
THEIR LIVES WITH MEHER BABA, 2 OF 2

Eruch Jessawala. Mani S. Irani, Bhau Kalchuri

Mandali Hall, Meherazad, India

November 22, 1975

30:32

PILGRIM 1: What were the preparations for?

BHAU: [inaudible] Select some 122. And just like I told you that He works through the couple for the whole universe.

MANI: Works for them, with them, through them.

ERUCH: Do you know what He has said? Once there is a statement from Baba, direct statement, it's a quote, "God's work is more important than God. God's work is more important than God."

MANI: And for that He would go to any length, any pains He would take to. Where His work was concerned, we have seen that again and again. Look at the hearts and things. Those were the outward things. Those were the tangible things we can talk about but in many, many ways.

ERUCH: And then we used to get attached to His form naturally. And He had to constantly remind us that it is not. This is not the real, this is just a coat that He has donned. So He would time and again. He would of course draw us through His form. Through His form only we came to Him. Didn't we come to Him through His form? Seeing Him, hearing Him through His form and all that. But then why did He attract us to His form? Because through the form He could tell us that He is not. That

which we see is not real. He has just put on a coat. Behind it is reality.

MANI: But because He is reality, Eruch, even His form while His form was with us, even the things that He told us were illusory, somehow had spark in them, that light. Because He is the reality even when He is in illusion, in man-form even illusory things have a stamp of reality. And they have a light, a spark which as I said when Baba dropped His form we realized in an instant what He was telling us for 40 years. That it's all illusion.

And taking the form could be like compared to. He is the ocean right? Ocean of love and truth, God. But how does one approach the ocean unless there is a shore, there is a beach and from time to time when He takes on a man-form it's like the beach, the shore so we can approach the ocean. We can if we get plunged in it or wade in it or get distracted by the number of shells that are there like those who follow lesser ones or false ones. If we neglect the ocean by being drawn to the shells. But ocean is visible, approachable, you meet it only when you're at the shore.

ERUCH: Experience it because of the shore.

MANI: So the man-form is like that. Again and again it happens so we are there. It's tangible. That's when we learn He loves us. That's where we learn that, He tells us

we can love Him more and more. So Bhau had made a little poem once - Call Baba back to the shore [foreign][inaudible].

ERUCH: You followed this simile?

PILGRIM 1: Yeah.

ERUCH: That His advent is nothing other than the shore, so to say. So that He makes us approachable to His infinitude.

PILGRIM 1: [inaudible]

ERUCH: Yeah, yeah. But once I still remember one day He had to return to this place, very place, this seat here. And He one day in His humorous way started telling me about how the great things were done there and how people were very happy in His presence and how He had given a discourse on everything being mundane, illusion and everything being illusory and He alone is the reality and all that. So He recalled all that in His conversation here. And He says, "Even this body of mine is illusory. This is just a coat that I don," and all that. And then what He added you know to me here, He says, "How hypocritical on my part to allow them to come to me here and they revere me as reality. Although they revere not Me but they revere this coat you see. The garment that I don." The reality becomes visible to us because of this advent, this form, man-form of God. Through it only we can have some concept of reality. The inconceivable is made conceivable through His form.

But then what happens wherever we approach Him, we approach not the reality but Him. So He says, "How hypocritical on my part to allow them to approach Me like that." You follow what

He says? But then He says, "It is in a way a better type of hypocrisy. Because only through this hypocrisy can I bring them the sense of reality." Do you follow this?

MANI: Also His form couldn't hide, couldn't completely conceal. It is His humanness which has revealed divinity to us than anything else. We did not come to Him for anything. To us Baba just Baba-- God Man was so complete that there was nothing beyond Him to long for. There is nothing beyond Him to long for or to reach out because Baba is so complete. And that is in His humanness. Because His human form could not conceal that which came through. And we didn't literally come to Baba because He's God or because He would give us this or because of God-realization. Those things we only heard from those who would be visiting you know. And it seemed like a foreign language. To us it was not that. Just Baba, He's so complete that nothing beside Him, nothing beside Him.

