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## Love Needs No Response

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14:46

**ERUCH:** Yes, what were you saying, asking?

**PILGRIM 1:** I was asking a question about relationships. Relationships between human beings. And I feel that I have a relationship with you and others of the mandali here and I feel very much that you love me and I know that I love you. And yet there is a, there is a sense of aloofness in that love from that I [feel in reading about Baba's life that He was definitely capable of being very aloof with the lovers that He had. And yet it's sort of a driving force in my life too, with friends, who I feel closely with, and my family, to not be aloof from them, but to really get to know them well.

But is it possible to really get to know someone well and also maintain that sense of aloofness where you are somehow free from attachment? I think that it is possible, when we are not feeling like this person is mine, how but do you, how do you have that love without also having that feeling of wanting something from that person and wanting also to give that person [inaudible] without getting ego all involved.

**ERUCH:** Well, if you love some person, and that some person keeps you aloof from you, aloof from you and the others and you love that person, so your love for that person should not affect the person's aloofness. Otherwise, it's no love. Baba says He has given a simple definition that, "Love needs no proof of reacting upon." Means suppose if you love somebody and if somebody doesn't

react, doesn't respond to your love, that means your love will fade out, so it's not love. Love would want to give in spite of it.

Love needs no satisfaction. Love needs no response. It's just like surrender. Surrender to the master. Believe whether He will accept my surrender or not. If you put that question, it's no surrender at all. Surrender means surrender, whether He accepts or He rejects, or He gives you a tight kick in your nose, you see, at the time when you surrender it matters but little. It has nothing to do with His attitude. What it depends upon is your attitude, whether you surrender or not.

So likewise, if you love another person, if you want to love another person, if you really want to establish that relationship of love between the two persons, it is for you, the onus is on you to love the person and not expect whether the person responds or rejects your love or anything, has nothing to do with it. It's totally independent of any reaction whatsoever. If at all there is reaction, then that love is termed as affection because affection results in satisfaction or dissatisfaction.

If I have affection for you, then when you respond to my affection, then I feel satisfied. "Really, Bill loves me, eh?." And if you are indifferent, I am dissatisfied, he doesn't love me. And that is the trait of affection, that one who really loves needs no such reaction or response or satisfaction. Love knows no satisfaction. It's a constant burning, constant

giving, constant offering, constant sacrifice. That's what He told us. Not that I know even one facet of that love. Yeah. That's what He has given us to understand.

**PILGRIM 2:** That's very useful.

**ERUCH:** We don't know but He has said it in so many words, yet we forget. But it is good of you people to remind me about it time and again by repeating these things. Otherwise, I would also forget. He has said it, no? There is a pamphlet there about the difference between love and devotion and affection, and this, and that. All sorts of things are there.

**PILGRIM 2:** I remember the difference between love and devotion, but I. [crosstalk]

**ERUCH:** [inaudible] affection.

**PILGRIM 2:** No.

**ERUCH:** What to do? All right. Remember now. [crosstalk] Baba went to that extent. The highest type of love in humanity could be no better than mother's love. Mother's love for her firstborn, or child. Yeah. She loves, that's why milk pours out of her love, her this and that, and she cares for this baby and child and everything. There is no better love than mother's love for the child. It has been said before, it has been proved. It has been affirmed by Baba himself. But then Baba says, "It is not love. Although it is of that highest type, it's not love."

Because mother derives satisfaction. So at the best it could be called height of affection, because she derives satisfaction after feeding the baby, breast-feeding, the mother feels satisfied that it has been nourished well, properly. resting properly. This, that. Derives satisfaction out of it. I have done my best.

Now the baby is sleeping, I am satisfied, I'll sleep.

Where love is concerned there is no sleep. There is no such thing as rest. There is no such thing as not knowing. It is always alert. It is always a flame. Always. On the toes. What to do next? What is there? The more one loves the less one feels that he is loving. That is the criteria.

**PILGRIM 2:** That's not to say that human affection isn't a valuable and important thing.

**ERUCH:** Yeah, it goes on. It's a progressive thing. That affection turns itself into love later on.

**PILGRIM 2:** It's nice.

**ERUCH:** Yeah, it's nice. Who says it's not nice? But it's not the end all and be all of everything. Yeah, there's another thing like that. Likewise, Baba has said that the tail end of divine love is carnal passion, the lust as we call it. Lustfulness. Not lust for power, greed, or anything, but lustfulness. This sex, lust of carnal passions. The tail end of it, the height of it is divine love. Gradually, we just rise above. How degrading is passion, love full of passion. Huh? It is so. It exhausts us. It ruins us. It wrecks us and all that but still we have to go through all that to rise above. That's how it is, that man is a debauch, we turn our head. That same man will be a saint, you see, excelling in divine love one day, because he has that. He has got the tail of it. Yeah.

**PILGRIM 2:** He's on the right track.

**ERUCH:** Yeah, it is like that.

**PILGRIM 1:** Eruch, is that aloofness that I

think I see when I see films of Baba?

