

47. Effective armour

A thing must have Form and Substance, both, in order to be genuine; an apple made out of plastic, however realistic and enticing by its correctness of Form, cannot be valued as genuine, for it has no substance. The *swaruupa* (form) must be saturated with the *swabhaava* (its own quality) too. Fire is no genuine fire, if it does not burn; nor can water be called so, if it does not wet. It is a misnomer to name a person as man, if he does not evince the qualities of humanity. Such persons are cheats, for, by their appearance they induce others to believe that they are good, kind, honest and harmless; they draw others into their company and inflict untold injury, by their very nature.

The Governor was telling us in his speech just now that our country is faced with great dangers today and he exhorted you to use the time profitably, in productive pursuits. Make the country strong and great, he said. The dangers that face this country are part of the malady that affects all human values at the present time---the decline in humanity among men. While speaking about the impression produced in him when he went round the exhibition of pictures, drawings and photographs depicting the Message emanating from Prashaanthi Nilayam, he emphasised the importance of your practising these great truths. That message makes men realise that they are inheritors of a precious mission---the mission to reveal themselves as immortals. It calls upon all to give up pettiness and paltriness and rise to the height of this great adventure. The petty cravings for wealth and fame multiply hate and envy; the paltry desire for sensual pleasure produces a harvest of factions. They reduce man to the level of beasts and even worse.

Dharma means certain obligations and duties

It is this pettiness and paltriness that promote internal factions in this country, even when the enemies are marching towards our boundaries. People affected by these are rendered blind to their own grandeur and their country's grandeur.

"*Dharmo rakshathi rakshithah*" *Dharma* guards those that guard *dharma*. *Dharma* means certain obligations and duties and regulations over actions, words and behaviour. Elders have certain obligations towards younger people as young men have towards elders; neighbours have mutual duties and rights. Even war has to be carried on, under some rules of decency and humanity. The mighty should not grab the possessions of the weak; the pledged word has to be honoured. If India sticks to these principles of *dharma*, the *dharma* alone will serve as effective armour against all the foes.

If *mathi* (intellect) is reformed, that is to say, if one's impulses are transmuted, then one's *matha* (religion) is praise-worthy. Otherwise, if one obeys the whims of an untutored mind, his religion is bound to be a source of evil. We have to pay attention to the plans that intelligence dictates, not the external signs of orthodoxy. A person may appear strictly orthodox, but his heart may be filled with the poison of hatred and envy. Has he realised that God is the God of all, that He is present in every *being*---*Sahasraseersha-sahas-raaksha-sahasrapaad*---(thousand-headed, thousand-eyed, thousand-legged), as He is? This *Vedhic* description means that God is Omnipresent, not that He has just a thousand heads only. In that case, He should have had two thousand eyes and two thousand legs, at the rate of two per head. The statement is not as mathematical as all that; it is intended to convey the truth of God being immanent and transcendent at the same time. God is the unseen ever-present immanent energy in all things; this

has to be realised by every aspirant, or else, his aspiration can never be fulfilled. Reasoning by itself will lead one to this conclusion of the unity of all matter and of all energy.

Vedhaantha alone can assure peace and happiness

Today, the Governor is honouring some Pandits who are members of the Central Committee of the Prashaanthi Vidwanmahaasabha. That Sabha is engaged in spreading this teaching of the *Vedhaantha* in every village of this land; the *Vedhaantha* alone can assure *shaanthi* and *santhosha* (peace and happiness) and as a consequence *soubhaagyam* (plenty) to the millions of people who belong to India.

The Pandits have mastered the texts and are also striving to share the knowledge with their brothers and sisters. They will be thankful if you but listen to their exposition, and be glad and grateful that they are available with them. I know that they do not seek to be honoured, but I am asking the Governor to put on their hands these golden *kankans*, which are the traditional insignia of scholarship in this land. Recognition of their talents in this manner by the Head of this State is an encouragement to them, as well as to others who pursue *Vedhic* studies under very difficult conditions.

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