

**OM SAI RAM!**

**WELCOME TO PRASANTHI SANDESH**

**PODCAST 245, “WHAT ARE THE QUALITIES OF A HUMANIST?”**

**June 13, 2024**

*The following text contains excerpts from Prof. Anil Kumar’s book  
“Sai-Chology,” pg. 339-345*

**SURRENDER IS UNCONDITIONAL ACCEPTANCE OF THE DIVINE WILL**

Humanism means the acquisition and cultivation of basic human qualities, the quintessential quality being Love. We are not peaceful because we lack Love. When we love, naturally we compromise and adjust. We learn acceptance, not denial or rejection. We learn acceptance of the Divine plan. Acquiescence, readily and happily of the Lord’s plan is surrender. If we accept grudgingly or with a complaint, it is not surrender. True giving up is unconditional and ungrudging acceptance of the Divine will. Once we have it, everlasting peace is ours.

The other noble human value is non-violence. People often mistake anger for violence. We can also hurt people by our words and thoughts. A human mind that is constantly manipulating, manoeuvring and conspiring naturally sends forth some vibrations. One can hurt others by one’s thoughts. But, when the thought is loving, people are drawn to us. Baba does not invite anybody to come here – there is no invitation or publicity. How is it then that He attracts countless people? The magnet of Love draws everybody closer and closer to Him. Therefore, the quality of a humanist can be brought down to the single fundamental basic virtue or value of Love.

**CONCERN FOR PEOPLE IS THE QUALITY OF A HUMANIST**

The second quality of a humanist is concern for people and the welfare of humans. One should care for one’s fellow beings and think of their interests also.

We may apply this principle to Bhagawan: Swami talks to a scientist on science, to a musician on music. He knows the interests of others and interacts accordingly. Thus, He shows respect for the feelings of others. He does not touch upon the topics of His choice nor imposes His ideologies and notions. Rather, He tunes on to our aptitude and interests.

The other interesting point is that He is interested in our future. We may be interested in gossip, but His interest lies in our long-term welfare. Our welfare is His interest. He says, “Your wish is My food.” He does not have to eat because our interests, welfare and happiness are enough food for Bhagawan. Such is an ideal humanist, who has care and consideration for the long-term interests and welfare of others. Baba is the very embodiment and personification, the very fine action of these virtues, values and principles of humanism.

### **“RESPECT AND REGARD FOR ALL**

That brings us to the third quality of a humanist – respect and humanistic regard for all members of the species. People in various walks of life tend to congregate according to their profession, religion, caste or creed, etc. This leads to colonisation, fragmentation and division which are not the traits of a true humanist. Humanists respect and regard one and all,

There was an incident in Kodaikanal when Swami started distributing costly Japanese-made cameras to the students and staff. Suddenly, He asked me whether the security police people had also received the cameras. Then, all the security and also the *seva dal* were gifted with cameras. Bhagawan showed respect, regard and concern for all. It was not localised or based on individual rights; it is not centred. It has no periphery – its centre is everywhere.

Once, in one of His trips to Mumbai, there was a person, the son of a governor, in His entourage. At the dining table, Bhagawan looked at the boy and said, “Have you had your breakfast? “No, Swami”. Immediately, He said, “Let’s stop. Let him have his breakfast. While you are waiting for lunch, this boy has not had his breakfast. Now, come have it.” Why should He care so much for that boy?

There was also the instance when in Brindavan; Swami sent two sarees to a sweeper woman (a poor illiterate one), who would come early in the morning to clean the whole campus. When she received the sarees through the caretaker, she was in tears and said in a choking voice, “Does God notice what I am doing? Does God care for me? Did He really send this bundle of sarees to me? After all, what am I?” She remembers that gesture till this day, because the quality of a humanist is to have respect and regard for all.

