
BABA SAYINGS EXPLANATIONS

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11:13

MANI: And there was another story. No but that's incomplete no.

RANO: [inaudible]. Was so anxious to. He loved Baba but the to get to him [inaudible].

MANI: Did Eruch give you on the tape that story about Baba's explanation of when one is angry? Was it given on tape? It was?

PILGRIM 1: I think, I can't remember.

MANI: Ah yes. That must. [crosstalk] Then it is.

PILGRIM 5: [inaudible]

ERUCH: Where? [inaudible] [general laughter]
Whatever it is, one day Baba always used to ask us these things you see. For instance He says, "We talk of God all the time and you have been living with me for so many years now. And then there's no other talk but of God. Or the God-Man. But after all what is God? Have you'll given any thought to it?" Baba would ask us that. All of a sudden. So, then of course it was our duty to reply you see. Because we were not the one's with Baba who were the adorers you see. We were the ones who used to comply with what Baba's orders were or His wishes or anything of the sort. We were not the ones to just gaze upon Him you see in adoration and sit quiet. He didn't like that. He wanted men, so to say, vivified, ignited, electrified persons around Him. You know like Aloba.

MANI: Oh well He didn't always tell him that. [general laughter]

ERUCH: The jumping jack you see. Yeah. He wanted people, live people around Him you see.

MANI: But He didn't always put up with Aloba's [inaudible] [Mani laughs]

ERUCH: Of course. That is a different thing that goes to the very extreme you see but He wanted people. He would try to distract the person who just sits and adores you see. He'd just ask him something or make him feel out of that adoration you see.

MANI: Or get up and do something.

ERUCH: Or get up and do something. So then He all of a sudden He put this question like that. What's God after all? So people started saying things. What is God and all that. And some, there were some philosophers, Baba lovers who started giving a philosophy on God you see. And then there are some Theosophists. So they from Theosophical point of view they said. And so on and so forth you see. So then of all those you see there was such a long explanation and just God was not defined at all according to what Baba wanted it to be done. And Baba's definition was just three words. Of God. And He said that if anyone were to ask you what God is, or "What is God?" you simply. The answer to it, the perfect answer to it is, "What is not God?" That's the answer to it. You see? So such things as you find in the Wayfarers also. Succinctly put you see. About the mind. "The mind that works fast is mad, mind that works is man, mind that works slow is mast and mind stopped is God." So such are. That is His language. And likewise.

MANI: What is a philosopher? What is philosophy?

ERUCH: "Simple thing made difficult is philosophy." That Baba said. [general laughter]. That's what He would say you see. Like that. These are the things. All of sudden He would say these things.

MANI: And the real yoga.

ERUCH: Ah yeah. That's

MANI: 'You go' means yoga. Otherwise there is no other yoga. [crosstalk]

ERUCH: Real yoga is 'you go.' There is no other yoga other than 'you go.' And I come Baba says. "You go and I come, that's yoga." All right whatever it be, so one day likewise Baba asked this you see. He says, "Do you'll know why you people when you'll get angry you shout at one another?" Baba puts this question to us. So we of course tried to explain in our own way as to why we shout. I said, "We feel angry." He says, "Yes, but why do you shout? They are so close to one another you see, why do you want to shout at the persons?" So well somebody gave some explanation, I don't remember you see. So it took about half an hour. The discussion and all that before the real explanation came from Baba. Naturally He used to give us scope to exchange our views you see. Baba was a perfect person. He lived with us as Man among men. Not as God among men. Follow?

So time and again we forgot who He was you see. He came so close. He was so, so, so very intimate that we forgot all the time. [crosstalk]. Had we ever remembered who He was, today you wouldn't have found us sitting by your side sir. We would be by His side. But He made us forget because it was our time to forget. All right whatever it is, so He once asked why we shouted, why we raised our voice?

MANI: When we were angry.

