
HIS LIFE WITH BABA (3 of 6)

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29:34

PILGRIM 1: Doing Baba's work and who am I to wonder what Baba's work is? I mean as opposed to the ordinary things we do. Like there's sometimes it says that there's a Baba project. It's a Baba project and well certain people are doing Baba's work. One part of me is saying I think, "Gee how could it be restricted? You know or how?"

ERUCH: I understand your point. What I say is that what is not Baba's work, tell me? Everything. You're sitting over here spreading your feet right out there. Her sitting there. You are doing Baba's work, you are doing Baba's work. My answering your queries is doing Baba's work. This cushion being over here you see, idle is also doing Baba's work. We are all over here seated quietly listening. They are also doing Baba's work and we are doing. What is it that is not doing Baba's work? In general everything in creation is according to His own original whim. Working out its own way so precisely, so meticulously that. Because the creation does its work He has infinite leisure. That's what He said. "I am having infinite leisure, why? Because the whole creation runs you see so meticulously in great precision from the time of my whim that I have nothing to do, no work."

That's one point. Another point is for Baba lovers who love Baba, they should do Baba's work. What is Baba's work now? That way. That is God's work. When He

says that He has infinite leisure and all that. Baba's work is, the first and foremost is, that He wants you to remember Him. That's most important. There is no other greater work than. For Him, that would please Him, that would help Him, that would make Him feel happy if you call as a man is to remember Him. Because even an on an ordinary human level you see no man is more happy, made more happy than having the knowledge that somebody remembers him. So He wants us to remember Him as much as possible. Under all circumstances.

Now remember Him. If you are loving Him remembering Him through love. If you despise Him, if you don't like Him, if there are certain reservations then remember Him through hate. But remember Him, He says. Then as you start remembering Him, when with true love suppose or through hate. What you'll do is start working in favour of Him or against Him. When a person remembers a person adversely then what does he do? He starts working in such a way that it creates complications for the man. When he starts working you see in favour of the person then he starts working in such a way that it helps him. So whatever it be you just do. What now, what is there that you do to help Him? How will you start working now your way after remembering Him adversely or favourably?

What you have to do is, if you are say helping Him by remembering Him favourably with love what do you do? You tell others about Him. You glorify Him. In your remembrance you try to glorify Him, in your speech you try to glorify Him, in your acts you try to glorify Him. In your thought, actions everything you glorify Him. How would you? You'll ask how to glorify Him? Every little act you have to glorify Him. Make Him constant companion. Any act that you do, do it in such a way that you'll be doing it as if He is present by your side. That's how you do Him. Do His work.

Now there is a big project you see. Somebody thinks of creating a film on Meher Baba. That's a big project. Now you get a fancy you see to lend your hand you see in that big project. Now you get a whim to do that. If you have taken a fancy to doing Baba work in that. Now when you start going in you see, then naturally they will feel happy about it that there is a certain person who wants to lend his hands are there. And they are very happy about it. But if you are doing that work for Baba then what you have to do is, you have to do it for Him. And not for your sake or for that project or anything of the sort. So that through that project He will be all the more glorified. That's how up to you how you do it.

Then there are other persons who would want to do Baba's work. But then they can't meet their both ends there where they are, so naturally they would want some remuneration. They can put in labour provided there is somebody who can help them financially. But you don't do it because you are helped financially but because you feel that through your labour you'll be able to all the more glorify

Him. You follow? So the net result should be that through whatever means you put yourself through, you glorify Him. Through your labour, through your thought, through your words, actions, acts whatever it be.

There's no such hard and fast rule you see as to how one should do His work. The most important thing, the only thing that you can do to His work is to remember Him and forget yourself. It all boils down to that. He has told us that. You remember Him to such a degree that you forget yourself and that will be the greatest service that you'll render to Him.

