
Their Lives with Meher Baba, 2 of 2

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ERUCH: Whom they call their Vithoba because 'vit' means brick. And one who took his stand on the brick is known as Vithoba. That's how it is.

PILGRIM 1: And they have Vithoba and somebody Pandurang? Why do they call [inaudible].

ERUCH: Pandurang is also, he is called Pandurang.

PILGRIM 1: What does that mean? Like color?

ERUCH: Yeah, colored. Sky-colored.

JUDY: Do you know any stories about Chaitanya?

ERUCH: Chaitanya, yes Chaitanya was also another perfect master of his time in Bengal. I forget now what was his name. Chaitanya was the name given afterwards. But his name was Gaurang. Gaurang Prabhu, Gaurang. Bengali name. He was the one who started this Bhakti marg. At one time you see people had completely forgotten because there was one perfect master who only enamoured his disciples and the public with all metaphysics that you find in God Speaks. Almost, is because the truth is just the same. So in a different form it was put. So all the Advaitya theory means, Advaitya means impersonal, absolute God was preached you see by Shankaracharya and all that.

And so then all that aspect of love was lost. So he came and revived that, Gaurang Prabhu. And then you find then you see. Of course revived means that was his duty, it seems to be so. To us it seems to be to the historians it seems that well he realised and then he formed a way towards the Lord through bhakti. Through aspect of love. So that's how he did.

He then sang and danced on the streets and all that. He would carry all the villagers there. They would all follow him. And naturally he would lose himself in ecstasy and sing in the beginning. So they would all follow and sing and they would dance and all. They led a life which was totally abandoned life you see. They would just forget the world and go on from one street to another street, from one village to another village like that.

JUDY: We will be visiting Vrindavan. We have some friends who live there. And it turns out that the friends, they just moved upstairs from us last year in Cambridge so we didn't really know much about them. Very nice people young.

ERUCH: Indians?

JUDY: Indian yeah. And it turns out that you see the man is the descendant. He's the heir not the direct descendant of one of the seven disciples of Chaitanya called the seven Goswamis?

ERUCH: Goswamis yeah.

JUDY: And their name is Goswami. And they have a temple, like a family temple and they told us the story of the image in their temple. And the story is that.

ERUCH: Which place is it? Which city is it?

JUDY: Vrindavan. [inaudible] My understanding is that Chaitanya had some kind of vision of Lord Krishna and he said that this was the spot where he played with the Gopis, and this is the spot where this happened, and this is the spot where that happened. And then around that he built the city of Vrindavan. And now it's a city of temples and a place of pilgrimage.

And this one temple was founded by their ancestors. This one Goswami. He apparently, every day he had this black stone that comes from the Himalayas or something that he worshiped as a form of Vishnu or something like that. And he would worship it every day and he was very attached to it. And after he was done he would hang it in the tree in this box. He would put it in this box and the hang it from the tree. And one day he woke up and he noticed that the top was off the box and the stone was sticking out. And he got very upset [inaudible]. And then he wouldn't be able to worship the stone that day because probably it was a snake that had been in. But then he went closer and he realised that there was nothing in there. And he took out the stone and it had taken shape of the Lord Vishnu. And then they, supposedly they used took that and placed [crosstalk]

ERUCH: And they placed it there, installed it there as a temple.

JUDY: And they say that this is the same image that is present in their temple.

ERUCH: Possible. Anything is possible in this world.

JUDY: It's a very nice little temple. It seemed to really have that love of Krishna in it. And Vrindavan, we really liked Vrindavan. Very clean town and it was a quaint little town.

ERUCH: Yeah. You went to Gokul also?

JUDY: No.

ERUCH: No, why?

JUDY: Because one of the gopis.

ERUCH: You know this story reminds me Judy of another thing. This person narrated to you about the stone there, what happened? Sprained her arm?

JUDY: [inaudible]

ERUCH: [inaudible] No it's close by. Mathura, Vrindavan, Gokul. So there's another episode that took place in Puri. Have you heard the name of Puri? Jagannath Puri?

