



[Re-print from "Vedanta Kesari" April, 1934.]

## RESISTANCE TO EVIL

*By Nicholas Roerich*

“DEPART from evil and create good”, ordains the apostolic wisdom. In this short canon is contained two definite actions: “Depart” and “Create”. Here “Create” does not mean only a departure. “Depart” and unfailingly “create good”. The departure from evil is but half the work. But also “create”, make, build well, as a counterbalance to evil. It is indicated thus tersely and absolutely to create bliss. Without action, without consciousness, without striving of the spirit, there can be no achievement and fulfilment of the covenant. But how often for the sake of self-satisfaction this vigorous and commanding covenant has been transformed into a bitter departure, inflexible in essence! If one make a departure, is the good already created? No, dear readers, would not this be too easy? For the good, it is necessary also to exert all the forces of the spirit and body. The good is not a nut demanding only a strong tooth. Not out of thoughtlessness, nor of a drowsing consciousness, shall good be created. The pastures of good must be sowed and harvested according to the covenants of the apostle in the true omnific knowledge of life. And let us raise another question: when is there more sweat upon the brow, in the time of sowing or of the harvest? The very same untiring call towards active labour is spread through all the apostolic calls. Because evil by its nature is active. It departed from good and in this departure already manifested the sustenance of activity, which means that the counterbalance must also be active.

Evil is self-assertive because it cannot otherwise attract to itself. So also must good and bliss affirm themselves, because without works, these are dead.

The apostle ordains not the battle with evil—thus exalting the enemies—but creatively to build bliss. Light does not battle with darkness but consumes it and forces it out. But for such a victory there is demanded an attacking swiftness of light. And what swiftness and irresistibility? The apostle ordains a noble resistance to evil through the construction of an act of great bliss which, like light, pierces and disperses the darkness of evil. Of course without resistance and aggressive action evil will inevitably overtake retreating bliss, because all space is full. By retreating we therefore enlarge the field of the enemy.

How then to define evil? The eastern wisdom indicates it in the following way: “The resistance to evil is manifested as one of the fundamental qualities of those who seek Hierarchy. No physical property offers resistance to evil, but the spirit and the fire of the heart create an armour before the cunning of evil. But how to understand evil? Of course, it is, first of all, destruction. But the replacing of a new and better house for a crumbling one is not destruction. Destruction means decomposition which brings an amorphous condition. Such decomposition one must know how to resist. It is necessary to find the strength of the spirit to conquer the fear which is characteristic of non-resistance

to evil. Thus let them be ready to resist evil."

As a voice of prophets wisdom forewarns: "Are there not enough earthquakes? Are there not enough disasters, storms, frosts, and excessive heat? Has not the fiery cross been raised? Have not the stars shone by day? Has not the fiery rainbow glowed? Are there not enough signs which continue to multiply? But mankind does not want to know the manifestation before the reality amidst chaos. Thus let us not insist upon a visible sign when doubt has blinded the people. But amidst the blind and deaf ones are the children of fire. To them we are sending the signs that they should discern the approach of Light."

Thus again without the realisation of what happens, without activity, we should again succumb to evil. Again we shall touch the senseless destruction with the disgusting return of amorphousness and unmanifestness. Who has the right to return into the darkness of the unmanifest that which has been manifested by the greatest creativeness? Who in the name of darkness can then extinguish the light? And was it not indicated to form and deepen one's consciousness by actions? Without consciousness how shall we understand where is bliss? Sir James Jeans has remarked that if typewriters would be given to monkeys, perhaps in a million years of unceasing and accidental thumping they would also type out a sonnet of Shakespeare. But what would be the value of this unconscious thumping?

A blind archer who shoots his arrow into the space may also sometimes get his prey, but he shall not be party to this success.

For millions of years mankind has spread the space with arrows,

but only a few of them are sent consciously in the name of bliss. And therefore instead of a crowding out of the darkness, we have disturbance and self-destruction in a greater measure. Let us acknowledge with full conscience whether mankind has lightened or solved its daily problems. Just the opposite. All are in debt, materially and spiritually, all are overmortgaged, so one cannot even establish where is the end and the beginning of this universal mortgage. Even materially people have lost account of their possessions because they have subjected them to an unlimited amount of burdens invented by themselves. Just as with a business contract in which they wanted mechanically to foresee all the conditions and amidst those overburdens they calculated five-fourths instead of four-fourths—to one whole. Without the realisation of bliss the meaning of outlines is being lost.

What then is bliss? If evil is decomposition and lethargy, then bliss must be construction, creativeness, complete understanding of general usefulness. The same wisdom ordains: "Labour, create bliss, revere the Hierarchy of Light. One may inscribe this canon of ours even upon the palm of a newborn child. Thus the beginning which leads to light is not complicated. In order to accept it, it is necessary to have a pure heart."

And still further: "I shall tell the zealots and hypocrites about treason. They regard treason only a matter of thirty shekels, but they forget that it exists in every blasphemy and slander. One should not think that a hateful word is not treason. Namely, malice is often inseparable from treason and slander. The one black tree nurtures these shameful branches. And the

fruits shall be as black as the roots of shame. It is necessary to tear oneself from the horror of malicious words."

Thus is separated the darkness of evil from creative bliss. One of the most interesting chapters in technological studies is that concerning the resistance of materials. One can easily translate these calculations into the language of human relationship and receive instructive conclusions about the vitality of resistance. Whoever wants to die shall die most easily of all. Vitality is in wholeness, in motion, in permeating the space. Permeating the space with bliss, with the sending of thoughts of bliss, we receive a cosmic support for our resistance to evil. In this magnetisation there is received an energy which grows unlimitedly, therefore bliss-creativity is the most worthy and practical occupation. And how many possibilities, great and small, measurable and immeasurable, contain bliss-creativity in themselves! And how many purely medicinal values the prophylaxis of bliss carries in itself! Besides, in its substance, bliss-creativity, like progressive energy, directs us unalterably forwards. In this sacred progression, no darkness is feared.

Let us not forget that the very same apostolic wisdom which speaks about "the spirit" which consoles,

also affirms "the indignation of spirit." Without this sacred indignation the waters will not revolt and no healings will result.

You know that the most active safeguard at night from leopards and tigers is a powerful electric light. The spawn of darkness retreats in dread and disappears, when the flood of light is directed fearlessly into its eyes. The human heart irradiates a still more powerful light. This ray transfixes the darkness if the indignant spirit has shot it unwaveringly without grey doubts.

Swami Vivekananda, this powerful lion of Bliss and Light, explained the same resistance to evil in his exposition of Karma Yoga. His benevolent teaching is indeed a real noble stronghold.

"The deadly eye" of the Yogi is unflinching if he defends bliss. But the Yogi is not a Yogi if he falters in bliss. The chief thing is not to extinguish the "electric" light of the heart. Before its glow, all the off-springs of darkness will retire. They will retire and array against themselves everything which they prepare against bliss.

Resistance to evil will be that noble action which was ordained by the highest teaching. From the noble magnetisation of energy is born that exalted refinement which is manifested by the foundation of Culture.