PILGRIM 2: Eruch, there has always been one question there I always have. It's all part and parcel of my Christian background that I could never resolve it. And it's a question that really bothers [inaudible]. Still sort of remains unanswered for me. And that is sort of the guilt that gets associated with being separate from God. Or even if it's an illusory separateness there is that feeling that, yes God is hidden in me somewhere but I identify with not being that part. The problem with the guilt is that if we all were. If our individual souls were separated out of God's whim then we really as individuals bare no responsibility for that seeming separateness. And all that we go through in creation and all the experiences that we have in trying in evolving that, those essentially. Those experiences and those impressions, whether they were good ones or bad ones also weren't out of our will. You know we didn't wilfully separate. We didn't wilfully [inaudible]

ERUCH: Quite right, quite right.

PILGRIM 2: And I think that at some point I feel the desperation of that. I feel the desperation of really what am I doing here? I mean I didn't choose to do, I didn't choose to be separated. I didn't choose to build up all these sanskaras. I didn't wilfully you know pick from the good fruit to the bad fruits or all of that. And I think that should give comfort but I still sometimes go through this. It's a philosophical question which I have a lot of trouble coming to grips with.

ERUCH: Simple thing is, simple solution [Eruch laughs] to it is don't take the blame or don't take the credit for what you are doing, you see. You haven't brought about your separate existence on your own. But why do you take the credit that whatever you are doing you are still remaining separate, you're still not being united with Him. Why do you take the blame upon yourself you see? So what Baba says is that He has made you a puppet in His game, for His pleasure. Act as a puppet. You see. Don't take the blame nor the credit upon you. Nothing will then create complications or confusions you see. You act your part. Play your part well. Do exactly as He wants you to do. Whatever, under whatever situation He has put you, you do it. Whatever be your vocation, whatever be your.

This reminds me of a very good story now. If you'll want to go for your lunch please remind me. I can't see the clock. You can see the clock Tim. You're hungry?

TIM: Not yet, I want to get the story.

ERUCH: So the thing is that at the time of the Prophet Mohammad there came to him a certain person. Now see this guilt complex eh. See how it is. So a certain

person came to him. And well he was so impressed by the Lord you see, his discourse and everything you know and he says, "My God, He is truly the Prophet of the Lord you know. He has brought the message of the Lord. So I must be very straight and I must be very honest to myself as He says you see. And I must be very brotherly towards one another and all that." And poor fellow he gave up his vocation. And he was now starving. He tried his best to put his hand to certain things and he failed everywhere. He couldn't do it.

So he was starving. He must have got emaciated, absolutely. Because he loved the Lord so much and he speaks it. So he was following. So eventually you see he was so weak and frail. He came to the Lord and fell at his feet and says, "Lord, suggest something. What should I do? What should I do?" [clock chimes]. He says, "What do you mean what should I do?" "What work should I do? Give me a hint." He says, "It's so simple. Continue the vocation of your father." And all the more he was so sad at heart, he didn't know, he got stunned to hear the Lord's reply. Have the vocation of your father? That's what he was doing and he had to leave it when he came to Him.

So all those who were close to him they were watching the reaction on that man. They felt very peculiar about this man. They were intrigued as to why is it he comes for advice from the Lord and when the Lord advises him he is not happy about it? So the Lord Himself comes to the rescue and says, "Well man, aren't you happy with my advice? What was your father?" "He was a thief sir." You see here. And the Lord advises him to follow the vocation of his father. [pilgrims laughing]

“So he was a thief.” So the Lord says, “So what? I want you to follow the vocation of your father.” He says, “Alright I will do so.” “That’s good,” He says, “But remember two things” “I’ll remember.” Says, “ Always do justice in your life and whenever you hear the call for the prayer, leave everything and be in tune with the Lord. If you do these two things nothing can bind you. Continue with the vocation of your father.” The man leaves. Now he has got the stamp you see. Nothing can bind him because the Lord has himself enjoined upon him to continue the vocation of his father and he’s an expert in that. He was doing that work but he left because Mohammad wouldn’t like it. Because Mohammad says now never to rob anybody or do anything of the sort. Well now he’s doing it. Formerly he was doing it taking the blame and the credit on him. Now why, what is he doing it? He’s continuing with the vocation how? The Lord has enjoined upon him to do it. So he never takes the credit nor takes the blame on him. You follow?

