

religion with social utility, renunciation with domestic and social life, self-knowledge and devotion with worldly activity.

Srî Krishna teaches man to transform all the departments of his active life into a series of *yajña* and thereby to shake off the natural hankering for worldly enjoyments and to get rid of unholy competition, hatred and hostility with others, which are its inevitable concomitants. He further teaches all the members of the human society to look upon all the duties enjoined upon them as God's works, to perform them as means to the realisation of unity with Him and to make over all the special consequences and merits arising from their performance to Him with loving and devoted hearts. Through such

devotional sacrifices based upon the cherished conception of the unity of the self with God and the unity of all creatures in God, a man attains a stage in the spiritual plane, in which there remains no distinction between *dharma* and *adharna*, between ought and ought not, between what ought to be and what is. His entire actual life is transformed into *dharma*, into what ought to be, into perfect unity with the Divine and spiritual unity with the universe. He then becomes a living embodiment of truth, love, beauty and bliss, which constitute the Divine character, and to him all the phenomena of the universe are revealed as the expressions of the Absolute Truth, the Absolute Love, the Absolute Beauty and the Absolute Bliss.

SPEAK NO EVIL

BY PROF. NICHOLAS ROERICH

Foul speech is the source of all sorts of injury, all sorts of abominable and shameful vice. Such speech contains the seeds of hatred, falsehood and treachery and all that impedes the well-being of mankind. And even supposing that ignorance be at the root of all such vice, this will not lessen the harm it can do to the general consciousness.

What baseness there is in treachery, falsehood, slander and a desire to injure one's fellow men. Such faults were originally included among the most abominable, bestial vices.

In his first epistle to Timothy, the Apostle Paul places falsehood, slander and perjury in the list of the following vices :

“Know ye, that the law has been established not for the righteous, but for the lawless and the unruly, the impious

and the sinful, the corrupt and the profane, for the offenders against father and mother, for murderers.”

“For lechers . . . , kidnappers, slanderers, human beasts, liars, perjurers, and all the others who are opposed to sound doctrines.”

You see in what an abominable category he includes liars, slanderers and all such offenders. And yet how easy it is with the means that modern civilization disposes of, to utter falsehood, slander and treachery and all that stays the growth of the good.

We often hear of the selflessness of evil which, at a certain stage, attains the point of self-abnegation. We even meet with those who are ready to injure themselves so as to sow evil. It is very easy of course to sow evil and treachery if one wishes.

People forget that they can destroy those very things they were ready to support, by a simple word or deed.

Some slight defect has arisen, perhaps from irritation or from certain evil thoughts long concealed, and these will incite a man to commit treachery even though it is ultimately to his own cost.

Indeed treachery, falsehood and slander first of all come back to those who provoke them, and this is the inevitable law. Unfortunately this does not make it easier for others, and the places which are overgrown by evil weeds are often difficult to recover.

Evil speech is not something that has fallen from heaven, it is something that has arisen from the lowest levels of life. It grows slowly but surely, once it is sown. The slanderer, first of all, learns how to smile and shrug his shoulders in an evil, insinuating way and afterwards he utters his evil remark, enjoying the irritation or approbation of others.

Later on he becomes quite accustomed to evil speaking. Evil speech like invective is, to begin with, a vicious habit. The Apostle was absolutely right in placing falsehood and slander in the category of offences against nature.

In a civilized society, any of the vices mentioned by him are inadmissible, whereas slander and treachery which belong to a beastly state of mind are hardly ever denounced in the same terms as such bestiality.

We sometimes hear slander and treachery spoken of as if they were the result of narrow-mindedness. But what is narrow-mindedness? Everyone possesses the seeds of the Spirit, but they

can be covered with dust and relegated to the cellars of our consciousness.

It would be more fitting to speak of mean-mindedness, a vice, which is by no means natural but engendered by ugly thoughts and negligent ways of life.

Even the smallest vice is catching and one only has to fall in with the vicious habits of any group in order to follow them.

Such followers will often condemn these vicious habits but being inwardly prepared they soon adopt them. It is remarkable to note how a vicious habit takes root. The man is naturally ashamed of it and tries to conceal it, but later when he finds that it prevails with others and that they do not change their attitude towards him he grows hardened.

There is a terrible disease, in the final stages of which, all the pores of the body begin to give out worms. It is said that King Herod ended his life in such a fetid decomposition. Every breath of slander and treachery, however, exhale the same terrible worms, all the more dangerous since they are invisible.

If dogs catch worms from eating raw meat, whence comes that coarseness of nature which can grow so ravenous as to break the most sacred ties?

From the slightest vulgarity and from meanness human worms are soon propagated.

History has recorded the fate of King Herod, an eater of worms, and that of Nebuchadnezzar, who fell to the level of the beasts. People are very particular to destroy rats but what about these visible and invisible worms?
