

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

QUESTION AND ANSWER SESSION, PART 1 (Q.1 – 6)
DEC. 9, 2019

Sai Ram! Welcome to saiwisdom.com Question and Answer session. We're very thankful to you for all the support and encouragement extended to us. May Bhagavan bless you all and we wish that you will continue to evince the same interest and even more and share whatever you like here with all your friends and relatives. May Baba bless you.

1: OFFICIAL – SPIRITUAL:

"Is your talk considered official and is it ok'd by our organization?"

Well, in the serious "Question and Answer session", let us begin with a very sensitive question. What is that? I read out: "Is your talk considered official and is it ok'd by our organization?" This is the question. There are two other lines, but this is the important line. I read it for you once again: "Is your talk considered official and is it ok'd by our organization?"

It's very funny. My talk is based on Sai teachings and Baba's message – nothing else. I've also given references to you: the dates and also the occasion when Swami said those statements. So all the statements I make here are authentic. They are based on Swami's teachings with all the references and the proofs.

Now, my talk is not 'official' because they are Swami's teachings. Swami's teachings are not official. Swami's teachings are spiritual. Therefore what I'm talking to you is absolutely totally spiritual. Official approvals are needed with regard to organizational functioning and organizational matters. For these spiritual topics, we don't need anybody's sanction, anybody's approval, because God belongs to everybody. He cannot be localized or limited to the organization. Thank you.

2: CRITICISM:

Now I come to the second question. Yes, I read out: *"Many devotees don't want to talk about other issues because they consider it as a matter of criticism of others, and Swami says not to criticize others."*

Oh, very good. So, may I take it that you are not criticizing anybody in your life? That you're not criticizing anybody in your daily life situations? Shall I take it that you are in full agreement with everybody?

My dear friend, let me be very honest. So far as Swami's mission is concerned, as Swami's teachings are concerned, as Swami's directions are concerned, there is NO COMPROMISE. We should be straight, that's all. We should be uncompromising in our approach. It does not mean that we are criticizing others.

We only tell them the correct path, the right path, as shown by Baba. Criticism is negative. Showing the direction is positive. Quoting Swami is positive. Therefore, we are proceeding in a positive direction by showing Swami's directions based on Bhagavan's teachings. Thank you.

3: GOD IS EVERYWHERE BUT...

"God is everywhere, so it is ok to go wherever you want, including that place as God is there too. What is Swami's response?"

I repeat: "God is everywhere so it is ok to go wherever you want, including that place as God is there too. What is Swami's response to this?"

This question can never be put for the simple reason that God is everywhere. You can go wherever you want. Alright, there're pubs and the clubs. Shall we go there because God is there also? So you cannot go to a place where there is gambling. You cannot do that. Las Vegas in United States is very famous for gambling. Would you like to go there because God is there also? It's a lame excuse.

God is everywhere BUT we don't have that sense to see God everywhere. We are not up to that standard. We do have distinctions: what is the right place, what is not. Supposing we leave our slippers or footwear outside, and eat in the dining hall. Why don't you eat outside and keep the slippers in the dining hall? God is there, God is here. We have distinctions. Our minds are still dual. Our minds are still distinctive. Our minds are so oriented as to divide, as to understand what is good, what is right, what is convenient, what is inconvenient. That's all dual functioning. So you cannot say, "God is everywhere, I can go wherever I want." You cannot, you cannot.

And then, (the phrase is there) "including that place" is the part mentioned in the question. 'That place' name has not been mentioned. When you are afraid to say (the name of) that place, when you don't want to mention the place, it means you've got a feeling that you're not supposed to go. Had they got a license, you would have mentioned the name of the place. You say, "including that place" means what? You are hesitating, you're doubting. You're not sure if you are comfortable there. You're not sure if it is right to go there. Therefore your conscience indirectly pricks you in this framing of the question. Better you do not go in your own interest.

"What is Swami's response?" is a part of the question. Alright, when I want to jump from the sixth floor of this building, what is Swami's response? Alright, enjoy that. I want to jump into ocean. Alright, do it. BUT BE PREPARED FOR THE CONSEQUENCES. You are free to do anything, but be prepared for the consequences. That's what Baba said in one of His conversations.

