

A Special Talk Given by Prof. Anil Kumar

“Talk to Orissa Youth”

August 23, 2009

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Sai Ram

With Pranams at the Lotus Feet of Bhagavan,

Dear Brothers and Sisters,

TALK TO ORISSA YOUTH

DAIVA PREETHI, PAPA BHEETHI, SANGA NEETHI

My friends, the topic given to me is *Daiva preethi*, *papa bheethi*, and *sanga neethi*. Being a teacher, I must talk on the subject given to me and do full justice to it. Let us see what grade you give me towards the end of the talk!

Daiva Preethi: love for God. You love God. In fact, if you're to love anybody, you should love only God. What do you mean by that? Don't you know what love is? We know what love is from novels, books and cinemas. All the love that we know is artificial. All the love that we experience is a matter of business. The love that we experience is conditional.

LOVE IS NOT CONDITIONAL

A wife loves her husband as long as he says 'yes' to her. When he says 'no', the Korean war starts there that night! (*Laughter*) Therefore, the wife and husband love each other provided they say, "Yes, yes, yes." That's all. There is a kind of love between a boss and a subordinate, which continues as long as the subordinate obliges his boss. This kind of love that we find in our offices, in our families or in society is all selfish and conditional. It does not rise above the normal expected ways of thought.

Therefore, my friends, what does it mean to love God? It should be selfless. It should be unconditional. You love for love's sake, that's all. "Oh Venkateswara, I love You provided You give me a job." That love is not unconditional love. "Oh Venkateswara, I will love You and give my hair in return, provided You get my daughter married soon. That is not love. That is all conditional love.

TRUE LOVE IS UNCONDITIONAL

True love is unconditional and selfless, not seasonal. When people love you only because they need some help from you, it is seasonal, accidental, occasional, and incidental. But *Daiva preethi* is love for God. *Daiva preethi* is eternal, continuous, and beyond time and space. Eternal, unconditional, selfless, pure and universal—that is what *Daiva preethi* is! So my friends, when we develop love for God or *Daiva preethi*, what is going to happen? We will be able to love all. When you love God, then you will be able to love all.

WHEN YOU LOVE GOD, YOU LOVE ALL

Why? God is present in everyone. God is in everyone. So to love all, you should love God. To love all, you love God. It means loving God is equal to loving all. That's it.

I see some students here who are quite young, in junior classes. So I am going to be very slow and repeat the points so that you may be able to understand me. I am a teacher by profession for the past 46 years only (*Laughter*). So I know how to reach you.

When you love God, what happens: *Daiva preethi*. Why should you love Him? So that you will be good. To be good, you should love God. What do you mean by 'goodness'? Goodness is not simply to be a non-smoker. Some people say, "I don't smoke, so I am good. I don't drink, so I am good. I am a vegetarian, so I am good." But it is not only that.

WHEN YOU LOVE GOD, YOU HAVE GOOD QUALITIES

To be good means you should not be jealous. You should not have any anger. You should not have traces of greed, jealousy, avarice, anger or hatred. You should not have these qualities, and that is possible only when you love God.

Love and hatred can never go together. Love and enmity can never go together. Love and anger can never go together. Water and fire can never go together. Light and darkness can never go together. Therefore, when you love God, you love all. Then you will not have qualities such as jealousy, anger, hatred and so on. You will be good. That is what 'goodness' means.

The cultivation of positive qualities, and getting rid of negative qualities, is what is called 'goodness'. Give up all negative characteristics; develop all positive characteristics. That is 'goodness'. That is possible when we love God. So these are the features of a person who loves God. *Daiva preethi* is to love God, to love everybody, to love all.

WHAT IS SIN?

Then we come to the second point: *papa bheethi* or fear of sin. What is sin? Let us understand that. Aurangzeb destroyed all temples. You may tell Aurangzeb, "Maharaja, it is a sin to demolish a temple."

"No, no," he will say, "it is *punya*, not *papam*." Why? Because demolishing Hindu temples is *punya* to a Muslim. So how to define what is a sin? What is good for you may not be good for me.

