
QUESTIONS AND ANSWERS: 1 OF 2

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21:09

ERUCH: A year passed by, all the time he had this confusion in his mind. All the time, and it was the anniversary of his mother's death. On that day, the Hindus, what they do is, they make it a point, on the first anniversary to reach out to something which was very close to their dead ones, and especially mother or father or anything like that.

So there was a bundle of some books and some clothes tied, so Dr. Deshmukh had kept it aside. On the anniversary they reach out and see what it is and then, they distribute the others, to keep it for one year.

So the, he opens, and there's a book, he remembers, his mother used to read, very often, a book. He didn't know what it was, but he used to see her reading. So he opens the book. And as soon as he opens the book, the chapter is there, Lord Krishna prays. Is praying. He says Lord Krishna praying mean, did He pray too?

So now he begins, he's very eager about it, he wants to find out because the confusion was there. So he reads the story and the story that he reads out, he told to Baba.

When he came after this episode, he was very happy and all that. So, when he came again, he is telling to Baba, the cause of his worry and sadness and confusion, how it got cleared because his mother died and how he handled the book and got the story.

What is the story?

The story, he narrates to Baba and that's how he came to know this. That one day, in the court of Lord Krishna, He was a Prince, so He had his palace, in the palace courtyard, His closest disciple comes one day. He's known as Narad, and when he comes, he wants to enter the palace but the watch keeper stops him there. Says "Stop here."

"What's the matter, why do you stop me?"

Because he had a free passage, he could go anywhere in the palace, he was very close to Lord Krishna.

"Don't go inside. I am told, I am ordered that I should stop anybody and everybody coming here, not to enter now."

"What's the matter?"

He says, "The Lord is in Prayer." "The Lord is in Prayer?" he says. "To whom does He pray to?"

"Keep quiet, just be outside there."

So, he is very agitated, just as Dr. Deshmukh is agitated, he is very agitated. That we have been following the Lord Himself and is there any greater Lord than, then what is the reason, why should we follow Him? We should follow the Lord of the Lords. That would be proper. That would be sensible.

So now, he's going up and down the courtyard in a very agitated mood and he does not know what to do and he had come

to give some message. All that was forgotten and the confusion has taken hold of him.

After an hour, the Lord Himself comes out, He's just there. He sees Narad in a very agitated mood, so He calls out to him, "Narad, what's the matter? Why are you so agitated? What's the matter?"

So he says, "I don't understand this."

"What do you, what is it that you don't understand?"

"The watchman stopped me from entering the palace saying that you are in prayers. To whom do you pray my Lord?"

So He says, "Why? Why can't I pray? I have become man, to be amongst men and I also have to pray just as you pray."

"But to which God do you pray?"

"Oh, do you want to see my God that I pray to? All right, then come inside my prayer hall, I will show you."

And he's being led inside and to his surprise, whom does he see, there, inside the prayer hall? These little statuettes of his own disciples. He says, "These are my gods. I pray to them."

This is all. So he says, after hearing this, I was surprised to see the scene there also. After the prayer He bowed down to these people and you are participating in the prayer and all this. What is this? I couldn't follow it. But that story made it very clear to him.

[inaudible] Mind you. Hmmm, such are the things. Hmmm. So the Lord prays to us and we pray to the Lord. It's like that.

PILGRIM # 1: Only a better [Inaudible]

ERUCH: That is the flow of love, that is the real thing. Love needs to flow. God is Love and Love must Love. It's all based on this. That's all.

Next, Eruch discusses the eternal existence of God. Recorded on November 7th, 1977.

ERUCH: He gave us these little hints about His being all-knowing and all that sort of thing. What does it mean by being all-knowing? So, we expect Him to be very wise and very much knowing everything, you see. But that's not the way, all-knowingness is not that.

And, so what do you expect Him to be ignorant? No, just the opposite of it. He's all-knowing. So what is that all-knowing? "My being all-knowing," He said, "is, if you were to ask me, what is it?"

"What's your experience that you say that you are all-knowing? So, does it mean that you know everything?"

Says, "Yes, I know everything."

"But what's that experience of knowing everything?"

So He says, "The experience if I were to translate into your language, it means there is nothing to know. That is equivalent to my knowing everything."

When does a person say there is nothing to know? When does he say that?

PILGRIM # 2: [Inaudible]

ERUCH: When he knows everything. There's nothing to know, what's there, anything to know? That means, literally on our earth plane, it's tantamount to this, that this man must be knowing this particular thing. "There's nothing to know about it", we say, isn't it?