The way He treats the President of India is the same as He treats us. He has regard and respect for everybody. Swami has full regard for the elderly and wants somebody to hold their hand and bring them to their feet. Bhagawan Himself extends His hand and helps the old man to his chair. Bhagawan always insists that chairs should be put for elderly people to be seated, as they cannot squat on the ground. It’s not that they are VIP’s or eminent persons, but simply out of respect and regard. Care, concern and respect for all species are the qualities of a humanist. This is what we find in our Bhagawan.

### **A HUMANIST GIVES MEANING TO OUR LIVES**

Another aspect of a humanist is this: the right and responsibility to give meaning and shape to our lives. A humanist gives meaning to our lives. Bhagawan repeatedly says in His Divine discourses time and again, that our goal and purpose of life is only one -- to know the Divinity within. To know the Divinity within is the only objective of our lives. All other objectives are merely a corollary, a supplement, that’s all. To give us a constant reminder, to give meaning and shape to our lives is the quality of a humanist. That is

why Swami says, “Body is a water bubble; mind is a mad monkey. Don’t follow the body; don’t follow the mind. Follow the heart.”

He always speaks of the animal qualities we have. There are some posters here. They ask, “What does He want? What is to be given up? What is to be surrendered? What are we to distance ourselves from? What do we have to get rid of?” It is easy to give up a job – just submit a resignation letter. It is easy to give up money. It is easy to give up family. It is easy to give up friends. But, **what is to be given up?** Not money, not position, not family. **What should be given up is ego or ‘I’ness. This ‘I’ness or ego, which is our identity with our mind and body, should be given up.**

An immature gentleman, in a mistaken sense of devotion, said to Baba that he had dedicated his mind to Swami and he was ready to die for Him. Bhagawan smiled and said, “You don’t have to die for Me. I want you to **live** for Me. I don’t want your money or position. **I only want you to give up your ego.**” This is very difficult.

Some people make profound statements like, “I am That, I am That.” Others say, “I have given up. I have renounced.” All this is ego, because one might have given up, but the thought of having given up is ego again, because one is the owner of that thought.

“I have ten thousand rupees.” It means, “I have this.” When there is a sense of ownership, it is the height of ego. Therefore, giving up or giving in are the entrance and exit of the same ego. When we claim ownership of something, it is ‘entrance-ego’. When we announce a donation, it is ‘exit-ego’. Both are ego because we are the owners in both contexts.

On the other hand, if a devotee has donated a large sum and someone compliments him, the devotee, if he is egoless, would humbly submit that whatever he has given is not his – it is Swami who gave it to him and now it has gone back to Swami. Such a devotee would humbly say that he is a mere caretaker for Swami. So, the right and the responsibility of the humanist is to remind us of the meaning of our lives, as well as to give shape to our lives. It is not enough only to remember the meaning of life. He has to mould our lives.

How does Baba structure and mould our lives? Bhagawan has started institutions so that we may be involved in spreading knowledge. He has set up hospitals, so that some of us can be involved in the path of action. He has built *mandirs*, so that we can follow the path of devotion. This is how He shapes our lives. It is for us to know our temperament, our pace, our *sadhana* and stick to one of those three paths – the path of knowledge, that of action and the path of devotion. The whole universe can be fit into these three compartments or categories. So, Bhagawan Baba has not only given meaning to our lives, but He has also given shape to the very being of our lives.

### **HOW TO BE HUMANE?**

A humanist is constantly engaged in building a more humane society, based on ethics and values. What is a society that is ‘more humane’? “Human, humanist, humane

humanity”— what do these words imply? If I behave like a human, I am humane towards all. How to be humane? An instantaneous action on the spur of the moment, is being humane. We see a person struggling and we help him. Thus, we are humane. Someone is starving and we give food to that person. This is being humane. We give succour to a struggling man – we are humane. This, giving a spontaneous and instantaneous reaction to a situation, on the spur of the moment, is being humane.

There will be more precious insights for us in the next session.

Thank you for your time!

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