ERUCH: I remember in Guruprasad there came a lady who was a theosophist. And of course before Baba entered the hall and we had to be there to make arrangements and all that. To see whether everything is in order. The women have sat on one side, the men on one side. There is an aisle created for Baba to walk, all that. So there was still time for Baba to have His seat. So there was one lady who had come there. I still remember her words. So she was waiting impatient. She was very impatient. It was summer time. Invariably we would go to Guruprasad when it's, the heat of summer is intense there. And all were packed in one hall. To such a degree you see the crowd would be such sometimes I would find beads of perspiration on the

wall. So packed. Because of human breath you know getting condensed there.

So she through impatience she remarked this, "What's all this people coming over here you see. God is absolute. I believe in the absolute, the formless one. How can anybody who has a form be God you see?" She was telling all those who were around her she was giving out you see her mind to those. She must have gathered from all sorts of literature you see she had read and all that. So I was patiently hearing that, casually and all. I kept quiet, said nothing about it.

But you won't believe when Baba entered the hall, naturally all stood up and all that. And then He took His seat and Baba made them sit down and Baba then enquired. Some personal little touches were given to some close ones and all that. And then He all of a sudden tells the crowd. The same theme again we repeat. That you know, "God is inconceivable, cannot be theorized, cannot be understood. He is absolute," and all that. The same thing that what is in her mind you see. He went on, "But then why is it that you'll are all assembled over here and I have called you? In order that you should be told about it. Unless and until I call you and gather you around me in this form, you will never conceive the inconceivable. He is inconceivable but He can be realized and experienced only through your coming to Me. And I must tell you, you all have come over here in order to hear that He's inconceivable." That's what settled her you see.

Another thing that I wanted to tell you all. You remember Bevin? In the bus I said that, when we stopped at Toka, the confluence of the two rivers. That this river

leads to another big place, Godavari in south of India in Andhra. There's a huge temple that is built over there you see. And they wanted to install a life-size statue of Baba there. And Baba has been always time and again repeating that He has come here, in this advent He has come to do away with all rites, rituals and ceremonies of all the religions in the world. So people wonder as to how is it that in His lifetime He permitted His lovers to create life size statues of Him? It's but natural, logical for any mind to think in such light.

But then there were a lot of arguments over here. People from the South had come over here begging Baba to permit them to have a life-size statue. Why? Says here those who live with Him they have Him in body and flesh. We don't have. We have just a concept of His being here at Meherabad and Meherazad and other places wherever He goes. But what do we do? We starve without His physical presence. So at least let us have a semblance of His physical presence in creating a statue. Baba wouldn't want it. So often He would just brush aside the request and pleading. But then there was a deputation that came over here and begged of Baba to permit them to have it. So then Baba, because He is the salve of the love of His lovers He has said, He permits Himself.

So what happens is permits Himself to allow the whims of His lovers to be carried out. So He permitted them to construct it. Big building, a prayer hall and install a life size statue there. On condition that there should be inscribed in stone the eight messages that He has given. Have you'll, do you know about those eight messages?

PILGRIM 2: No. [inaudible].

ERUCH: Here they are. Yeah. I said I'll read out to you. And it's very important for the world to know this. So wherever life size statues are you'll find these messages inscribed there. And what are they? Who can read very well in English? Has anybody got a good delivery?

PILGRIM 2: [inaudible] can.

ERUCH: Oh then good. Read it loud.

PILGRIM 3: Tear the curtain of set ceremonies and rituals and you will find that I am the worshipped, the worship and the worshipper.

To clothe simple worship with the garments of ceremony and ritual is to expose Me to the cold winds of ignorance.

To faithfully love God-Man is to truly worship God.

To find me here in Meherasthan search the depth of your heart.

Meherasthan has been built for Me with love. That I may only be found here by My lover who brings Me here in his heart.

As the heart is so is the house. As the eye is, so is the image within the house.

The heart of man has always been the ancient temple for the worship of the Ancient One.

Nothing can house the Ancient One that does not house love.