And what is the net result you know? You know this story? It’s a Sufi story.

PILGRIM 3: [inaudible]

ERUCH: Haan?

PILGRIM 3: I’m not a Sufi.

ERUCH: You are not a Sufi. Well but you are in that cloak isn’t it?

PILGRIM 3: Yeah.

ERUCH: You know this story?

PILGRIM 4: No.

ERUCH: No, okay. So then what happened is that now the Lord has said so he goes out in search of a very good house. He has the backing of the Lord himself now. So he goes out and he selects a beautiful mansion. Very wealthy person there in the locality there. And he goes in. Throws his [inaudible] there and he climbs over onto the terrace through a rope, goes inside and there he knows. He knows his tricks you see. He knows his trade very well. What he does he goes to the hearth, the fireplace, the kitchen. Those were the days when they used to have their banks not in the big buildings or anything of the sort but just where the women would all flock together. Where it could be protected all the time. Which was that place in the house? It was the hearth. Where always there would be the presence of the women folk or the children or the men eating and all that you see.

So there they would dig and put their treasures inside. So he feels this in the darkness of the night and he knows. He could feel, his hands were so sensitive know this. So now how does he dig now? Jacko how? Yeah there you are [general laughter]. So he goes on digging and he lays his hand on a bag of leather there. “Aah,” He says that. And there it was heavy, full of gold. And he again goes on digging and another one, another one, twenty five bags of gold he could gather in no time there. Two- three hours he collected all that. “Aah,” he says. And he thanks the Lord for telling him to do the vocation of his father [pilgrims laughing].

And he collects all that, bundles it into a big load there and swings it across the shoulder and he puts his first two - three steps. But the Lord has told me do justice. I

am a bachelor. Here is a huge household. I am depriving them of all their treasures. That's not justice. The Lord told me to do justice. One bag out. He puts another step. No, this is not justice. Two more bags, three more bags, four more bags, five bags. Out of the 25 he's carrying only five on his shoulder. And everywhere, he's now about to leave because it's time now. He must leave. Everywhere like flops you see you have these things [pilgrim laughing], cow flops.

Then now he's about to get down of the mansion there to the same device, rope. Just then, right on the terrace he hears the morning call, prayer. From minaret of a nearby mosque. "Oh," he says, "This is the second injunction the Lord has given." So he puts his load down and he stands in attention and starts praying, 'Allah Hu Akbar,' and he shouts when he prays. So the owner of the house wakes up his wife says, "Do you hear somebody here in our house? Somebody praying?" She says "Yes, but we never pray. We are not used to praying at this hour." Who prays to the Lord? Who needs something from him not [inaudible]. When you are rich, when you are wealthy, when you are rolling in wealth there's no need to draw His attention.

Nobody was attending the prayers in his house at that time. So it intrigued him. So he woke up, he woke up his wife. His wife was intrigued so wife also woke up. His eldest son was there, the daughters were there. They all now got up and as soon as they stepped out what they find? They just stumble. And what is that strikes them? It's their own treasure, the bag of gold. Few more steps and they say, "Here another one, another one, another one. What's this? We have been robbed here by

somebody. But what is this? If we are robbed then what are these bags for?" They don't know. They are all the more intrigued. They reach up there where the voice is coming now and they find a young man, all attention absorbed in prayer and they all stand because that's the Muslim custom. They can't disturb anybody in prayers. Till the prayer is over they stand there.