Take, for example, the dark night or *amavasya*. *Amavasya* is not good for Andhras. *Amavasya* is highly sacred for Tamilians. So, what is good and what is bad? Let me know. In earlier days, to go to a foreign country was a sin. My grandmothers and great-grandmothers used to say that

to go abroad is “*chandala yoga*”. (*Chandala* means ‘outcaste’.) Today, *not* to go abroad is *chandala yoga* (*Laughter*). So what is a sin and what is not a sin? Please let me know. To drink coffee was a sin. Today, not to drink coffee is a sin. Therefore the concept of sin itself is questionable.

The concept of sin itself is controversial; the idea of sin is debatable. You cannot define what sin is. You cannot because the concept of sin varies from one country to another country. To kill a cow is a sin in India. But to kill a cow and to eat it is *punya* in other countries. Beef is the flesh of cow. Yes, people like it. In certain countries like USA, you may find many cows living in a big wagon. If you go towards the end of the wagon, there are bones on one side, and flesh on the other side. And packets of flesh of cow are ready to be sold in the market. If you tell them that it is a sin to kill a cow, what would they say? It may be a sin to kill an Indian cow, but not an American cow (*Laughter*). Therefore, we cannot define what a sin is.

TO CONSIDER YOURSELF SEPARATE FROM GOD IS SIN

So, what is the real sin? The real sin is to consider you separate from God. To consider yourself separate from others or to consider yourself superior to others or higher than others is a sin. Let me not feel that I am more than you, even in my dreams. Let me not consider that I am superior to you. And let me not think that I am separate from God.

A simple example: drops of water make a glass of water. Glasses of water make a big container of water. Many containers of water make a tank full of water. Many tanks of water make a lake. Many lakes make a river, and many rivers make an ocean. So, what is an ocean? A drop of water is equal to the ocean! That’s all simple mathematics. Therefore, my friends, a drop of water is equal to the ocean. What is the difference? The only difference is the quantity.

If the drop went a separate way, the ocean would think the drop to be a fool, mad or crazy. Why? The ocean is nothing but more and more and more drops of water, that’s all. So similarly, sin is to consider yourself different from God, or to feel that you are different from the rest of the members of society.

A community consists of a group of individuals; a forest consists of a group of trees; a colony consists of a number of houses, while humanity consists of many human beings. Humanity is a part of Divinity. This way of viewing is *punya* or merit. To consider you separate from Divinity is *maha* (great) *papa*, or the worst of sins. *Papa bheeti* means ‘fear sin’. You don’t have to fear anybody. If at all you have to fear, you have to fear only sin, this feeling separate from Divinity and humanity.

DON'T FEAR OTHERS

Why? We fear wild animals, like a tiger or a lion. We fear ghosts and devils. Of course, some people fear even income-tax officers or commercial tax officers or some policemen. But we don’t need to fear anybody. Why? The other person is as good as you; the other person is as bad as you. What you have, he too has. What you don’t have, he does not have either. You have bones, and the other man has got bones too. You have flesh, and the other man has flesh too. You have blood, and the other man has blood too. You have the body; so also the other man.

Therefore, let me not feel separate from anybody; I am one among many. How do you learn that? Before I speak on that, let us focus on *Daiva preethi*, love towards God. How does Baba help us to develop love for God?

BHAJANS ARE FOR DAIVA PREETHI

Baba was a student in Bukkapatnam School. He also studied in Kamalapuram School. When He studied in those high schools, what did He do? He made all children sing *bhajans*. He started the Panduranga *Bhajan Mandali*. Sathya Sai Seva Organisation was started by Baba Himself as a child in Bukkapatnam, under the title Panduranga *Bhajan Mandali*.

So, to love God what should we do? Sing *bhajans*; sing the glory of God wherever you go. It is difficult to do *yagnas*, and it is expensive to do *yagnas*. The houses that we live in are so small that we don't have any space for a guest. We have no time to even talk to our parents. That is the kind of life we are leading today.

The kind of life in cities like Bombay, Hyderabad, Delhi or Bangalore is a torture because people have to start at 8 am from home to reach their offices and come back at 9 pm, travelling long distances. In countries like USA, they have to drive 45 minutes to reach their office and drive back 45 minutes to return. What *yaga* or *yagna* can they do? Impossible! But one thing we can do is we can sing His *bhajans* wherever we go.