ERUCH: So these are there. The eight messages. They are inscribed in stone for posterity and He insisted upon it. Not just

a painting or anything of the sort. Real letters carved out in stone so that they remain for posterity. Well this whole issue on the subject of that rites, rituals and ceremonies. How He had to do away with these things.

Alright now what else? What other questions? Yeah Gil?

GIL: I can't think of any right now.

ERUCH: Norman?

NORMAN: Oh there was one other question and there may be no answer but one of the questions that Andy and I discussed was, were there any mention about, during His incarnation as Jesus, during His lifetime as Jesus the stature that Mary His mother had. Is there any esoteric or any reason behind the status given her by so many of the Christian churches? Is there any reason behind that that you know about?

ERUCH: But there is a [inaudible]. It's a logical, simple you see. The status has been given to her as the mother of God is there. Because out of her was born the God-Man. So it is but natural for her to be revered. He has said one important thing to us. That's why I said that He always says that how natural He is. So He says that there is no such thing as virgin birth or anything of the sort. He has told me that definitely. It was just a natural birth you see. His being as Jesus you see, born as Jesus, delivered as Jesus was in the most natural way.

NORMAN: So the story and rumors that it was a virgin birth were added after?

ERUCH: Yes. He says I, whenever I come time and again I come as Man amongst men. So anything that smacks or something supernatural about the Man who has come amongst men as Man is to be taken with a pinch of salt. Or it may be or you should be indulgent because naturally the lovers of that particular advent would want to extoll Him to the highest. Because He is the Highest of the High. He is in the realm of impossibilities which is made possible you know. Yeah. Because He reaches beyond so even the impossibilities can be made possible. There is nothing to wonder about it. Even if He were to be born you see, have a concept of immaculate birth you know that's possible. But He says that I take the most natural course.

PILGRIM 4: Eruch when they say immaculate birth, could it be that the entity itself was immaculate?

ERUCH: Yeah that should be taken that. How pure He must be. How good she must be that God had to find a vehicle through her you see. Make her the vehicle of His advent. So that's how we have to take it.

Yeah Tim, what are the questions? Billy has said that he will ask you questions so now come on tell us. [general laughter]

TIM: No, I can't think of any right now. I'll think about it [inaudible]

NORMAN: One of the reasons I raised the question about Mary is that the Catholic church it is now [clock chimes] recognized Catholic dogma and doctrine that Mary no longer took any more incarnations. That she took, that after her dropping the body that she entered the realm of angels. Never

to realize God but then again never to have births again. That she was given special status. And I'm just wondering, it seems most of the myths that surround religions often tend to have some basis in esoteric facts [inaudible].

ERUCH: Yeah. It's symbolic, it's symbolic.

NORMAN: Yeah.

ERUCH: What they say yeah. But then for the layman to understand this is the only way that he would, yes. No for the layman to understand it and say yes, I understand it. It's to say that now she has turned into an angel you see. Only Baba has revealed through "God Speaks" and other things you see about the status of an angel. The angels crave to become human beings you know so that they can love God. Through their human form. That's what Baba told us. These angels and archangels have their own status, have their own offices, have their own functions. But they also long to become human in order to love Him. As He should be loved. The whole game is to plunge yourself into this game of love.

PILGRIM 6: And receive God-realization.

ERUCH: And yes, and attain through that. That's that [crosstalk]. That's love.

PILGRIM 7: They have liberation.

ERUCH: Yes yeah.

MANI: They have what?

BHAU: Liberation. Not God-realization. There is a difference. Liberation only they enjoy endlessly infinite bliss.

ERUCH: Bliss.

PILGRIM 2: So what's wrong with that?
[general laughter]

ERUCH: That's your nature. What is there that you have attained afterwards? Suppose if you get liberated now at this instant. You will be experience your true nature. That is you remain in infinite bliss. That's your true nature. God's nature is infinite bliss. That's all. Realization carries with it the knowledge through ignorance that you gain. The power that is there you see. Whole vista opens you see of the whole thing.

PILGRIM 2: I thought everyone gains God realization, yeah.