ERUCH: Yes, when we were angry. So there was no plausible explanation that satisfied Baba and all that so Baba Himself said, "Well maybe that the distance that you create when you get angry is much more than when you are not angry. So what happens," Baba says is, "When you feel angry or get angry on a person he's far removed from your heart. Removed far away from your heart and that's why you raise your pitch you see and shout at the person and shout loudly at him. And the more you get angry the more, the louder you shout at him. That means you drive him further away, further and further away from your heart. The distance you create." So that appealed to us. Appealed to most of us. But well we just nodded our heads you see like sheep, but then Baba didn't seem to be satisfied with the satisfaction expressed by us. So He tried to give a different explanation, different angle, the view point was quite different now. So He changed the topic and says, "But do you know why people speak softly when they are close together? Because they come closer and closer. What happens?" He says.

MANI: You mean close together in affection.

ERUCH: Yeah in proximity, in affection. "When two persons love each other what happens? There's no shouting at all," Baba says. "There's just the opposite of the person who is angry over something to somebody." So what happens when a person is close to the other person, when a person loves the other person they speak softly. The more they love the softer is the tone. Till some time you find that they whisper. Then the whisper becomes even less audible you see. And then the audibility is no more. Then there comes a stage when the person is brought so close to the others heart that there is no question of even whispering. There is just gazing. And then eventually you become just one with each other. So that's how. Why do we shout at each

other? Because we remove the person from our vicinity. From the vicinity of our heart. And when a person is brought closer, there's no need even to speak or no need even for any exchange of speech. Maybe His silence is because of that reason. That He's so close to us you see. That there's no need.

MANI: That we are so close to His heart. [crosstalk]

ERUCH: We are close to His heart. That He loves us so much. That there is no need.

MANI: That He loves us so much that there is no need for speech, words. I think that's one of the, I think the best reason for His silence. He's silent because there is no need. We are so close to His heart. He loves us so much that there is no need for speech. Or words.

ERUCH: What did you say?

PILGRIM 6: [inaudible] someone [inaudible] explanation.

ERUCH: Yeah.

MANI: Baba's explanations would be like that. Even if they were the most practical, they would be usually. And even on a tiny thing, any subject. Baba's explanation would be just, just a bit "aah." You would say, "That's right." Like these explanations. I mean they're complete. Right, whole.

ERUCH: One day Baba asked us too, "Why, why, why do people pray to God? With an expression that there is something above them?" you see.

MANI: They raise their hands.

ERUCH: They raise their hands.

MANI: Gaze up.

ERUCH: Anywhere you go in the world you see, anywhere. You may go and meet the Aborigines in Australia or the most sophisticated people or anybody who is in touch with God so to say. Just it's like.

MANI: They look up.

ERUCH: Why they look up? What is there in the skies? Why do they want to look up? Why do they raise their hands like that? In supplication, why? Why is that natural reflex of a human being in trying to invoke God's attention or blessing or whatever it is? Why? Why is it?

[clock chimes]

So then of course we started saying that well we want something from somebody who is here and there and everywhere and so naturally we can't do this so. "Why can't you do that?", Baba says. "Why can't you do that? You can do that if you want to. You can do that. But why all the people, everywhere you go they do like this? Why is it so? Without any distinction of race, creed, caste, sex anything like that. Why is it?" So He says, "It's but most natural, most normal, the most logical thing to do you see. Because although we do not know through our minds but innately it is so." It is a fact. It's reality that, that which we. To whom we pray to is beyond us you see. It's a sign. It's a symbolic expression of something we are invoking the blessings or attention of somebody. Something that we call God, beyond us. And mind we know that mind is something here. It's something here so what is that beyond that is nothing but here. You can't, it's just beyond so that's the reason why the expressions become like that you see. That we are asking. Not that because God is in the sky. But it's a symbol, it's symbolic of we are trying to address some, something or somebody who is beyond us. And where can it be? Beyond us means something above this you see.