JUDY: I think so.

ERUCH: It's on the east coast. Near Calcutta. So I think Chaitanya was also called Nitai. Did he tell you that?

JUDY: No.

ERUCH: So there is a temple of Jagannath there in Puri. And the temple is supposed to be. The statue is of wood.

JUDY: The statue is of wood?

ERUCH: Timber, yeah. Made out of wood. And every year there is that festival of Jagannath. Jagannath means the Lord of the Universe. It's the temple of the Lord of the Universe. And it is said that this statue is taken out of the temple every year and taken out on. Means taken out on the streets, made to sit in a chariot and this chariot is such a huge thing. There's no idea I can't give you an idea of the whole thing you see. It's just like your Pilgrim Centre you know? Greater than that with couple of stories added to that.

JUDY: Oh it's huge.

ERUCH: Yeah it's a huge thing, that it's on wheels. So it's led by the human beings. They drag this statue out. And it's a great day for them and they give there. The prasad when it is distributed of rice and all that so there is no caste distinction, no distinction now whatsoever, now. But there was a time when in the early years, centuries when people only Brahmins could go there and worship Jagannath. Nobody else was permitted there.

But it so happened that there was a certain person by name Jaidev. And he somehow or other was touched by the love of Lord. And he sneaked inside the temple and he would worship the Lord with all his love that poured out of his heart. One day he was found out by the Brahmins there who were the keepers of the temple. And they looked at him and says, "Who are you?" So he says, "I am the slave of my Lord and I come here to worship him." Says, "Get out of this place. Lest you are thrown out from here. Get out from here you have polluted the place," and all that. So he

says, "But I am just here to worship the Lord". He says, "No, you leave the place."

So he left the place. Then again he would come when there would be very few people there and he would sneak inside. Or when there would be a crowd he would sneak inside and then do that. But again he was caught and then this time he was thrashed. And people sat in judgment and said that, "If you ever step inside the temple which you have already polluted and we have to sanctify it, you will not return home alive. Get out from here." And he was kicked and thrown out of the place.

He being a carpenter. No, then for first few days well he said that, "Well what can I do if they don't want me?" Then from a distance he would just, from the gates he would peak inside and have a darshan and be there and offer his love to the Lord and all that. But then that didn't satisfy him. Now what to do? So he got a brain wave. He says, "All that I need is just his feet. I am a beggar of his feet." So what he did? He from a piece of wood he carved out two legs. Hip downward, just this portion. And then he placed in his own hut there. He lived in a place like this. You know the adjoining rooms, three or four rooms there and just one room for himself. He was a bachelor, young man. And he carved that out and put. And put them as if they are the legs of the Lord. So he put them with great reverence and all that. Tried to make his legs more comfortable and all that.

He couldn't afford anything but he did somehow or other. And then he would go out for work and in the evening when he would come again he would press the feet, he would bathe them, wash them, anoint them and do that. And go on and then talk

to him. Whatever his heart prompted him to do he did it. After some days that had passed by, others started hearing some voices you know the neighbours. And then walls are not thick walls. They are just partitions. So they overhear some things. And they are very curious. So what is this young man trying to do? Speaking with whom? These words of love he pours out. To whom? Is there a woman there inside? What is this?

So what they did was that they tried to just burrow a hole there and just see that there is some form that is there and he's pressing the feet. And how could it be? So who could he be? Is it a person, man or a woman there? They were intrigued but they couldn't do anything more. In the meantime what had happened was that his worship led. His worship reached such a height that those wooden legs got light in them. They got elasticity in them and he felt as if he's pressing the Lord's feet. They were, they became elastic. But simultaneously there the legs that were there in the temple they started withering from waist downwards. Really actually. In the beginning nobody noticed but gradually when the withering was to a degree where it was noticeable, it was observed. So the priests were aghast seeing these things.