ERUCH: It's your birth right to gain God realization but then most of them get liberated, emancipated. That is known as emancipate yourself from the birth and death. Round of birth and death.

NORMAN: Is there anything to the damnation of?

ERUCH: Huh?

PILGRIM 2: What happens after liberation? Is there anything after that? I mean say you.

ERUCH: You just experience your [crosstalk] true nature.

PILGRIM 2: [inaudible]

ERUCH: Yeah, infinite bliss.

PILGRIM 2: But how can you be in infinite bliss if you wanted to become one with God.

PILGRIM 8: Without a body?

ERUCH: Without a body, yeah without. Liberation is without a body yeah. Pardon?

PILGRIM 2: How could you experience infinite bliss if you still wanted to become one with God and it's not imperfect.

ERUCH: But then if you want to become one with God right.

PILGRIM 2: Yeah.

ERUCH: You become one with God by realizing your true nature. You realize that.

PILGRIM 2: But angels can't?

ERUCH: The angels can't yeah. They love and they get emancipated that's all.

NORMAN: Is there anything at all to the idea of the myths or the rumors that there are such things as lost souls? Souls that actually somehow do not reach either state but they somehow get.

ERUCH: Yeah. There have been instances you see in the epics and mythology, there are references like that. Even Baba has even referred to that called the lost soul that its exception is of the 4th plane. When they misuse.

NORMAN: That's the only exception?

ERUCH: Yeah. that's the only exception Baba says of retrograde consciousness.

PILGRIM 9: Is that for ever and ever? Are they lost souls forever and ever?

ERUCH: No, no. [general laughter]. His compassion, yeah. [crosstalk]

NORMAN: That's because it's part of Him. They cannot be lost for ever and ever.

ERUCH: You remember one. Yeah no. Cannot be, yeah. Nothing said that, no laws. Because of His infinite compassion. You know one day somebody came over here and said that, "Do you recall Eruch, Baba had said that hypocrisy is such that even God will never forgive." Have you all come across that sentence?

NORMAN: Oh yes. There is in the scriptures, even Christian scriptures.

ERUCH: I don't know even in Baba's message there is that even God will never forgive hypocrisy. That's what Baba has warned us you see. Not to be hypocritical. So somebody came and asked me that, "So then what will happen to the person who is hypocritical? That means he's condemned forever and forever and ever." [general laughter]

So I was stumped you see because I never read any literature or anything of the sort. But I knew one little thing. That it is impossible because He is the embodiment of infinite compassion. It is not possible you see. Never. So I said, "Where is it?" So He went to the cupboard there and searched the book and gave me the sentence. I said yes it is said God never forgives but God-Man does forgive. You follow that? I was stumped myself you see. How can I say now? But His grace puts this thought in me. It's the God-Man who forgives.

MANI: That's why they said hold on to my daaman [crosstalk]

ERUCH: Aww look at these people.

MANI: Beloved God help us all to love you more and more. And more and more and still yet more. And help us all to hold fast to Baba's daaman till the very end.

And when Baba would forgive, again and again we have seen that gesture of Baba's. He would say, "Alright I forgive." And it was at that time those who were around seeing that gesture of Baba's saying "I forgive." It was as if it covered. It was like an ocean that gesture spread over the whole shore. There would not be a trace left. It would be so complete, so vast that it took your breath away. Every time you heard it. Whether it was for a very small thing and Baba would say, "Now next time don't do it because next time I'm not going to forgive." Some little thing we would forget that Baba wanted it this way or some mistake. And Baba would look angry and this was all to make us remember next time. To remember to do something means to remember Him. And then He would say, "Now next time I won't forgive" but He did every time. And that gesture, sweeping, vast, tremendous forgiveness. That was something to experience. Every time.

ERUCH: Tim how did you first hear of Baba?

TIM: Through Billy.

ERUCH: Through Billy. How many years ago?