So when the prayer is over the man is relieved from his prayer so the man of the house interrogates him and says, "Ay, who are you?" Says, "I'm so sorry. I am a thief." "Thief? How can you be a thief? You don't proclaim that you are a thief like this with prayers and loud noises. And why did you throw all these. Who robbed these? Who was the one that robbed these?" "I." "Why did you drop them down there?" Then he tells the whole story. That he was a professional thief. He left thieving because he contacted the Lord. And then he was starving and the Lord says to do the, continue the vocation of his father. So he is just doing it. Because the Lord has told him to do it.

So he says, "You can never be a thief. You are the slave of the Lord. And only the slave of the Lord is fit to have the hand of my daughter. And you will own the house now. You run the whole business. You are my son-in-law. And that's how that was the end of his thieving [pilgrims laughing].

PILGRIM 5: Daughter was beautiful.

ERUCH: Daughter was very beautiful. He got a beautiful daughter, he got all the treasure and he obeyed the Lord. He did it because. Not because of guilt or having any guilt complex or having anything to do with credit or with anything else. But

because the Lord told him to do it. So likewise if you continue with your life knowing that it is His and dedicate it to Him, it's finished.

PILGRIM 6: If everybody is one with God, we were part of the original whim so we are responsible for it. As we're going through it.

PILGRIM 7: [inaudible] juxtaposition [Eruch and pilgrims laugh]

PILGRIM 6: We were a part of it.

PILGRIM 7: As God [crosstalk]

PILGRIM 8: But not individually.

PILGRIM 6: Yeah as God not individually but I said we were a part of it.

PILGRIM 9: Yeah but we didn't [crosstalk]

ERUCH: We are part of it. We were and are.

PILGRIM 6: But it's our whim too.

ERUCH: Yeah, but what are we? We are a part of Him that is nothing. He is everything. We are as a part- As nothing. What is that nothing? It's the product of His imagination. That the first whim you see, Who am I? So at that time simultaneously infinite consciousness and infinite unconsciousness protruded, ejected, got out. That which was latent you see. And He began to experience Himself through His Infinite consciousness and through His Infinite unconsciousness. Through His infinite consciousness He had the experience, I AM GOD, the infinite. Through His Infinite unconsciousness He

got the first experience of the most rudimentary impression.

Diametrically opposite to His being infinite, He experienced Himself as most finite. And being infinite, His experiences continue you see. Even now through different multifarious forms you see. What are you? Who am I? Here, you wanted this? So the wants continue, the search continues. Who am I, through His infinite unconsciousness till in every individualised soul it is attained with the experience- I am God. That's it. But that experience He experiences not you. Because you are a product of His imagination. But why do you exist? Because it is the product of who's imagination? It is the product of the imagination or the imagining of existence Infinite and Eternal. When you imagine you don't create anything concrete. When He imagines that we being existence that is imagine. What is God? God is Infinite Existence as Baba says. So when God the Infinite Existence imagines, His imagining carries the stamp of existence. So whatever He's imagined is there, becomes. It is created all the time you see. So we are that product of the nothing which is His imagination.

So all what you have to do is to drop this. We enact our roles according to His imagining. According to the role that pleases Him. If you come back to earth now from metaphysics it's nothing but we are His puppets in short. He is the Over-Lord, He is the One besides there is none. And He being the Over-Lord, having all the infinite attributes of love, compassion and all that. On whom should He exercise these? So he started playing as He told us a game of solitaire. And you know when you are lonely and all alone and you are the

Over Lord having all the vast treasures of all the infinite love, all the infinite compassion, everything that needs to be shared that you have, there's nobody to share? So what do you do? You create somebody you see. In your imagination. And as if you're pouring out your love on somebody. But unfortunately who is imagining? The very Existence is imagining. So that created things you see, gave forms. And concrete shapes were there. So that's how it all happened that it came back on Him. It recoiled on Him. That's what Baba says, "The creation, my own creation has recoiled on me. And in each of all the forms I find myself bound, that's my agony. And more than what you long to be released, I myself long to release myself from within you." That's what He says.

