
Blue Bus Tours Stories: 2 of 2

Eruch Jessawala

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13:00

NARRATOR: In the closing talk, Eruch discusses the lover's responsibility towards the beloved, the nature of God's grace and holding on to Baba's daaman. Recorded November 21st, 1977.

PILGRIM #1: Eruch, now that we have become aware of the truth, when we disobey Baba, isn't it worse than a man of the world doing the same thing in ignorance? Can you say?

ERUCH: What can I say? He has already said it. What has been said in the New Testament? What Jesus said that, he said that to whom less is given, less is expected by me. More is given, more is expected of him in return.

So if the world, who, that is not made aware of it and is just steeped into all that animality or whatever you call it, the negativity of life, not much is expected of them. But those who had dared to get out of it and those who have asserted the right to be called His lovers, much more is expected of them by Him. Remember that.

Now you get the answer? Yeah? See you have to, because He puts His trust in us. So when trust is put in us, we become His trustees, so it is but natural that we have to discharge the trust that He has put in us.

"Don't let me down", He says. "Please don't let me down, I have put trust in you. Remain my message to the world with your life."

So all this is great responsibility, being His lover. It's not just a play thing, not just a happy thing. It's a terrible thing we are burdened with. You follow? But it is really divine. It's

something unique that has happened in our lives of times you see, many incarnations that we come across such a situation where the reality has put trust in us now. You follow? Hmm?

So that's why, even now that you have come, just for few days, two days, three days, even if it were for two-three minutes, it's enough.

PILGRIM #2: Hmm...Hmm.

ERUCH: Yeah, even if for half a minute.

PILGRIM #2: Yes.

ERUCH: Even if you don't come but you have the longing to be there, not even a continuous longing, but there comes in your, within you, that emotion, "Oh, how I wish I were there." Enough, you are there. You are transported there. He has accepted your presence.

He's that. You see that? We get ourselves, we think that He punishes me because something has happened. We think that well, such a miracle has taken place, He has helped us. He doesn't do anything. He doesn't do anything. His state is such, that it happens like that. You see? He doesn't punish us. Why should He punish us? Who are we, that He should punish us? Would He want to punish Himself? Because if He is everything there is no such thing as any punishment or anything like that. But it is such, that it is always, His state is such, that it automatic reflects, it is like that.

What happens, I will give you an idea. You lose your temper and you strike, strike some, say in the museum, there's a knight of past ages. Knight? You know? And they are

depicted as, in a steel helmet and all. Have you been to a museum like that where all these things are kept?

And you see the hideousness of it is, you detest you see, and you give a tight blow to the steel helmet, what do you call that? Breast plate and other things. What happens to you? What happens to you? [Pilgrims speak together] You hurt your, did he hurt you? Did that knight hurt? It didn't. His state is such that you get yourself hurt if you are aggressive towards him. You followed now?

His state is such that if you are all directed towards Him and you feel so blessed and you feel so happy and you feel that this is all His miracle and this is all His grace but His state is such that you, yourself, you get yourself drenched in His grace because of, His state is such, He's so totally independent, that you cannot reach Him, whatever you do.

But He being infinite, He always reaches you, wherever you are, whatever you are, whatever. Automatically this is done. Do you get some feeling out of that? The fear. It's like that. It's all upon you, He doesn't say that.

He has, He condescends to come down to a level to such a degree that He becomes man amongst men. Why? From time to time. So that He can make His pleasure more tangible to you. His being more tangible to you, His love, His forgiveness, His kindnesses, His benevolence, all tangible, so that we become aware of it. It's like that.

But He doesn't do anything. He just, so if you want to lead the life that you want to live, lead. And get the experience out of it. You'll learn, you'll rise above all these things. Or you'll sink. Whatever it is.

But it behooves us, Baba says always, to accept our weaknesses and to dedicate our strength to Him. That's what He says. Accept our weaknesses and dedicate our strength to Him. You follow? Yeah.