God has given us all the freedom. Yes! God has given us all the freedom to act, do, to go, whatever we like. But you should be prepared for the consequences. You cannot escape from the consequences.

4: WHAT IS YOUR ROLE?

“Why should we do anything about this? (Meaning about the other group) Leave it to Swami. Let Him take care of it. It’s His problem, not ours.”

Very good. Very funny. “Why should we do anything about this?” referring to the other group. Ok. “Leave it to Swami. Let Him take care of it. It’s His problem, not ours.”

My friend, is this a spiritual question or a worldly question? It is certainly not a spiritual question because it is said, “It is His problem.” God has no problems. If God has any problems, this is the reason: we are His problem. We only give Him all the problems. He has no problems; He’s beyond.

Therefore, “why should we do anything about this?” Correct. Supposing when your property is robbed, when your valuables are stolen, why should you do anything about that? Why should you do anything about robbery? Why should you do anything about the theft? Keep quiet! You’re not doing it. “Leave it to Swami.” Come on, leave it to Swami even if your belongings are stolen. Leave it to Swami.

You need to be careful. You need to be watchful. You need to be vigilant. That’s your responsibility. God has given us a mind to be sharp enough, to take care of ourselves, our families, our belongings, our institutions, our organizations, with all the sensitivity, with all the responsibility. On the other hand, this (question/remark) is a kind of evasion, escapism. There’s no place for evasion or escapism in spirituality. Thank you.

5: SEVA – ENDS AND MEANS

“They do such good seva so that’s why I’m going (there).”

The next question . . . yes, referring to the other group: “They do such good seva so that’s why I’m going (there).” Good.

Shall I go wherever good is done? There are so many spiritual organizations; there’re so many Christian organizations. There are many NGO’s, non-governmental organizations. There are so many people, so many associations doing good seva. Why don’t we go there?

We go to that place where seva is offered to Swami as a part of our sadhana. It is not the seva that is important; it is the spirit that is important. I did that seva as my sadhana, not for seva,

seva sake. It's not that. The Sai approach, the Sai principle behind seva, is different from seva offered elsewhere. Elsewhere seva is for publicity. Elsewhere seva is a matter of propaganda. Elsewhere seva is a kind of opportunism or exploitation or playing with your emotions.

But as per Sai principles, you do seva to purify yourself, to perfect yourself, to evolve yourself into the state of the Divine. Finally I may give this answer: It is not the final end of the seva that's important. It's the means to an end is also important: what means you adopt. Supposing I collect funds and do it. The means – totally condemned by Baba. You cannot collect funds. You cannot ask for funds. That's against it. Therefore, our means should be according to Swami's teachings. The means should be according to Swami's directions; not the seva which is the end point or end result. Therefore let us examine it critically, not simply by the outcome of it, no. The means to an end: means are more important than the end. Thank you.

6: ARE YOU SURE?

“Everything is God, it is all God. So why should you oppose it?”

Well, we go to the next question: “Everything is God, it is all God. So why should you oppose it?” Good. Everything is God, BUT I have not grown to that stage as to consider that everything is God. I'm sure you too have not gone to that stage as to consider everything as God. Do you? No, because you have got preferences. You have got your own choices. You have got your own options.

Simple example: You want profit, you don't want loss. You want success, you don't want failure. You want gain, you don't want pain. If you consider both as same as God, as Divine, then you can put this question.

When you consider birth and death, both are God. Do you consider both equal? When there's birth, we jump in joy. When there is death, we cry bitterly. There's a difference. Therefore we have not been qualified enough to (reach) that non-dual state to consider everything as God. Yes.

Simple example: when someone was about to kill Lord Buddha, he was smiling. Do you smile like that? When someone was about to attack Adi Shankara, he was simply with a solemn, dignified, peaceful face. When Jesus was accused, he was quite calm and peaceful. Do YOU behave like that? Do I behave like that? No. We are still in this process of refinement, in this process of sadhana, travelling in this direction of non-dual state to consider everything as Divine. Till then, we cannot say that.

This question I think is based on convenient philosophy, convenient philosophy. It's not philosophy based on conviction, I'm sure. Thank you.