Then the news went out to the king of the place. And they king sent out emissaries to find out what's this? Something is wrong somewhere. Why is such a thing happening here? Why only waist downwards, it's happening like this? So they scoured the whole town and the neighbourhood and all that. They couldn't find a thing. News spread from one place to another. That's what has happened to this. In the meantime these neighbours

were more curious and they tried to notice and all that. They could see the feet. They could see the legs there of a person. But they didn't know what was beyond the legs they couldn't see. What is it?

So then they put two and two together and said, "What has happened!" So they then spread rumours that there is something inside this room. That there is a man over here. He is talking to a person whom we have not seen and what's the matter? So naturally the government servants were there. They broke open there. And they found that Jaidev was ministering to the feet of the Lord. And they were as good as live legs. So then news went there back to the King. That such a thing has taken place.

So then he was brought to the temple and the priests begged his pardon and he was installed as the high priest. Yeah. It is recorded like that. And then when he came and started his worship to the Lord there,

[error in recording from 14:05 to 15:11 including next 2 paragraphs]

then the statue revived, the feet yeah.

The withered legs became live again. Means it took its original shape. That statue originally had that live form. Now, yeah form was life-like. See it was made of wood. It is still there. But I mean It has that elasticity also, yeah. Only [inaudible].

So what did they notice when his legs had that life in it, what did they notice was different about that statue [inaudible] in the temple? In the beginning they became thinner and thinner. All of a sudden became thinner and thinner.

Why? What happened to him? Yeah. As if there was a spell cast and he couldn't go anywhere. He felt that he is going away. But it would lead to the gate again. How many times it has happened. Then he has succumbed to the whole thing. He surrendered himself and that's how he, of course eventually realised. That's a different story. But when he passed away, Sai Baba passed away you know, Upasani Maharaj was, you may call it possessed with that divine fire at the time. Nobody could approach him or anything like that. He was fire in spirits. And then gradually it calmed down.

So soon after he passed away after saying that he wanted to celebrate the anniversary of the passing, like Amartithi. Yeah. So they went to Kashi. And he took Baba also with him. Meherwan at the time. Meherwan was there, yeah to Kashi, Benares. And why? Well in order to celebrate the anniversary naturally what you have to do is according to the brahmin system, the rites and rituals are to be performed of the dead. So it was not the dead. It was the eternal. Sai Baba was there. So what to do now? But he had to observe it, he had to celebrate the anniversary. So what he thought of doing was that. Baba was the financer also. Money was there. Baba was having shops there at the time. Meherwan while at the time with Maharaj. So money was there. There was nothing wrong with that. So what Maharaj said that what we will do is, "We'll have a great feast, bhandara" [foreign] It's known as bhandara. Where naturally people are fed. Those, whosoever comes is fed.

So they cooked in big cauldrons all rice and dal and vegetables and all that. Then what happened is that they had to call brahmins. So this food can only be [clock

chimes] first, just as you offer to the deity you know, that Namdev story I said. So likewise it is to be first offered to the brahmins. So the brahmins were made to sit in a row and all that. And then the brahmins noticed that there were many people in that. Because Maharaj was cosmopolitan. There were, first of all this Meherwan was there you see, yeah. So he, somebody asked, "Who has cooked this food and who prepared this all this?" Says, "He prepared it." "So who is he?" People pointed out at Meherwan. So spontaneously they said well, "His name is Jagannath." So that's how I'm remembering more stories of Jagannath.

PILGRIM 2: Who said that?

ERUCH: Sadashiv Patel and others who were there you know. Yashwant Rao and all. And Maharaj was there.

PILGRIM 2: That's a new name?

PILGRIM 3: No no.

ERUCH: Jagannath, he's Jagannath.

PILGRIM 3: Just as a name as a reference as Lord of the Universe.

ERUCH: It's just that. It's just that.

PILGRIM 2: [inaudible]

ERUCH: Just like Ali Akbar Aloba. So like that Jagannath. [crosstalk] Jagannath, yeah Baba.