We take it for granted that he knows everything about this particular thing. Likewise, His being all-knowing is that there's nothing to know. But what is that nothing to know means? Means what do you mean there's nothing to know?

So many things are there, you see. His own creation is there and all that, what is there, what does He mean by there's nothing to know?

He says, "My experience of omniscience is this, that I know everything in the sense that there's nothing to know. Why there's nothing to know, because I am 'It.' I am that everything." Anything that He wants to know is He. [attendees talking]

It's not that He identifies with that thing, but He is that. You see, there's a world of difference between identifying and becoming it. So Baba says that our attempts to know anything, anything you want to know, what this guitar is made up of, you want to know what is this mic that is there? This, poor attempt to become "It".

This uniqueness, to become infinite, so all these, wants, wanting to know this, and that and that. We call it inquisitiveness, we call it curiosity, we call it, well, aptitude to know everything. All this is innate in us to become "It". Everything that is there, to become one with everything. So it's a poor attempt to become "It".

PILGRIM # 1: Hmmm.

ERUCH: I wanting to know anything, this, this, this and all that. So, His experience is such, His state is such that He is everything. So there is nothing to know. [Eruch laughs]

That's how, He means by infinite knowledge. So that's what Baba says that, "All power, all knowledge, all bliss. What is all this? The

attributes that are divine, or you all have given or I possess them. What is it? It's nothing, it's all because of my being infinite and eternal existence. And all follows from it."

How? So He gave those examples. My being infinite existence means what?

Infinite means just imagine in your mind what is infinite. Infinite means there is no room or no nook or corner other than His being the infinite existence, eternal infinite. So that there is no place for any, no nook and corner for anything besides, or besides that infinite existence. It follows, isn't it? Infinite means what?

PILGRIM # 1: Every.

ERUCH: Yes, it covers up every, it's an infinite, eternal existence, means what? That there is no other thing but existence all-pervading, permeating inside, outside, above the lower and all that.

So when, so there is no nook and corner where He's not. It means that. So when there's no nook and corner where He's not, that means He's everywhere. There is nothing hidden from Him. Follow?

Say there is nothing hidden from Him, means He knows this and He knows that and He knows that and He knows those and those. He knows everything.

So when He knows, He knows everything, then what happens? He knows how to create, He knows how to destroy, He knows how to preserve, all that. [sound of clock chiming] He gets all these attributes of omnipotence. First of all He gets the attributes of all- pervading, then omniscience, omnipotent and when I have all these attributes, I cannot be anything other than all-bliss. What a blissful state it

must be. So it all follows, one after the other, by being this, and infinite compassion also. He is infinitely forgiving. All this while, forgives whom? Compassion on whom?

PILGRIM # 1: Himself.

ERUCH: Himself, yeah. So all this comes upon Him because of His being. That's what He says, "I have come, not to teach but to awaken." But nobody has put me a question after that.

Awaken whom? [Eruch laughs]. You see, He just says, that well He has come to awaken us. [Talking by attendees] No, awaken myself, in you. You are my creators. You hold me there, you keep me asleep there. It's like that.

PILGRIM # 1: That's why He says I am the slaves of my lovers, because He's saying I am a slave of myself in the lovers.

ERUCH: Yeah, so He has said, no He has warned us, "I am not your slave, I am the slave of your love for me. I am the slave of your love."

PILGRIM # 1: Remember how we were talking yesterday about the personal and impersonal?

ERUCH: Personal and impersonal are all our imaginings, you see. Where His being is concerned, all this is for us, for our limited mind. How does personal come into existence? Because of the limitations.

How? Our mind is there, you are limit bound you see. We have our limitations and one who has limitations can he strive for that which is beyond the limits? It's impossible, it's ridiculous. So we go in first for the personal which is bounded by a form.

PILGRIM # 1: Hmmm.

PILGRIM #3: Eruch, are power, knowledge and bliss in the beyond, beyond state? Or are they in the beyond state of God?

ERUCH: Power, nothing is in the beyond, beyond state. That is, it's the state of, as I say, the state of being, you see. Just as, but it's all contained in it.

PILGRIM # 4: Yes, yes. All, all.

ERUCH: Yeah, Baba has given us a very good figure. Now you are all in the sound sleep state. That state is so very independent that even if you realise yourself, you cannot attain that state. You follow?

What is realisation? Is true awakening. You follow that? So how can you attain the beyond, beyond state? It's impossible. It's untouched. It's something most independent, that state, the beyond, beyond state. In it, you may call it at the most is the state of being, "isness" is there. That's all. There's nothing.