When Baba sits on the dais, you may notice that after some programme is over He says, "Ah *bhajan cheyandi*," or "Sing *bhajans*." In Kodaikanal also He makes us sing *bhajans*. He encourages everyone to sing *bhajans*. That is the way to love God. First, love *bhajans*. Orissa *bhajan* standards are very high, I know (*Applause*).

So love *bhajans*. Why can't I sing cinema songs? Why not? What is the difference between cinema songs and *bhajans*? When you sing a cinema song, you will be disturbed. But when you sing a *bhajan*, you will be calm, peaceful, quiet, and balanced. When you sing other songs, your mind will be diverted, perverted, and misdirected. I don't need to explain the details—you are college students. Of course, I remember my college days too.

CINEMA SONGS AND BHAJANS

By singing cinema songs, you first become romantic, then lunatic, and, at our age, rheumatic! That is what happens by singing those songs. By singing *bhajans*, you forget your problems and your difficulties. You forget all your impulses, like rivalry. To forget problems, *bhajans* are the best antidote. There is an antibiotic *bhajan* factory in Orissa already! (*Applause*)

What else do you get by singing *bhajans*? Not only will you forget your problems, you will get help from Baba. Help from Baba! He will help you to solve your problems and save you from danger. He will get you a job and get you married. Is that okay? Therefore, *bhajans* will answer your prayers. Therefore, to get out of difficulties (*dukha nivrti*) and to be happy (*ananda prapti*), one should sing *bhajans*. So for *ananda prapti*, *dukha nivrti* and *Daiva preeti*, *bhajan* is the best medium.

TO LOVE GOD YOU MUST BE GODLY

To love God, we should be godly. A man of God is godly. Godliness means simplicity. Simplicity, humility, truthfulness, gratefulness, respect, love, sacrifice—these are all the qualities

of godly people. So, *Daiva preethi* means 'godliness' or 'having godly qualities'. *Daiva preethi* means inculcating Divine behaviour. Qualities like sacrifice, truth, gratitude, respect and worship come under *Daiva preethi*. Those of you who follow me raise your hands. So I am not bad, good. I wanted to know my standard—your standard is high I know (*Laughter*).

Out of *Daiva preethi*, you develop *papa bheeti*. Baba taught *Daiva preethi* by making everyone sing *bhajans*. Thereby everybody became godly and realised godliness. That is what Baba taught. So like that, Baba started Panduranga *Bhajan Mandali* as a child, in those schools.

GOING TO TEMPLES AND SAI CENTRES

Baba took the children, His classmates, to different temples—for example, the Hanuman temple here and Virupaksha temple there. He made all the children and His classmates go to temples because the temple is a place of worship.

So *Daiva preethi* means going to a Sai centre. The Sai centre is a temple--a temple of worship, concentration, contemplation, and meditation. It is a temple where there is deep thought on God, plus an effort is made to live in God. Therefore, *Daiva preethi* also means visiting temples, Sai centres, and singing *bhajans* there.

READING SAI LITERATURE

Now suppose you receive a letter from your father or your mother. How do you like it? You like it very much. When you write a letter to your father, how does he like it? When you receive a letter from your brother in USA, how do you like it? You love to read letters of those who belong to you and whom love you.

Similarly, we must read Sai literature and Sai books so that we know more and more about Swami. Just as our young friend, the state president, said a few words about me (so that you have an idea about who Anil Kumar is), likewise if you know more about Baba, you will love Him more: *Daiva preethi*. By reading *Ramayana*, you love Rama more; by reading *Bhagavatham*, you love Krishna more; by reading *Sathyam Shivam Sundaram*, you love Baba more.

BABA SAYS, "YOU ARE GOD"

Singing *bhajans*, reading Holy Scriptures, attending Sai centres—these are all the methods of developing *Daiva preethi* or love for God. This naturally leads to *papa bheeti* or fear of sin. I already explained at length what sin is, saying that the worst of the sins is to consider ourselves different and separate from others. That is why Baba always says in His talks in recent years, "You are God, You are God, You are God."

"Oh I see. Then who are You, Swami?"

Then He says, "You are God, and I am also God."

"Oh I see! Why are there two Gods then?"