So then what happened these brahmins took objections to this that this food has been touched by these non-brahmins. And how can we eat? We won't eat, we won't touch. And Maharaj lost his temper. And

he literally drove them out through stones and all that and drove these people out and called others untouchables and all of them to eat. He says, "It is not in your. You are not blessed for these things. Get out from here. I tried my best to get you inside this but you are not blessed for such things. Go away."

Your Jagannath story reminded of this. That Baba was called Jagannath at one time.

JUDY: What's the story of Upasani's realisation? He must have been given it by Sai Baba before he left the body right?

ERUCH: Yeah.

JUDY: Did he ever tell the story about that? Any [inaudible]

ERUCH: No he before that you see he got so desperate with life. He went. He was an Ayurveda doctor formerly.

PILGRIM 3: Upasani?

ERUCH: Upasani yeah. He was an Ayurved. And then he got that fancy you see to get rich. Not because he wanted to become rich but then he wanted to experiment and he was in search of that touch stone that could give him gold.

JUDY: Oh no.

ERUCH: Yeah. He went. He went in search of that. He tried to do all sorts of experiments and all that sort of thing. Don't keep that gate open otherwise it will break.

So he tried to do that. Then eventually he got so desperate with all this. His wife died and then he was married again and she died and all that. And then in a search, desperate search he was so desperate with

all this that he said that, "What I will do is I'll throw myself in an abyss somewhere." So.

JUDY: [inaudible]

ERUCH: In a ditch, abyss. So there is that abyss there still in Nasik. He went there. Yeah in Nasik there. Nilu Bharucha knows [inaudible]. There is such a place and nobody can go there. So there are these sheer cliffs you see. In between he just threw himself.

PILGRIM 3: No. He really fell?

ERUCH: Yeah, he threw himself.

PILGRIM 4: He lived but.

ERUCH: He lived there for 6 months there like that. Without food and water. Yeah he was, there's a picture of him like a skeleton.

JUDY: But he must not have been conscious na?

ERUCH: Have you seen the picture?

PILGRIM 3: I've seen a very thin picture where he's very thin.

ERUCH: Yeah he lost consciousness. Very, very thin. Hardly. And then he felt great thirst. And immediately the way it rained and he could get water. And then the people somehow or the other then he started shouting out name. There will be these shepherds around. They thought that they are hearing some ghosts shouting out and all that. So they tried to peep in. Veritable ghost is there? Is somebody there who looks like a ghost? Then they spread rumours outside there that there is this and

some valiant people wanted to see what's all about. They came and then Maharaj said, "What are you'll looking at me. Don't you want me to come out of this place?" They helped him out then.

PILGRIM 3: Was it very deep? Like a 100 feet drop or?

ERUCH: Yeah, yeah it is very deep.

PILGRIM 3: So it was like a suicide attempt?

ERUCH: Yeah. He wanted to commit suicide but even that didn't allow him to drop his body. That's what he writes. Yeah he tells and it has been written down. I wanted even to give up my ghost but even that was not permitted. Because of my destiny. That's what he said.

JUDY: From there he went to Sai Baba?

ERUCH: Yeah. From there naturally. He wandered and then he came to Sai Baba.

JUDY: But he wasn't realised from the [inaudible].

ERUCH: No. At that time no. It is through Sai Baba. Baba says realisation is not a ball of sweets to just eat it and swallow it and relish it. It's not that. [crosstalk] What do you want? No not that. That's John. Long John.

PILGRIM 4: That he went to Baba [inaudible].

ERUCH: But here a funny thing happened when Baba was taken. Here also there was a crowd of over a hundred thousand people. It may be three hundred thousand people also, four hundred thousand. And

this old man that is standing behind Baba you know? He is the Saint of this country. He is known as Gadge Maharaj.

PILGRIM 4: Is he the one that was in 1962 also? [crosstalk].