TIM: We went out for coffee. I was after [inaudible] astrology and all that, occult thing. And we went out for coffee one night. A friend of mine knew her. And she would take [inaudible] class. We used to [inaudible]. Her class was before mine or

vice versa. And we went out for coffee and she just started talking about Baba.

MANI: You were teaching then?

TIM: No I was studying then. I was an actor and she was studying. And then I went away for the summer on tour and she kept on sending me literature about Baba all summer. Every day I'd get something. I used to get the Family Letters. Because she would get them and then she would send them off to me. And I'd read them. And I wasn't really that much into Baba yet. But then slowly I got. I would just read them. I didn't even know why I was reading them. I think we'd get instructions on what to do. One time He gave instructions to keep silent or fast. And I did it. I didn't know why I was doing it [general laughter] I had no idea why I was doing it. [pilgrims laughing]

One time I just started crying. I was going from one city to another because I was on tour. And the fast was, I forget the date. I fasted and everybody on the plane was eating. But I don't know why, I really don't know why I did it. But I did it.

ERUCH: That is the dilemma. I don't know why I came to Him but I did come.

MANI: No like this young Baba lover Dhireen. After Baba dropped His body in 1969. He's from North of India and he told us afterwards. He didn't know why people were doing, Baba lovers were doing what they were doing. But he followed them and did. So when they came to Meherazad and nobody was explaining things to him because it was quite a number and they all seemed to know. But he was new and they went up the pilgrim hill. So he went up, he didn't know why they were going up. So

he went. And then they were picking up stones, rocks. And he said, "I don't know why they are doing that," but he did it [pilgrims laughing].

And he had the stone in his hand. And then soon after that he stumbled and that rock fell from his hand. And it split in two. And he picked it up. And there was a perfect picture of Baba on the stone. And he said, "Alright Baba now I know why." [general laughter] And he took it with him and later he had a little pamphlet printed for friends and those around in that place since he had. Telling the story and to anybody who won't believe me, "Please come to my house. Anybody's welcome and they are very happily welcome. Come and see, see this."

I think it was one of the first things where you could see Baba's picture clearly. Because since then it's just happened so often. Now we all must take it for granted. You look at the wall, you sit at the breakfast table and we can see through into the kitchen. And on the kitchen wall, on the bricks was this perfect picture of Baba. You sit outside on the veranda and look in the evening time. Look at the trees and the leaves swaying in the breeze and forming a shadow on the wall. And it's a perfectly beautiful, such a perfectly molded image of Baba. And yet next day in the same place at the same time, the same circumstances, it's not there.

Or you spill milk or water and say, "Oh dear, now I've spilt this water." Then you look down and wonder when you're going to mop it up. And there you see a formation of Baba's face. And you don't want to mop it up. You want to lap it up. [general laughter]

And everyone not just here. You know we have it in letters and people who come they say and.

ERUCH: What about the shoes? The soles on the shoes.

MANI: Yes. I've seen them in Puerto Rico.

ERUCH: They have kept them in Puerto Rico.

MANI: Arsenio's mother

ERUCH: You heard that?

PILGRIM 10: I am not sure of the whole story. ,There's something she wasn't sure of [inaudible]. Do you remember Eruch?

ERUCH: You tell us. We only remember the letter is there with us saying that she has preserved those shoes you see having 2 pictures of Baba there on the sole itself.

PILGRIM 10: I think she was unsure as to whether Baba was God or not.

ERUCH: Ah something like that.

PILGRIM 10: And she, she has a great love for Jesus. And so she was struggling within herself to know if Baba was Jesus. And I think she picked up the slippers or turned over and on one slipper was the picture of Jesus and on the other slipper was the picture of Baba. And then she knew.

MANI: That's right.

ERUCH: It was here in Ahmednagar it happened.

PILGRIM 10: It was here [crosstalk]. She came.

ERUCH: On the very day that she was leaving she got this.

[crosstalk] [pilgrims laughing]

MANI: And in all these little happenings Baba makes us feel so sure that it's Baba. It's not just accidental. Not anybody else, related to anything else but Baba. It's because His signature is on the happening. There's a particular touch of humour or a particular twist to it which is.