"You and I are one. You and I are one, not two. You are God, but I am also God. So You and I are one." That is what Baba speaks. To get out of *papa bheeti*, or rather to have *bheeti* or fear of sin, the best way is to consider ourselves Divine: I am God. Then you will fear sin.

WHAT IS SIN?

The spiritual solution or approach is the only way to fear sin. There is no other way because all other paths will encourage you to be more sinful. So what is clearly established now?

Baba said in one of His songs, “*Sathyam Jnanam Anantham Brahma, Sathyam Brahma, Jnanam Brahma, Anantham Brahma, Sathyam Jnanam Anantham Brahma.*” What is that you should fear? *Asathya* or falsehood. What is the sin that you should always fear? To consider God as limited. No, He is *Anantham* or infinite. Never consider God to be limited. *Sathyam Jnanam*: God is wisdom or *jnana*. To think that God is limited is a sin, so fear such sins. Do you understand?

To give you one example of how Baba taught fear of sin, I can tell you this. In those days, people came to Puttaparthi in bullock carts. The bullock cart had to be driven across the sands of the Chitravathi River, carrying all the luggage and passengers. At the river sands, Baba instructed everybody to get down so that the cart could be easily pulled by the bullocks. “Don’t overstrain them by sitting there.” He never wanted that.

KILLING ANYTHING IS A SIN

He condemns non-vegetarianism; He promotes vegetarianism. He does not want anybody to kill anything.

In fact, there was one teacher by the name of Mehboob Khan, a favourite teacher of Baba’s in school. That teacher always invited Baba to eat some *pakodas* (fried potato dumplings) made at home. (Do you make *pakodas* in Orissa?) Mehboob Khan used to carry some *pakodas* and would ask Sathyam to eat them. “Sathyam, these *pakodas* are not made in other vessels where we cook non-vegetarian food. These are new vessels, brand new vessels, where we cook only for You. Why don’t you eat some?”

This story shows that Baba is not in favour of killing any being because to kill anything is a sin.

HURTING BY THOUGHTS, WORDS AND DEEDS IS ALSO SIN

To hurt anybody is a sin. How do you hurt? Some people can hurt by just looking at you because their looks are like that of Keechaka. Some people speak and hurt you. Their words are like that of Mandara. Some peoples’ thoughts hurt you. They are cousin brothers of Duryodhana. Thoughts of Duryodhana hurt you, the words of Kaikeya and Mandara hurt you, and the looks of Keechaka hurt you.

Therefore help ever, hurt never. That is the key to develop the kind of spirit where we fear sin. To speak in a way that hurts others is a sin. To do something that hurts you is a sin. Please understand that. Fear that sin.

GIVING AND FORGIVING ARE NOBLE QUALITIES

Once there was a person who was distributing *vadas*. Another person mixed some poison in the *vada* and gave it to Swami, when Baba was a child. His whole body turned blue. That person wanted to kill Baba . . . but nothing can happen to Him. Finally, when the wrong-doer came and fell at Baba’s Feet, Baba pardoned him and excused him saying, “Don’t worry.”

Forgiveness is a great quality. Giving is also a noble quality. Giving and forgiving are the qualities of a person who has got merit or *punya* in his account. To reduce *papa*, we should increase *punya*. Understand that.

TO REDUCE PAPA, INCREASE PUNYA OR MERITORIOUS DEEDS

Suppose the chutney is very hot. What should you do? Add some more chilli powder? No. Put in some salt. Finished! When the coffee is very strong, what do you do? Add some more milk and sugar. Yes, do you understand me?

Similarly, to be free from sin, to be meritorious, develop more *punya* so that there will be no *papa* at all. There is nothing like *papam* in this world. It is only wrong action, mistaken action, and ignorance. That's all. Don't call anybody a meritorious (*punya*) person or an evil (*papa*) or dirty person. Don't judge anybody.

Some actions are wrong and some actions are correct. He did a wrong action because of ignorance. The concept of 'sin' is not there in *Sanathana Dharma*. The concept of sin is not accepted in *Sanathana Dharma* as there is no sin at all. It is only a question of time; it is only a question of destiny. It is only 'wrong action', that's all. Therefore, fear sin or wrong action. 'Fear of sin' means do *punya* or meritorious action.