ERUCH: No that was another Yogi. But here he was, Gadge Maharaj was here in one of the films we've seen before '54 Wadia Park. There was a big darshan program there for Baba. So he had come. Then after that he came to Baba here wanting Baba to bless him so that now he can no longer pull on with the duty. His body is fatigued so he wanted to rest so that he can have the release. He came here to this very door here and petitioned to Baba and all that. Baba said, "No you continue for some time." "But how long? I'm tired of it now." He says, "No." He says, "Allow me I will continue. Alright you don't want me to leave now. Allow me to sit at your door and keep watch." He says, "I won't demand much food or ask for any more food than these people eat. I want only one small piece of bread. And just little vegetable that's all. That will suffice. Not like them", pointing at us who were sturdy and all that.

Then Baba smiled and says, "No, no. You go back and do what you are doing now. I want you to continue with that." So then he says, "You tell people that I am your, one of your beloved children and you don't listen to your beloved child? You don't want to hear me." He says, "Yeah, I'm hearing you. What do you want? You want a release which I say no. I want you to go back." He said, "No but there is one thing that I would like you to do for me." He says, "What is it? On one condition you ask me that you don't ask me to break my silence." Says, "Yes." "Then what do

you want?" He says, "I want you to come to the place." That same temple. You know Pandharpur. Vithoba's temple. "Come to Pandarpur" because at Pandarpur twice a year they have a huge fair. Where hundreds of thousands of people from all over the country go there.

Yeah. It's an auspicious occasion. So they assemble there on the banks of the river. There is no arrangement made, nothing. No arrangement whatsoever. And they go and take darshan of Baba, of Vithoba. That is Baba Himself in stone image. But this person had made his headquarters there. And he would. Naturally people go all the year round on pilgrimage to that place. So whenever the pilgrims come he would exhort them. They would come there with their offerings and other things you know and they would say this is not the way that you should approach the Lord. You come over here year after year, sometimes twice a year sometimes six times a year they go. You wear out your soles. These soles. Shoe soles or sandal soles and all then you come over here. Of what [inaudible] is that? True art of worship is quite different than this. There should be love in you and all that he would exhort these people.

And in one of his exhortations he had promised them that there will come a day when I will bring. You come over here you try to wear out your soles, to bow down at the idol, a stone idol of the Lord. But one day there will come a time when I will introduce you to Him in flesh and blood. If you were to worship Him the way He should be worshipped. So then He never told us anything about this. But that's later on we came to know about it all. Then he told Baba that, "Please come on a certain day." So then Baba accepted. And He went there. And it was a sight for the gods to see

you see. The way he received us and he kept us for the whole day there. But in the night he took us on the mounds of sand. Mound platform is there because all the congregation was there. Hundreds of thousands of people were there. It was all. There was no electricity or anything of the sort. But on the mound where Baba was made to sit and we few were there with Him, there was this carpet spread out. The ordinary plain carpet and there He was made to sit.

And he stood up and there were pressure lamps. And then he started singing devotional song that was famous of his. And then they all. It was silence there prevailing. And then in the midst of that he after having sung one bhajan he started exhorting Him again, "I had been telling you time and again about true worship and all that. And if you remember well I had promised you to bring Him in flesh and blood over here. And He's here today and I have come to introduce you to Him." And then he goes to Baba, gets Him with his hand and makes Him stand there and he says, "Here He is now." It was wonderful. [crosstalk]

They could create nothing out of nothing.

PILGRIM 5: [inaudible] wants to prove this right now.

PILGRIM 4: How you going to prove this? Why don't you start proving [inaudible] [crosstalk]

PILGRIM 5: okay, yes.

PILGRIM 6: [laughing][inaudible] create nothing out of nothing [crosstalk]

ERUCH: And then men will get fed up of all these things.

PILGRIM 7: Of technology.

ERUCH: Of technology and such gadgets [pilgrim laughing]. And they will say that simple life is so sweet and so harmonious. And so much contentment can be made out of it. We have lost the art of knowing what contentment is [inaudible]. We have inherited fear.

