humanity the real Festival of the Spirit. By this we abide!

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## SANKARA AND HIS MODERN CRITICS

BY V. SUBRAHMANYA IYER, B.A.

*(Concluded from the last issue)*

As Dr. Otto rightly holds, philosophy in the modern sense of the word is inseparable from science. And if Sankara's thought be not 'scientific' he cannot be a philosopher. We have,

therefore, first to ascertain whether he is a scientific thinker. In making this enquiry we shall necessarily be led to the question of the place of intuition, intellect and Buddhi in his philosophy.