
INDIVIDUAL VS. GOD'S DREAM

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Mandali Hall, Meherazad, India

July 30, 1981

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PILGRIM 1: In what way? This is something I was thinking about because when I come to. When I'm in America I was thinking of questions I would ask you and of course in Mandali Hall if you don't have any questions usually you know. So I was in a bus and I was thinking what questions I would ask you. And one question I thought of was, in what way is nature a part of our dream you know? Or you know it's said that we dream this. And then I thought, "Well do we really dream this or does Baba dream this in a way?" You know because if this was just my dream how would it coincide with His dream? Unless it coincides in Baba's dream. You know what I'm saying?

ERUCH: Yeah I understand, yeah. The thing is that we are not bereft of dreams. As Baba has said you see when you go to sleep you dream and then you go into sound sleep. When you wake up from your sound sleep you pass through the dream state and you wake up. From your awake state there's a dream state and sound sleep state. When you return to your awake state again from your sound sleep state you pass through the dream state and you awake. You're awakened.

So dream is there. Now whose dream is that that you are seeing it is? Is it nature's dream, God's dream or your own dream you see that you see? Dream is nothing but the reflection of your or the experiencing of your impressions. At the time when the

setting is so amenable to reflecting upon the impressions they surface and then you see them, experience them. Calling 'seeing' is nothing but experiencing them. It's not just seeing, you are actually in action most of the time in your dream you see. Yeah. But then although you are involved in the action or you are seeing the other people in action and all this it's nothing but the unfoldment of your own impressions that is there.

Now the whole creation is what? It's nothing but the dream of the Lord, as Baba has explained to us you see. So this dreaming of the Lord continues you see. And your being here now is nothing but His dream. So that dream which you see has relationship with the original dream there also, yeah. It's a continuation of that dreaming. But then it is also not the continuation of the dream because you have created certain impressions you see. Your mind, the drop mind has created you see. So naturally those impressions you feel as if you are you, it is your dream. And that makes you feel that I dreamt it.

PILGRIM 1: I only see it through my dream.

ERUCH: Through your dream.

PILGRIM 1: And you see it through your dream.

ERUCH: I will see through my own dreams you see it. That's how it is.

PILGRIM 1: Then what about nature? How is nature? Like we see the same flower.

ERUCH: Just as this morning we read one thing you see of Attar who said that the sea is sea always. But the drops in the sea have their different philosophies you see.

PILGRIM 1: I'm saying what about the flower? The flower is the flower's dream?

ERUCH: Yeah.

PILGRIM 1: Now we look at the same flower. You see it through your dream, I see it through mine. And that's all Baba's dream.

ERUCH: Yeah it's all Baba's dream.

PILGRIM 2: So we're all Baba's dream? All of us? We're all Baba's. So all our pain, everything?

ERUCH: It's not Baba's dream it is. Baba doesn't dream. Baba is the Awakener you see. How can He dream? Yeah it is the dream of the beyond state of God. The creator. Creators dream you see. Creation is that. Baba is the one who has awakened from the dream. He awakens us from the dream. So. And of course these are the various states that why we correlate it to Baba? Because we accept Him as the originator of the dreams. That's why we correlate. But when He comes in our midst He comes as the Awakener. So if He is dreaming, how can He awaken us? You follow? He cannot be dreaming. He must be awake to get us out of the dream. So He has come to get us out of our dream. And we are seeing this dream which we

call illusion. And we take it as reality. So He says, "No it's not reality. It's illusion I tell you it's illusion. Awake from it. You are dreaming now. You are dreaming. Get out of the dream." So then He awakens us. By various means yeah. He sometimes has to shake us thoroughly or just with one little touch you see awakens us. Or if He just says you see in our ears He awakens us. We hear the voice and we get up you see from our. From your daily dream also it happens like that.

You get up from the night you can't. You continue to go in your nightmares all the time you see till somebody who's by your side just wakes you up. He says, "Get up, get up Steve what are you doing?" Then you just get up and get out of that nightmare. Sometimes you hear somebody's voice there and you get up. Somebody. Sometimes you get up on your own. Get out of your dream on your own.

PILGRIM 1: The other question that's tied to it is that if it's all Baba's dream then when we awake and realise we're false and only Baba is real how do we exist? We don't exist anymore?

ERUCH: No we don't exist. We accept the fact that we exist and that's the reason why we suffer. The suffering is because of it yeah. Otherwise Baba says, "You're not. You're even worse than a rag doll you see. You don't exist. You exist as the nothingness in creation." We are the product of the nothing, Baba says. He is the Everything. And in Everything is the nothing. Otherwise everything cannot be Everything. So then that nothing begets nothingness'. That is Steven, Eruch, this Tom, Dick, Harry, Jane, Jean like that.

PILGRIM 1: What I get confused about is that in other places Baba says that the purpose of creation was to make an individualised consciousness. And that the individualised consciousness won't be destroyed when.

ERUCH: Hmm?

PILGRIM 1: That the individualised experience of realising God is eternal.

ERUCH: Yeah. It remains eternal then. But as what? As how? Infinite. I am infinite. That experience is of the infinitude of your being. Not of Steven as an individual Steven. But that individual Steven then experiences as infinite, infinite being. As the infinite. Not limited. Now you experience yourself as limited. So it continues. It is not destroyed.

PILGRIM 1: Because it's beyond my imagination how I could be an individual and not limited. It seems like an individual in my imagination individual have to be limited.

ERUCH: Yes. But that individuality that is there is of the infinitude. It is not individual as Steven but as infinite. I am infinite power, knowledge and bliss. So if you have infinite you can't have any this. But infinity has its individuality too. Yeah. As infinite. So it's individual but as infinite. It is infinite.