PILGRIM 8: You look in the West and there's so many conveniences and you.

ERUCH: But each convenience leads to another thing.

PILGRIM 7: Inconvenience

ERUCH: Yeah. [crosstalk]

If money were all in all, all that is needed then the millionaires will not be so unhappy.

PILGRIM 7: They are never satisfied.

ERUCH: Yes they are never satisfied they want more and more. Just like there was a dervish you see [inaudible]. And a King he was opulent and thought that he would go there and pay his homage to him. Naturally kings think of paying their homage in offering a platter full of precious stones or gold or something like that. Because that's what they treasure, they possess. So then he offered that. He says, "I don't want it." Says, "This is just a token of my homage." "What will I do with this? Don't burden me with these things." The others felt guiltier. Says, "How will it help me?" So he says, "Well you can use it, you can spend it." "I don't need to

spend anything. But you will need more." He says, "No I am not a spendthrift please have it." So then the dervish turned to him and says, "You are the king of a certain kingdom." He says, "Yes I am the king of a certain kingdom." He says, "Are you satisfied with it or would you want to have the particular other kingdom you see that is against you? Would you like to have the possession of that kingdom?" He says, "Sure if I can get a chance I will."

So he says, "Well then are you satisfied with whatever you have got?" He says, "No I would like to increase my kingdom." "Then you are a greater beggar than I am. I don't need this. I don't even want, I don't even have a thought of increasing anything that I have got. And you who have got so much and you want to have more of it. That means you are a greater beggar than I am. You know dervish means a beggar. Dervish who has nothing. And I have got everything by having nothing.

So it's all how one takes it. If you are contented then everything is at your beck and call. That's what we noticed also. But mostly when we run after something that particular thing runs ahead of us. We are always behind it. So when we just discard something, that particular thing that has been discarded runs after us. It's always a chase. One way or the other [general laughter].

PILGRIM 8: Do they ever meet up with each other?

PILGRIM 9: [laughing] Do they ever meet up? [general laughter].

PILGRIM 10: Only in a fairy tale.

ERUCH: They meet with each other only when one becomes perfect. When one realises. Not knows through understanding but is convinced of being that it is illusory, it's nothing, it's passing. Then of course they join hands. Then that person makes that person make the proper use of it. Whatever he possesses and all that. In proper prospective according to his innate knowledge which he gains. Main thing is knowledge.

Baba has always told us you see, "Wealthy is he who knows how to spend his wealth well."

PILGRIM 11: Excuse me Eruch. I didn't hear the end of it. How to spend his?

ERUCH: Wealth well. Yeah. A person maybe very wealthy and squandering his wealth. But a person may be just possessing just 10 rupees and spends it well. Suppose if he finds a mother who has just delivered the child and he has that 10 rupees there. And mother and the child are there being famished there. Nothing to do and just offers that and spends that in getting milk and little food for the mother and milk for the child. Then he is really wealthy. Who can spend it well.

PILGRIM 12: If we buy things that are like let's say luxurious like very nice stereo. I mean would you consider that spending money well on yourself?

ERUCH: Yes.

PILGRIM 12: Like some certain comforts?

ERUCH: Yeah. Go ahead. But also divide well. But there are others who think that it is just being extravagant. Because when you have a hi-fi then you need something

else you know. A color television. You know then you have a television. Then you say no, you have heard somebody saying that there is a color television that's best. Then you say that well this television needs an antenna but there is a neighbour who has a television set that doesn't have an antenna. So you go in for that. And you go in for all this you see one after the other. It all depends upon how well we are stationed. Everything is perfect in its own way. You are spending it for your own luxury and your comfort is there. My not spending anything on anything of that sort is also good. Somebody spends something out of his income you know, half of his income is spent in giving happiness to his children you know. That is also good. Everything is perfect. There is nothing imperfect.