So we are none, we are none. We are nothing. It's He who finds Himself bound in you as Bob. That's His binding. What is Bob? That Robert is His bondage. Tim is His bondage, Eruch is His bondage you see? It's like that. So no sooner this falseness is dropped, He is what He really is. It's like that. So when we drop our falseness that nothingness that we are just merges in the nothing. Which is known as realisation of the individual.

It's a headache. Don't ask such questions. It's a terrible thing [crosstalk]. Yeah, there's no end to these things you see. Really speaking there is nothing but God. As Baba once said, "Oh you people who have lived with Me for so many years, if the world will come to you and ask you what is God? They'll say that you have been living with Him for so many years. He must have given you a good definition of what is God. So what will you answer?" So then we started philosophising God. You

know how we human beings are in our ignorance. And there were philosophers, there were scientists, there were arts bums as we are. All each in his own started telling Him what God meant for each one. So He says. He was not satisfied with anybody's answer. So His own answer to us is, "Remember," He said, "That the world were to come to you and ask you what is God, the only answer to it that befits God is, what is not God." That's the answer to it. You follow? That's how it is.

Karen anything there now in your mind about it? About what is not God.

KAREN: I used to think that when I was very young. That either everything was totally right or everything was totally wrong. And so I. And I didn't want to believe that everything was wrong. So that's what [inaudible]

ERUCH: That's why Baba says this, "Never scoff at anybody, never think that anybody's wrong or anything is wrong or anything. Everything is in its right and proper place. Although it is not in each of us is not the truth. But a part of the truth is there. You follow? So all these parts put together makes the whole truth. But at least we are part of the truth. Which in our ignorance we say that it is the truth. You will assert yourself as Tim, I will assert myself as Eruch. I say what I say is right, I know what I am saying. That's ignorance in the part of the truth. That is conflicting all the time. Otherwise there is no conflict.

PILGRIM 3: I wish He had another whim and that would throw out all [general laughter][crosstalk]

ERUCH: It happens, yes. It happens, it does, so often. It happens so often. So

often means after eons. But for Him it is nothing but an inhalation that's all. So eternity is that terrible thing or that now, eternal now you see.

PILGRIM 9: To think you got out of that. Like even guilt or taking the blame or taking credit for something. Yeah I don't really know what I want to say. But maybe you could elaborate something of that you know. You know how just like if you've ever been through a failure you know. Well that's no different that feeling not good enough because you know you've done something, you've accomplished something.

ERUCH: What are you meaning or what He has given us to understand is this-that whatever you accomplish, whether it be through your failure or through your success, you dedicate to Him. That is not taking the blame upon yourself or credit upon yourself. Whatever is achieved whether it be in your best of efforts you have failed, Baba it's your wish, it's your pleasure. I have done my best. That doesn't mean that you should just remain static afterwards. Try to improve, try to be best.

When you are faced with success just say, "Baba it's your doing. It's your pleasure, It's what you have done." It's like that. And try to improve upon your success. Just as you would like to improve upon your failures so also try to improve upon your success. Knowing fully well that these successes and failures are nothing. They are nothing. They are all the time changing. The values change you see. You may be a successful person in your business but that success is of no use. There is bound to be a better success you see.

Ah this reminds me of another good story. Should I go and piddle and come or you want to go out for lunch and then have another story. This reminds me of another thing. Means values change you see totally. When you are determined to be His, when you resolve to be His, when you determine not to accept the credit or the failure on you but it is His credit, it is His whim. I just am an instrument you see. That's all. When you do that the value is completely changed for you.

PILGRIM 10: If it's so easy and so simple then why is it so hard?

ERUCH: Because we make it hard. Because of our free will. We want to be separate from Him. As Baba says that although you have no free will of your own as such yet you exercise your free will. Because when you exercise. What is the meaning of your exercising your free will? You want to assert yourself to be as you are. You want to assert your separateness from your true self. From your true identity.