PILGRIM #3: So Baba's grace is always there?

ERUCH: Yeah.

PILGRIM #3: If we try our best.

ERUCH: Not always there, there is not there. It is. Yes. [Eruch laughs]. It is here. It's there and everywhere. Yeah.

PILGRIM #3: If we, if we try our best and fall down and get up. And always we try our best and leave it to Baba, He will help us now. But if we just do things half-heartedly and don't try, then the help won't be there. I mean.

ERUCH: Yeah, that depends upon you. You see, again, you see such things can never be told in words. It will never enter. I'll give you another example.

With what you said just now, it's like you are thirsty. Grace is like water. Hmm? You are thirsty. And you find a well there, you are now, just, and you see the water is there you see. So what happens is, you try to put your hand and try to have water.

How is it, I can't? You know how it is, you can't touch water there. You know what a well is? So what happens is, it's not possible. Then what you have is, well what you do? No, no it is not like that. Because, we know, we have heard that people draw water out of the well through a container, a bucket we call it. And a rope must be there to reach the water.

So you go there. You find out you see and get the thing. What you find is, you just lower it, you try your best, you lower it and the rope is just short by a foot. Do you reach water? No. So what will happen? If you are really doing it, not haphazardly, not half-heartedly, if you put all your heart into it, then what you do is, to, and if you are really thirsty for it, thirsting for it. You are wearing that coat. One foot is there, rip the coat and create another foot there, tie it and lower it and there you get the

water bucket full of water. You feel so happy and refreshed. It's like that.

Here, you can't draw grace from Him if you are haphazard, half-heartedly. Yeah. You have to go in for it. It's there for you. How you do it, it's for you. Hmm. Whether you do it seriously, haphazardly, this, that. You get in return whatever you do it. The resultant it, the effect is how far you put your labour into that to get the effect.

Just hold on to my daaman, hold on to my skirt. Finish, whole heartedly, always, till the end, He says. Till the end. Not just for the moment, when you find yourself lost or something like that. No, till the end. Hold on to my daaman till the end. Through thick and thin. Through all the vagaries of life and all that. Hold on to Him.

Means what? Completely rely on Him. Just as a child relies on his or her mother. Holding onto the skirt. Whether it's in a storm or whether the child is taken in through a fair or whether the child is taken through a big crowd on a station platform or anywhere. It just holds on. It's like that. Hold on. Means total, complete, reliance upon whom? Hmm. But does that mean that the child just should hold on and just be there and just there? No. On the contrary, it gives you the strength to participate in the worldly affairs.

You're so sure that your hold is here and you can then enjoy the sights. Mother is there with you. Going from street to street, in a fair or on a station platform. You enjoy everything. You can travel and do everything. Have a hold there on the skirt of your mother. That's all. That's what He means by that.

Be determined to be His and be with Him. Constant companion. Keep Him constant companion. That's all.

That's why, why He said, "The three things that would please me most, think of things that you will not hesitate to think in my presence. Speak words that you will not hesitate to speak in my presence. Do and act things that you will not hesitate to do and act in my presence. If you do these things, you'll please me."

But how may I explain to you about His presence? I am unable to do it. How can I say it? His presence was overwhelming at the most I can say. [Eruch laughs]. Where all thoughts, all actions, all words, will have no direction except His being, you follow? That is what I mean by overwhelming. Here in this presence, let me see now, hmm? You are concentrating upon what I'm telling you. But at the same time your mind somewhere goes here, there, there, isn't it? Does it not go?

PILGRIM #2: Sure.

ERUCH: Sure. But His presence is such, is so overwhelming, that, mind has no scope to go anywhere. It is all the time there, concentrated on Him.

So what I mean is, that His physical presence was a token of it, of the presence, of His being, you see. He made His presence tangible to us in the beginning by being man amongst men. Then, that presence, that body is no more here but His presence is there, you see, for us. So how may I impart that to you? I am unable.

It's for you to cultivate that.