PRACTICE HUMAN VALUES IN SOCIETY

And now we come to the third one: *sanga neethi* or morality in society. How do you establish morality in society? You can establish morality in society by practising and propagating human values. Let us practice and propagate human values. That is the best way.

*Sathyam Dharma Shanthi Premalu Lekunna
Vidyalanniyu Nerchi Viluva Sunna
Sathyam Dharma Prema Shantulu Lekunna
Padavulanu Yelina Padamu Sunna
Sathyam Dharma Prema Shantulu Lekunna
Bahula Satkarya Labhambu Sunna
Sathyam Dharma Premalu Shanthi Lekunna
Vidyalanniyu Nerchi Viluva Sunna
Ee Sanatana Dharma Hariyambu Niluva
Ee Nalagu Punadhi Godalappa
Inta Kannanuvereddi Yeruga Padachau
Saadu Satguna Danyulau Sabhyulaara
Sathyam Dharma Shanthi Premalu*

These are the values: truth, righteousness, love, peace and non-violence. *Sathya, dharma, prema, shanti, and ahimsa*: these are the values.

Vidyalanniyu Nerchi Viluva Sunna: you may be MA post-graduate or you may be a PhD doctorate, but the value is zero. *Sathyam Dharma Prema Shantulu Lekunna Dhaana Dharmaala Sardhaka Taguna*: acts of charity and acts of service have zero value if you don't practise these human values. *Padavulanu Yelina Padavu Sunna*: you may be a top-most minister or cabinet minister, but your value is zero if there are no values practised.

So, human values attach value to your life. Your life should be valuable. *Sanga neethi* is possible if you have these human values.

Sathya Sai Baba has come in human form to re-establish human values, to propagate these values. That is the purpose of this Divine Incarnation. He is *Sathya Swarupa*. God is Truth. Truth is God. Live in Truth. *Sathyam Nasti Paro Dharma*. That is God. Therefore my friends, *sanga neethi* or morality is possible by fostering and encouraging human values.

WHAT IS TRUTH?

How does Baba propagate these things? *Sathya* means 'truth'. What is *sathya*? We think it is what we see, what we hear, what we observe, what we think and what we do. If they are reported as facts, we call it 'truth'. We confess saying, "Sir, I have heard this and I have done that." We think confession is truth. No, my boys. Confession is only factual, but not truth. Fact is different from truth.

How many of you are students of science? Raise your hands. Good. Science does not speak of truth. I am a student of science, for your information. Science speaks of facts only. Truth is different from facts. What? Yes, it is. Why?

For example, Avogadro's hypothesis states that equal volumes of gases under equal conditions of temperature and pressure contain equal number of molecules. This is what I studied in 1968. So, all calculations, all measurements in the experiment, depend upon pressure and temperature. When the temperature and pressure change, your experiment readings also change. How can that be called truth? When the temperature is low, we have one measurement. When the temperature is high, we have another measurement in this experiment. Can truth change? No, only facts can change. But truth will never change.

Another example: now you are seeing me in a brown suit. In the evening, you may see me in a cream coloured suit. Yesterday I might have worn a violet coloured suit. The colours of suits I wear are different, but I am the same. I was not violet in colour yesterday. I am not brown in colour today. I am not changing, though the colours of my suits are changing. Those things that change are facts, while those that do not change constitute truth or *sathyam*. That unchanging truth is the fundamental truth that Baba speaks about.

WHAT IS DHARMA?

What is *dharma*? You find people in platforms and railway stations saying, "*Dharmam Cheyindi Babu.*" *Dharma* means 'acts of charity'.

To burn is the quality of fire. To be cold is the quality of ice. Ice is always cold, while fire is always hot. A tree has the quality of a tree, and an animal has the quality of an animal. The dog behaves like a dog only. A tiger behaves like a tiger. But a man does not behave like a man. Trees behave like trees. Animals behave like animals. But do human beings behave like human beings? No! How can we say that?

No plant kills another plant. No tiger kills another tiger. No lion kills another lion. It is only a man who kills his fellowmen! This behaviour is worse than that of an animal. Therefore, human values must be brought back. Human values must be taught. *Sanga neethi* is possible by

practising and spreading human values. That is what Baba is doing. It is your *dharma* to behave as a human being.

