
Baba Wants True Worship

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8:44

WARD P.: It seems like in some of the Avatar's incarnations the Avatar is really tough on things like idol worship. And other times He doesn't make too big a deal about it. Baba didn't seem to have made much fuss about idol [inaudible] He didn't, did He? Did He criticize people going to temples?

ERUCH: He, He did not criticize, going to temple or anything, but He would bring home to them the true worship. Anything and everything is that. He told my father, "If you were to worship this stone, then I am that. Don't bother whether I am the Avatar or not. You may not even believe in me, but if you believe in this stone, then pay respect to it and that is enough. That reaches me because I am that." Yeah. That's how, so many things. And He took objection for His own statues that they wanted to create. There is a huge chapter. There is a book there about the deliberations that took place and the debate, and all the letters that were exchanged, and all that. Now there are many statues of Baba, which He didn't want.

WARD P.: He didn't want statues.

ERUCH: No. No. He didn't want. Yeah. He wanted true worship there and, but then they didn't take it in that light. And they thought that we are the ones who are the spokes in their devotion, in the flow of their devotion, and all that, and they blamed us. And there was a row here. At least in this hall, I remember that, one day there was a terrible. Yeah, in front of Baba it was. But all that we did, I did, was to write

according to Baba's instructions. And they thought that I used my own pen, you know, and my thoughts to stop them from having that. And he says that, "For you, it is easy to say, but you have Him in flesh and blood. Why should we deprive, we be deprived to have just an image of Him in stone if we can't get His physical presence. Every now and then He is in seclusion, and He can't be disturbed and He's [inaudible]" They are all telling this in front of Baba, you see. So we had a debate. It's there, it's all there, and there are chapters on that.

Then Baba says, "A compromise. All right, stop now. We'll find a way out. You can have it. Build. But on one condition, that wherever you put, you can build temples edifying me and all that. But temples in what? Just gathering grounds where you all can sit together and sing songs, devotional songs, and all that sort of thing. But if you wish to put an idol there, a statue there of mine, whether it be a bust or a statue or a statuette or anything of that sort, remember that on all the four walls, my message, that I will give you, be carved out there in stone. Sculpted in stone and they be embedded in the walls. Not just painted or anything of that sort. Then it's all right."

So he says, "Yes, we would do that." And He gave those messages. And you know these messages are there. Yeah.

PILGRIM 1: Those are very great.

ERUCH: Yeah. [laughing] It's a total damper on all that. [crosstalk].

PILGRIM 1: What was the name of that center they were building? Meher?

ERUCH: It all started. No, it all started with this, what do you call? Meherstan. Meherstan in Kovur.

PILGRIM 1: In Kovur.

ERUCH: Yeah. It's on the bank of the river Godavari. It's a very beautiful place. And they built it on the very spot where Baba gave His darshan to [crosstalk] I don't know how many tens of thousands of people that were there on the banks of the river. So they, the person owned it, and he wanted to build it, and he built it. It is there, still there. It's a big building. And inside the building, they have housed His, what do you call, statue in bronze, sitting on this chair. Yeah. It's there.

PILGRIM 2: Eruch, it seems to me that, no matter what religion, from the beginning of time, it seems like it's part of man's [inaudible] that he has to have pictures [inaudible] what he thinks.

ERUCH: Yeah. Of course it is.

PILGRIM 2: Cave man they made.

ERUCH: Yeah. Yeah.

PILGRIM 2: Catholics have their statues. Now we are making statues of Jesus. [inaudible].

ERUCH: It is always like that. [crosstalk] It is innate in us. It is innate in us to relate our form, and relate itself through form only. [crosstalk] so it is but natural. But then that is not, it's a means to an end. But what we feel is that, that is the end. That's the end of it all.

But what, from there you have to transcend these things and go ahead. But what happens is we get stuck there. And that's why time and again, when

He comes here, He just destroys them. Destroys them. Destroys them.

PILGRIM 2: When I was a Catholic I had statues of Jesus. Now I have the pictures of Baba.

ERUCH: It is true. But without that it is not possible because now, Baba's physical body, that we have. Baba Himself says that, "I am not this. I am not this. You must see me as I really am," He says. Well, we have been seeing Him for 40 years so that doesn't mean we have seen Him. "See me as I really am. How do you see me as I really am? Love me. How do you get the love? Remember me."

Yeah. And there is that whole discourse on remembering Him and how to remember Him. And so that's there. But then we need this form. He comes in our midst, why? To bring home to us that, "I am not this. I am not this, I am not this." But what happens? Man's mind gets attached to this, this, this very thing. And that's how it is. "Now He's not physically present so we must have a picture of Him. Now He's not here we must have. Pictures, of course, get wrinkled up and all. We must have a marble statue. I can afford to have a gold statue." "OK, have it."

But then what happens is you focus on the statue itself. But that should be a reminder to remember Him. Baba has used His photos. Baba has used His. You all have heard that, what Baba said about the photos and the statues and all that. This is the thing that He had told. So these should be as reminders. And one of the milestones of reminders, to remember Him as He should be remembered, is His own form. Yeah. So we can't have His own form. What to do now? Use pictures.

PILGRIM 1: Did Baba encourage the pictures?

ERUCH: Yeah. How do I say He encouraged the pictures is this. You can't pin him down to

[crosstalk]. Immediately there would be somebody, "Haven't you read in the Sahavas, where He says, "What are these pictures, that they are on the chest that you have got these buttons and holding the pictures up? Establish the pictures in your very heart you see.'" It's like that. So every time He would say this, and He would discourage others not to take, pay attention to what He has said to an individual. Yeah. For an individual that was precious, so He allowed that, encouraged that. For the general public, He says, "Of what avail is your displaying all these buttons and pictures, you see, and all that? What is needed is to establish me in your very heart." That's how it is.

PILGRIM 2: [inaudible]

ERUCH: Yeah, it is. Yeah. Without that how can we reach? We need to have ladders to reach, to

reach the dizzy height. And He is that. Yeah. He is the representative and He is the being. Both. When He comes in our midst, He is the representative of our goal. And who is the goal? Himself. "See me as I really am." His real-ness, is the goal. And what is this? Is nothing but a ladder to climb and reach there. That's all. So all this dissension between the people, you see, who would want to meditate and worship Him in His absolute formless state, and the dissension between them, and the ones who want personification, personified God. All this goes on clashing. The clash is there. There is nothing. There is no difference whatsoever.

PILGRIM 2: Advaita and what's the other one?

ERUCH: Advaita. [inaudible] [crosstalk] So it's like that.