**ERUCH:** You know that aloofness?

**PILGRIM 1:** Is that a byproduct of?

**ERUCH:** Yeah. [crosstalk] No it's not a byproduct. It's a condition of love. Loving. Not love. It's a condition of loving. You know there is a story behind it, which Rano tells us the story. And which one of the Baba lovers benefited greatly. When she blurted out her story, just telling one person one's own tale of woes to another, it comforts another person.

So I'll give you that story that what has happened. Rano, you know, you haven't seen Rano. Rano now is quite changed. Formerly she would carry herself, you see, she was well, she was the belle, you see. And, yeah. she expected that Baba should respond to her love. And Baba did respond to her love. And she was loving and Baba was loving and everything was fine. And she would serve Baba and this and that, and it was wonderful. It was such a great blessing to be in presence of Baba, and to be loved by Baba, who was the most handsome person, you see, for her, living. And she considers herself to be the most beautiful one and this and that and so forth and so on. Fine. Beautiful.

All of a sudden she is at my house in Poona. Means my parent's place. And Baba used to visit. Whenever Baba goes to Poona He visits the place. Frequents the place. So one day, all of a sudden Baba goes there, and as usual, goes on embracing one after the other, all the members. Even He doesn't forget the dogs and the maidservant, and this and that. And the one who is loving, you see, and thinks that Baba can never forget her is forgotten. Of course, Baba is preoccupied. He is, so much. My poor Baba is so much worried. He has to be the Beloved of so

many lovers, you see. That's how the lover consoles, you see, and forgives. Forgives. It went on. Twice, thrice, four times, five times, six times. Every time He visits, you see, He doesn't care for her. So twice it happened. She says, "What's the matter with this man? I love Him so much. And why does He want to be, He's totally indifferent. What have I done for all this sort of thing? I have done nothing to displease Him. I have done nothing. Everything is fine. I love Him and I serve Him and He was all love to me and what has happened to Him? What has driven Him to this state like this?"

And she felt totally sore about the whole thing. And she was very uncomfortable, like that. She didn't like to be, like her beloved to behave in this manner, being totally indifferent about the person there who is loving. On the fourth or fifth visit, I think it was, all of a sudden it struck, that He is becoming indifferent to me. And having seen all this, you see, having become so indifferent, that it struck her, "Oh, so He wants to be indifferent to me. All right. Let Him be indifferent. Let us see how long He wants it. It takes a, it's a great strain." You see if you love a certain person, and to remain indifferent, you see, it's a strain.

Well, everybody in the world knows that. Yeah. You love somebody and you just want to be. You are in a huff and you want to be indifferent and it's a strain. You want to just rush to the arms and just hug the person or say that, "Come on now." And it's a great strain to be indifferent. The moment she had the thought she recognized what is, what it was behind it all. The next day when Baba came and there was a hug and all that, so she was so happy.

She says Baba was on the contrary, paying

more attention to her through indifference than He was paying attention to all those whom He embraces regularly, you see. So she was so happy and contented with that feeling that that love was all the more, in His being indifferent to me.

So there was her country Baba lover. Pakistan. Rhoda Dubash was there. You have met. So Baba was very fond of her husband, rather than Rhoda. And she loved Baba also intensely and Adi loved her intensely. And, well, Baba would just look at her and turn the subject immediately and again turn to Adi and all that sort of thing. And so she used to feel a lot about it. "What have I done? Why is He indifferent to me?" So, when Rano one day told the story, and she was so happy, and from that day, since she came to know the secret, then Baba was all attention to Rhoda.

So these are the little secrets of the love affairs between the Beloved and the lover. They are not to be divulged. But once, if it gets, then the charm is lost, so no use, continuing with the stress and strain of indifference.

**PILGRIM 2:** So if a person is having a drought period, could it be an analogy?

**ERUCH:** Yeah.

**PILGRIM 2:** Indifference.

**ERUCH:** Yeah. It is like that. It is. We have to. That's why Baba says, "Whenever you get stumped, or anything, come to the level, and just what you have heard, and all that, it will give you some clue to all this." All the time her heart breaks. What is this? This is drought. This is drought. Any common man or a woman with common sense, any person with common sense will, when she complains like this to me, it appears how ridiculous is this, such a learned person, editor, legal editor, could contradict herself [crosstalk] [inaudible]. That means she feels dry. That means that she loves Him or not, His love is there or not, but your very awareness of it gives us the conclusion that you are too tight in the grip of love, each other, you see. Otherwise, how will you be aware?

A person [crosstalk] when there is dry, when there is famine, when there is, what do you call, drought, nobody knows that it's a drought, means drought. It's parched. But then all the time it pricks you. All the time it is there. So there is that love, still aglow there. It's all that. And when it will blaze, the flame will come out, you see, then it will consume you then. Be careful. It is good to have little drought like that [crosstalk] Well, we are dealing with the Ancient One, remember that.