

"WE ARE SHARING SWAMI'S DIRECTIONS  
BASED ON BHAGAVAN'S TEACHINGS"

QUESTION AND ANSWER SESSION, PART 2 (Q.7 – 14)  
DEC. 9, 2019

7. DO YOU BELIEVE IN IT?

*"It's all Swami's plan. He's the doer. He created this."*

Okay. "He's the doer. He created this." I don't disagree. You are perfectly correct. You are also competent to deny or accept because God is in you also. He doesn't come and act directly. We are all "instruments in the Hands of God," as Baba has put it. We're 'instruments'. Therefore when Swami's in YOU, with that awareness, whenever you find something going wrong, you should be able to deny that. You should be able to face the challenge. You should be able to reject it. You cannot say, "He's the doer."

Simple example: When the house is burning, you cannot say, "Swami's the doer." YOU should be the doer to put out the flames, to put out the flames. Call some fire engine. You cannot say, "Swami is the doer. Alright, let me also jump into the fire. Swami is the doer." This is convenient philosophy. This won't do in respect of spirituality. Thank you.

8. A POLITICAL PHILOSOPHY!

*"Swami tells us not to criticize. So I do not appreciate all these anti-MDH devotees who speak so much against it. I think they have an issue with 'Love all, Serve all.'"*

I see. It is evident that you have no issues. There's no proof that others have issues. No one has an issue, for that matter, because we are not partners anywhere. We are not partners anywhere. Therefore the question is: Not to criticize.

Simple example: My friend, in Arati we say, "*Mata, Pita, Guru Daivamu Mariyanthayu Neeve*": "*Oh Swami, You are my Mother, You are my Father, You are my Teacher, You are my God.*"

When anything is done against your father, against your mother, will you keep quiet? You would say that, "My dad won't approve it." "My mom won't like it." Don't you say that? When your mother is criticized, when your father's instructions are transgressed, will you keep quiet? When it comes to Swami, I keep quiet. What's all that?

You cannot be silent at one place; you cannot be eloquent at another place. Be eloquent at both or keep silent in both of the instances! It is political philosophy. This philosophy is political! Let us not be like that. It is non-political, based on conviction. It is not opportunism. It is a commitment to a particular ideology. Thank you.

## 9. LOVE - TRUST

*“Swami says, ‘Love all, Serve all.’ So what’s the problem?”*

Swami also said another point, my dear man. My dear friend, do you know what He said? “Love all, don’t trust all.” Love all, but don’t trust all. If you begin to trust all, begin to run after these people, you’ll be totally confused. You will end up in total madness. You cannot go together. You cannot have ice cream and hot coffee together, and take at the same time. Do you? Impossible.

And therefore, love all, correct. But Swami clearly said, “Don’t trust all.” Don’t trust all. So if you begin to trust everybody, you’ll be in a dilemma. You’ll be confused. You’ll not be knowing what you are doing. That’s not the way.

There’s only one path: the path of righteousness. There’s only one God, the Ultimate, Divinity. There’s not so many paths, no. Here’s only one. By ‘paths’ I mean righteous path. I’m not speaking in terms of religion, no. I’m speaking in terms of the path which is righteous, the path which is Truth, nothing but that; the path which is peaceful, the path which gives you bliss. So blissful, truthful, righteous, peaceful path is the only path to Divinity. There’s no question of any other paths.

Yes, of course there’s also linked questions like this:

## 10. SEVA – SWAMI

*“I joined because that place does so much good seva. How can it not be Swami?”*

It’s not Swami. Wherever good seva is done, it’s not Swami...it’s not in the name of Swami. If you are a devotee of Swami, you will come to know what is right, what is wrong.

Well of course, if you are so interested, there are so many temples, you can go anywhere. There are so many synagogues, there are so many churches, there are so many mosques, there are so many gurudwaras. Why don’t you go and serve there?