Just as, for example He gives us a figure, we see Jim, sleeping somewhere, fast asleep, in sound sleep. He's just lying there. That's your state of being, the "Is" state, we simply call the "Jim is." You see that.

In Him is all the energy, in Him is all the mind, in Him is all the strength, in Him is all the weakness, in Him is also the potential to know His true self, you see that. All this is there but the state that He is in while He's in sound sleep is the "Is" state, nothing manifests except His being, that's all. You follow that's how it is.

PILGRIM # 1: Yeah.

ERUCH: So all the power, all this, they are not manifested there. They are all in the

latent form. Then they get manifested in different states. And you realise your true self, what happens is, that it's not the beyond, beyond state that you realise, it's untouched, you cannot.

PILGRIM # 1: Yeah.

ERUCH: How can you realise that state, you see? That has no consciousness. How can you realise it? Consciousness also doesn't touch, you see. Infinite consciousness cannot be there. It is dormant. But it is not manifest, but this is the state of manifestation of infinite consciousness, infinite knowledge, infinite power and all that. So it is in the beyond state.

PILGRIM # 1: Beyond state.

ERUCH: That is the beyond state, merge with the beyond state of God. That is known as God State. Baba has given us this thought, with great thinking He must have given us. He must have had a reason for it, to give us this thought. For our limited understanding, limited minds. Because we try to decipher, analyse that which is beyond mind, that which cannot be analysed. That oneness. You see that?

PILGRIM # 1: Hmm. Hmm.

ERUCH: But we try to. And mind is the very root, the instrument, the very thing which analyses it. Wanting to analyse that which can never be analysed because this oneness, you follow?

So now remember this, that it is our minds. Naturally He went with us trying to analyse all this, what's the truth behind all this?

So what He did was, He tried to analyse the oversoul, the true self and in doing that, He had to give out this, that there are many souls. He had the reason, most probably this

is the reason, why because man with his mind wanted to know beyond itself. So He had to use the limitations and limit the unlimited by dividing it into souls, that's what "God Speaks" is.

But intrinsically, there are no souls. There is only one oversoul. You see that?

And the divisions are formed because of the impressions that are created. Or as the figure He gives, that it's like the bubbles, you see, that contain the drop in that. When the bubble bursts, it's nothing but the ocean. You can't call it a drop, can call a drop there in the ocean? It's the ocean itself. Unless by some contrivance you separate a drop out of the ocean. It's like that. Now, the whole travail, you see of creation and preservation and evolution and involution and realisation. What is realisation is? The whole process is that that drop must devour the whole ocean.

Drop is in the ocean but then it has become a drop. What is needed is that the drop must become the ocean. Means devour the whole ocean. It cannot devour, that's not possible but that is poetic way of saying, you see.

All that is done is that the bubble is burst and it is the ocean. That's why Baba says, you cannot find Him. All what is needed is to lose yourself. Means, let the bubble burst.

PILGRIM # 3: [laughs] Yeah...

ERUCH: Then you are that. It's like that, there are no souls. But then there are souls also. You can't deny that because He has a reason for telling us there are souls. [Inaudible] soul, your soul, your soul, I am a soul, this is a soul, anything that exists, anything existing, if you give existence to it also there is a soul there.

Just like if you are asking me whether there is a soul in this room, so you gave existence to the room, isn't it? According to what I've gathered from Baba, I will say yes.

Where is the soul? Where is the soul? Where is the soul inside this room? In its top roof or its floor? I will say, "It's in the top roof and also in the floor."

"Two souls in the room?"

I say that, "Not two souls, there is only one soul in the room."

"But then you just now said that the soul is in the roof and the soul is also in the floor."

Because existence is given to it. No sooner you give existence to the roof, immediately it is there. After what is the soul? Soul is nothing but infinite, eternal existence. Hmm. But for our understanding now, that

which is divided, analysed you see, that existence, it's like that. Anything.

Now, you say that well, "This is a matchstick. Soul is in the matchstick?" I say, "Yes." Then you break the thing. "Where is the soul, which part of the matchstick?"

I'll say, "This part and this part, because there are two things that you gave existence to." You see that? "Then this is existence. But what is in between? There's a gap." So I said, "There is a soul, in the gap. Because you gave existence to it".

It's like that, you follow?

PILGRIM # 3: Yeah...

ERUCH: But that all this is the bubble of great, the great bubble of imagination. No sooner you burst that, there's nothing like that. It's just that, it's that infinite ocean.