Nara should behave like *nara*. *Nara* means 'human being'. *Nara* should not be like a *vanara* or 'monkey'. Understood? *Sakshara* means 'a human being, a scholar'. Man should behave like a human being, an educated man. *Sakshara akshara* means 'a learned man'. Man should not behave like a *rakshasa* or demon. *Manava* should behave like *manava*, not like *danava*.

Therefore, human values expect you to behave in the way you should behave, and not like an animal. If *nara* acts like *vanara*, the *vanara* will feel insulted! Therefore my friends, human values are most important.

LOVE IS THE MOST IMPORTANT VALUE

People speak of five values, ten sub-values, and one hundred sub-sub-values. There may be any number of values, just as a sweet shop may have any number of sweets. But all the sweets are made of sugar only. There is nothing like Mysore *pak* sugar or *burfi* sugar. No, no. Sugar is one.

Similarly, human values are many, but the one single value which is sweet like sugar is love. Love is sugar. With this sugar of love, you can make any number of sweets—meaning all the other values. What happens when you speak the truth or when you are righteous? You don't need to be afraid of anybody.

LOVE LEADS TO OTHER GOOD QUALITIES

But if you are trembling or fumbling, there is something wrong with you. Have you done your homework? Have you brought your homework? "Aha, I have not brought my homework." It seems you have not done your homework. So that's why you are fumbling.

Therefore, when you speak the truth and when your actions are righteous, you will be calm and peaceful. Experiencing love is equal to peace or *shanti*. Love in expression is truth. Love in action is *dharma*. Love as experience is *shanti* or peace.

Peace is an experience; peace is not an action. Can you act in peace? No, you cannot act in peace; you can only experience peace. How do you know if you are peaceful? Your face itself tells how peaceful you are! Some people's faces are like frying pans—most disturbed faces! We feel like avoiding them because we lose our peace also in their company (*Laughter*).

Suppose I go to the class and start murmuring to myself. What does it mean? Something must be wrong at home.

So, peace is expressed on the face itself. You can look and say how peaceful he is. Watch pictures of great people; watch the photos of great people. They are always calm and quiet. Krishna was so peaceful. Even on the war-field, he demonstrated supreme peace: *Yatra Yogeshwara* Krishna. A man who can be peaceful even in times of difficulty is a religious man. A man who remains at peace even in challenging situations is a religious man.

Some people may come and say, "Look here *amma* (to a young wife), is your husband coming home every day at 5:00 pm?"

“No, sister, he is coming home every day at 8 or 9 pm.”

“Oh, I see. Do you know the reason?”

“It’s due to his office work, I know.”

“No, no! He is having an affair with her (*Laughter*)—the steno, the typist!”

“Ah. I see!”

That evening, when the husband comes home at 8 o’ clock, the wife does not open the door for him. He knocks again and again, but is not heard. Finally, he shouts so that she opens the door. He does not get any coffee, and she turns her back on him. Till yesterday, he was greeted with a smile and offered coffee. But today, she turns her back.

“May I have a coffee?” he asks.

“Make it yourself!”

Is her behaviour okay? No. Why? Due to a misunderstanding. When there is understanding, there is adjustment. When there is no understanding, there is no adjustment. What is this adjustment? That is non-violence. Love plus understanding is non-violence.

So, love plus understanding is *ahimsa*. Love plus experience is *shanti*. Love in action is *dharma*. Love in expression is *sathya*. That is *sanga neethi*. Baba is here to establish these human values.

DO BUT DON'T TALK

Mother Teresa said, “Do, but don’t talk.” Therefore, when you go to villages to establish *Daiva preethi*, *papa bheeti*, *sanga neethi*, what should you do? Do, but don’t talk about it.

DO NOT COMPARE WITH OTHERS

Similarly, when you do these things, do not compare yourselves with others. “Bhuvaneshwar is better than Puri. Puri is better than Balaji.” Never do that. So, the point is not to compare. You do what you can, depending upon your time and your resources.

By propagating these three principles in villages, understand that you are growing, progressing, and advancing. You are purified and sanctified. Do not think, ‘I am helping villages to progress, but I have not progressed’. How can a beggar help another beggar? Impossible. A sick person cannot cure the disease of another sick person. Therefore, understand that these three principles will benefit you first; then out of this personal benefit, others will be inspired to be benefited also.