You want to serve there where Swami is adored, where Swami is worshipped. Why? For our cleansing process, for our own cleansing process, for our own purification, to strengthen our faith in Him. Yes! To see the roots of our trust will go deeper and deeper. That's why we serve in the Name of Swami for our own benefit, not for the benefit of anybody. Thank you.

#### 11. HOW DO YOU KNOW IT IS TRUE?

*"I don't want to talk about it. I had my experience there of Swami. I saw a vision of Swami there. So I know it is Swami."*

Very good. If you know that, then nothing can be said about it. And that too, if it is your experience, who am I to question. BUT spiritual truth is one and universal. Spiritual truth should be of universal acceptance. It should be of universal acceptance. I cannot say, "This is my experience." I cannot say, "This is my dream." I cannot say, "This is my opinion." All Adi Shankara works stress on this point. Spirituality should be of universal acceptance. It should be accepted by everybody. So I cannot say, "I experienced; therefore it is correct."

Simple example: When I look at the sky, there are a number of clouds. That cloud may appear like an elephant to me. To another person the cloud may appear like a lion to him. To another person it may look like a devil. To one person, it may look so attractive. To another person, it may be frightening. Experiences are many. I'm not going to speak on the experiences. I'm going to speak on experienter.

Experienter is one and the same. Experiences are many. So that experienter who is uniform in everyone is Bhagavan Sri Sathya Sai Baba, GOD. So talk from that angle, not the experiences that come and go, like passing clouds. Thank you.

#### 12. NO NEED

*"You people are always quoting from Swami what He said. But He never mentioned Madhu's name in His quotes, so it does not apply!"*

Very good. I read, "You people are always quoting from Swami what He said. But He never mentioned Madhu's name in His quotes, so it does not apply." Oh, very good.

The law books "Indian Penal Code" does not mention my name. Shall I say that law book is not applicable to me? Law books are scriptures, will not mention individual names like you and me. They have got some principles, some theories, some ways,

some methods of practice. They don't mention, "Mr. Anil Kumar, you follow this." You don't follow this. They don't go by individuals; they go by the entire – it has got universality. It is beyond time, beyond any -- applicable to everybody at all times. Therefore, Madhu's name may be there, my name may be there, your name may be there....it's all our imagination. Individual names will not be there.

And further it is also said, "*He never mentioned Madhu's name.*" Do you think Swami will be mentioning your name and my name? If Swami is to mention names, He has to mention the names of the entire creation. He should mention the names of all of the beings in the world. Countless number! He's not for that.

Therefore, we quote Swami to establish our authority. We quote *Bhagavad Gita*. Why? It is the standard text. We quote *Brahma Sutras* because they are essential principles. We quote Bible because it is holy. Bible is the only one which is called 'The Book'. You know that? The Holy Bible, the Book, because it is spiritual. Look at Koran. Why not? Because they are all spiritual, holy, sacred texts which will establish our credibility and authenticity, not by simply my words or anybody's words for that matter. Thank you.

### 13. IT IS ALL BOGUS

"The subtle body is updating us with the latest Sai information" – one part of the question. "The subtle body is updating us with the latest Sai information -- I see. "So I don't want to hear about what Swami said in the past."

Oh-ho! *Bhagavad Gita* said, it said thousands of year ago, so shall I say I don't want to hear Krishna's *Bhagavad Gita*? You want me to expect Krishna once again to stand in front of me and design a special *Gita* for me? Is *Gita* outdated? *Gita* is forever! *Bhagavad Gita* is forever, for all times! So also Bible, so also Koran, all our epics, the entire mythology, all religious doctrines, ideologies, they're all for all times, all Divine masters.

And you cannot say that these books don't give latest information. Do you mean to say Sai is a newspaper?! Do you think Sai is a television channel to give the latest information?! Or social media?

There's nothing like ancient; there's nothing like 'latest' because God is eternal, without a beginning, without an end. He is immortal. Therefore, we should go by that TIMELESS message, not time bound.

So you cannot say, “I don’t have the latest. What is the latest information?” You have not still practiced what He said. What He said is an eternal teaching. What He said is for all times to practice. What is to be said now? Do you expect *Bhagavad Gita*, revised editions every time? It is not like a newspaper or TV channel. I’m sorry about it.