But when we have the overall picture we try to think about these things you see. And try to go deep into it and find out, try to find out whether all this is lasting. Children are made happy with certain toys. The same children will be unhappy with the same toys you see when they grow up. What happened to their happiness? Gone. At that particular moment it's so good. It's likewise in our own set up that we are living now. At that moment it's good. Everything is perfect. Then you go there then you see something else which is greater. It's like that.

But at this stage that we have arrived at now when we are set to think you see of things. Is it good to have this? Is it not good to have this and all this? So this is the stage. It's a sort of a transition. Where you have to make decisions. What is good for you and what is lasting for you and what is not good for you and what is ephemeral. Just not lasting. If you still persist in

selecting that which is not good for you, that which is just a passing show. Everybody stops going for it. Another stage will come where it will make you sit down and think about it and then you will want to discard it. It's not lasting. Something is better than it. So you go in for something better.

And a stage will come when you will discard that which is more sublime than all these things. And then you go on, go on and on and on and on and then you discard everything you see. And eventually you will not be able to discard the love that will come to you. What lasts. Even peace does not last. But love lasts, which knows no peace. Yeah.

TIM: Eruch can you give some examples of how Baba helped His disciples discard material things from their lives? Or the attachments to them?

ERUCH: [laughing] On one's own it's almost impossible to discard. To be fair Tim, nobody can do it. Because we are so attached to things. And it's necessary. And our mind is such that it tends to make us not aware that it is necessary. And it's not wrong. It is so right, so proper. But when His grace descends, when He wants us He just orders, "No, do not have it," and it's automatic. It just goes off yeah.

TIM: Would the desire leave immediately upon the same?

ERUCH: Yeah. Now I was entrenched in all the best of the things in the world. Myself everything was there for me, any want. And I don't know even today I don't find if He had not ordered me I would have still been stuck in what I was. All the best things in the world were there at my

disposal at the time. Good friends, good society, the best of my family, love. Anything was there. And not that I had a longing for God or anything of that sort. That I would want to discard and [inaudible] and all, no. Everything was so beautiful. It was such a fine set up.

So it would be very difficult you know because everything was so rosy. Who would want to [inaudible]. But one command from Him and our acceptance of the command is the other side of it you see. There are two hands so clap can be heard [Eruch claps] when the two hands come together, the report is there. So He commands and we accept the command and that is the culmination of the command. But He gives the capability. He gives out the hand and the other hand automatically goes. So that's how it is. So one can never say that there is a gradual progression in discarding things and all. Because the worldly material goods that we are possessing it's impossible on his own to discard them. You would want to help time and again, time and again knowing fully well. Even an old shoe. You can't discard it. It will be of some use let it be, rainy days [pilgrims laugh].

PILGRIM 13: That is all our mental baggage.

ERUCH: That is all. Not a greater grace, after use we discard the material then you go ahead with the other things. That's also by His grace. And for that one has to remain resigned to Him. Most important. One has to be determined to be His that's all.

After 40 years with Him if I were to question myself and say that, "Why is it like that?" Where no sooner I put the

question why that I am enabled to discard all that I am supposed to discard. It will be too presumptuous on my part to say that. But it will be a greater sublime thing to just remain resigned to Him. The outer, whatever it is. Knowing fully well, I am aware of it all but remaining resigned to His will is more sublime than the question.

So that's why He has always told us, "Just play your part here and just give my business to Me. You see to your own business, how you hold on to Me. See to the grip that you have on My daaman and the rest I will do. Wherever I go you will be with Me if you have a grip on Me. Wherever I am you will be with Me." So our business is to have a firm grip on Him that's all. Just try that first. Which takes many centuries. Oh God [general laughter]. Yes It is oh God, it is.

PILGRIM 14: Eruch did you?

ERUCH: But those centuries can be put into a capsule. [inaudible] Oh God. All those centuries get concentrated and put in the capsule and you swallow it once [pilgrims laughing]. So that is the saving grace. Yeah it is a fact.

PILGRIM 14: I have a question. How would you explain to someone the difference between drugs and alcohol?