DO NOT CONDEMN

If there are some mistakes in the villages, among the villagers, don’t condemn them. Don’t say that this village is a horrible village. No. If you say that the village is horrible, you are being terrible. Don’t say that. Forgive them, as they are innocent and sometimes ignorant.

A simple example: once, mass marriages were held here in Prashanthi Nilayam. About 1000 or so in number, all local villagers, came here. Vijay Bhaskar Reddy, the Chief Minister, was the chief guest.

Baba called the *seva dals* and said, “These villagers don’t know how to behave, as they are poor people. They will be spitting everywhere, and will be talking loudly. Don’t shout at them. They are poor people, they are ignorant people. Don’t punish them. Treat them nicely. After they all leave, wash all verandas, but don’t condemn them. Excuse them because they are from villages. They are uneducated people.” That’s what Baba said. You know that.

APPRECIATE PEOPLE

So, develop the quality of forgiveness. Learn to appreciate people. If you go to a village, you may find that the people are good. Appreciate their goodness. If you find nice buildings and cleanliness, appreciate that. If you find greenery, appreciate that; if you find flowers, appreciate that. If there are temples, appreciate that. That is a positive attitude. Never condemn.

DO NOT IMITATE

Do not follow the same method adopted by somebody else. Do not copy; do not imitate. You choose your own path because each village is different from the next village. The demands of this village, the requirements of this village, are different from the demands, necessities and needs of the next village. So, have your own plan, depending upon the socio, geographic and economic conditions of the village.

NEVER JUDGE ANYBODY

Never judge anybody. Don’t say that this is ‘a backward place’. Are you ‘forward’? No, you are not ‘forward’. Lakshmipur may be backward. A person from Kharagpur may say Bhuvaneshwar is backward. Compared to Bhuvaneshwar, Delhi is forward. Washington, New York, Paris—which is ‘forward’ and which is ‘backward’?

You are very tall, taller than me. But in front of another person who is taller than you, you are short. Understand that. So therefore, never judge anybody. Don’t say, “This is a backward area.” If you say so, you are doubly backward!

NEVER CONDEMN YOURSELF

Never say, “I am only a candle.” Some people say, “I am a humble servant, I am a humble devotee.” Who said you are humble? Never condemn yourself. Some people say, “You do not know that I had very bad habits.” Why do you want to tell me all that? Do you want me to develop those things now? So, never condemn yourself, never under-estimate yourself, and never deny yourself. You are not a simple candle!

BUDDHI SHAKTI PARAKRAMU

So, you are not a candle and you are not a lamp. You are a flaming torch! Understand that you are a flaming torch—burning and firing. That’s what Baba says. *Buddhi Shakti Parakramam*. You should have intelligence (*buddhi*), energy (*shakthi*), valour (*parakramam*), enthusiasm (*utsaham*), and courage (*dairyam*). *Buddhi Shakti Parakramam*, these are the qualities that you should have.

My friends, I necessarily conclude as the time is up, and you have to go to the canteen and come back again for *darshan* this afternoon. I personally feel, believe it or not, that I am not speaking in this conference hall, but am right now in Bhuvaneshwar! I am so happy to see all the known faces; I am so happy to recollect all my past associations. Those past associations are renewed today and relived today.

May Bhagavan inspire the youth of Orissa! I am sure by looking at you that Orissa will have a long future in Sri Sathya Sai Organisation. Let all the youth take responsibility. May you be the office bearers, and may you run the organisation dynamically, with lots of enthusiasm. You are going to be the future leaders of the Sri Sathya Sai Organisation. So may Bhagavan bless you! Thank you very much.

Prof. Anil Kumar concluded his talk with the bhajan, "Adi Shesha Anantha Sayana."

OM...OM...OM...

Asato Maa Sad Gamaya

Tamaso Maa Jyotir Gamaya

Mrityormaa Amrutam Gamaya

Om Samastha Loka Sukhino Bhavantu

Samastha Loka Sukhino Bhavantu

Samastha Loka Sukhino Bhavantu

Om Shanti Shanti Shanti

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