And you can never say, “Time is over.” There’s nothing like – our time may be over. Scriptural texts will never be over. My time and your time may be over because our lives are limited. Your life and my life or anybody’s life is limited. But God’s message is ETERNAL, is unlimited. That we understand. Therefore he said, *“It’s no longer valid. What He said previously is no longer valid.”* How can you say that? We cannot say that.

Suppose family tradition....do you have guts to say it’s no longer valid. Culture is no longer valid. Would you say that? Heritage is no longer valid. Can you say that? These are eternal values in a changing society. Please note this sentence: Eternal values in a changing society. What Swami referred to is this point: Eternal values in changing society. Societies may change but values are eternal. Keep this point. Thank you.

#### 14. NOT NECESSARY

*“Have you ever been there? How can you speak about it if you have not been there? You should go and see for yourself!”*

Why should I go? I’m not an inspection officer. No. I’m not an income tax officer. I’m not a commercial tax officer. I’m not a member of Central Intelligence Bureau, CBI. No. I have no business to go. Why should I go? I’m not going to there...I’m not going there for the simple reason: I DON’T HAVE TO.

Simple example: When I have eaten my lunch here, neck deep, if somebody says, “Why don’t you go to other’s house”, why should I go? I ate here! My stomach is full. Why should I go there?

Supposing I have no food here, then I need to go elsewhere. Here, no comfort here, I need to go to some other place where it is comfortable. When all comforts and here, when all food is here, when everything is guaranteed here, why should go anywhere?

So I don’t go anywhere for the simple reason that this is the birthplace of Bhagavan Sri Sathya Sai Baba. This is the place where He spent for 86 long years. It is a BEACON from which the light has spread all over the world. Prasanthi Nilayam is a place that has drawn the WHOLE WORLD to His blessings. Therefore when the whole world-changing center is HERE, a center that brought silent revolution, a place of birth of Avatar, why should I leave?

There's no reason for me to leave! There's no reason for me to go elsewhere and check the validity of this place or the validity of the other place. I'm not here...I'm not an Agmark inspector to decide to the quality of food. I'm not here (for that).

My question straight is this: WHAT IS IT THAT BABA HAS NOT TAUGHT YOU? WHAT IS IT THAT BABA HAS NOT GIVEN YOU? WHAT IS IT THAT YOU HAVE NOT ENJOYED OUT OF HIS MERCY. OUT OF HIS GRACE, WHAT IS IT YOU HAVE RECEIVED WITHOUT HIM? All your name, all your prestige, all your property, ALL THIS is because of Swami. THIS I am conscious. Therefore I don't need to go anywhere.

Well you may say, "Some have gone"-- because they are not conscious that everything is available here, that everything Baba has given us here. I don't have to go. That has not prevailed. It's a kind of a mind which is not stable, a mind which is within the frame of ego. It is a mind within the frame of pride, pomp, self-glorification and exhibitionism.

Why (don't I go)? I don't want exhibition, I don't want propaganda, I don't want publicity, I don't want to have any ego, no pride. I've come to realize my Self. There cannot be a better place than Prasanthi Nilayam, the center of sadhana, the center of continued process of self-inquiry because it is here where He moved about, it is here where He has spoken, it is here where He started His mission and spread His mission.

You know, tree grows here; branches spread everywhere. When I'm just near the tree, why do you ask me to go near the branch?! Branch is outside. I'm close to the roots (here). I'm close to the very foundation. Why should I go elsewhere?

Now please understand that. I don't need to go and verify because I know from here. Because I need verification...if verification comes in the question, where there is doubt. See whether there's light or not. I see enough of light here. Why should I verify? Therefore, I don't need to go anywhere. And by going over there, I don't gain; by being here I don't lose because I should know who I am. Who am I? Not that place, not this place, not that man, not this man. It is all WORLDLY. But this is spiritual, to know who am I. Thank you.

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