
19. REDUCING IMPRESSIONS

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14:10

PILGRIM 1: Can you tell us how do our dreams relate to accumulation of sanskaras or burning up of sanskaras? I mean, in my dream state when I am sleeping, sanskaras form, are they burned up? What happens? Because it's sanskaras that are being expressed in my dreams.

ERUCH: Yeah, Yeah. But while being expressed they unfold. They are being spent through the dreams. They come to the surface and they get spent. And then they are just spent out.

Then there are many other sanskaras, you see. During your daytime and during your whole life, you have been involved in that. Not only this life but past life also is this. So all these accumulations continue to take place. It is not that is the end only by just having one dream and sanskaras finish. No. Sanskaras beget sanskaras. Impressions beget impressions.

So that's why the other day we were talking of this. Why is it necessary that we should time and again hold on to the feet of the One who is impressionless. Because only through the impressions of the impressionless can He uproot the impressions of the ones that are impressed always, you see. Yeah.

We take Him to be somebody. Who is that somebody who has no impressions? So if we continue to harp upon that, the image of somebody who has no impressions. He is impressionless. No amount of His acting or enacting or whatever it is. It doesn't create any

impressions on Himself as we create. Suppose if we sit quiet. Even sitting quietly, sitting still creates impressions, isn't it? We are active. Even that creates impressions.

So either way we are overactive. I am too talkative. So I said, "All right, I am keeping silence." The impressions of being too talkative are there. Then, that will be counteracted with the impressions of my remaining silent. But they are impressions. But then what happens that if I continue to remain silent for long time I will overcome the impressions of my being too talkative but then I will inherit the impressions of my being silent. But there are impressions. I am bound by these impressions.

So these bindings can be unlocked or uprooted by having the impressions of the impressionless. Only that is the instrument that can eradicate the impressions of the one who is impressed.

PILGRIM 1: So you don't, we are not dreaming having a dream at night.

ERUCH: You don't spend up all your impressions.

PILGRIM 1: I am not spending up some but I also may be creating them at the same time.

ERUCH: Yeah, yeah.

PILGRIM 2: In your dream you are creating impressions also?

ERUCH: Yeah, yeah.

PILGRIM 2: Oh my. So then to meditate on Baba and think of Baba is like [Inaudible].

ERUCH: If you were a sage, you were not creating impressions then how would you remember? [pilgrims laugh]

PILGRIM 2: That's the impression is to remember your dream.

ERUCH: Yeah, yeah.

PILGRIM 2: So if you don't remember your dream then you didn't create an impression?

PILGRIM 3: Not necessarily.

PILGRIM 4: If you don't remember it, that means it has passed.

ERUCH: Yeah, it has passed, but not necessarily. Because subconscious is there. Yeah.

PILGRIM 2: So then the thinking of Baba, meditating, is like a tool uprooting your impressions. That's the tool.

ERUCH: Thinking or meditating or whatever you call it. Remembering Him or talking about Him, hearing stories about Him. All are being, your mind is being impressed. Impressed of what? What impressions you are gathering? Of the One who is impressionless.

PILGRIM 2: So that's displacing your impressions?

ERUCH: Yeah, yeah. That goes on chopping of the impressions, you see. That we have gathered, I have gathered. I am an impression. My impressions are. Not, I mean I am not

unimpressionless person, individual. I am impressed person. So naturally to uproot that we need those impressions.

PILGRIM 5: Does it matter if your mind and heart are wholeheartedly accepting these impressions or? I mean what I am saying is right now I am having kind of a drought period but I am listening to the stories and I am enjoying the stories. And I go to the tomb and bow down at the tomb and so on. But I am not aware of a lightening or any effect at all. I am not feeling more loved or anything like that. Is it still?

ERUCH: Its a drought period time.

PILGRIM 5: Oh yeah, very drought. Is it still removing impressions or are supplanting impressions?

ERUCH: No, it is removing. Still removing.

PILGRIM 2: Even if we don't feel it?

ERUCH: [Inaudible] repeating this, what happens.

PILGRIM 2: Even if you don't feel it. Still it's working huh?

ERUCH: Hmm?

PILGRIM 2: Even if you are feeling doubt. Nothing. Still it's working?

ERUCH: Yeah. Just listen to what the great One has said on this question. Even if you are in drought now or total famine, why.

PILGRIM 5: Both.

ERUCH: Both, yeah.

PILGRIM 5: Starvation and thirst.

ERUCH: Starvation, famine, doubt. Whatever it is.

PILGRIM 2: Like a depression. Isn't it?

ERUCH: Yeah, but then, yeah.

PILGRIM 1: The medicine works for the you. Believe it or not.

PILGRIM 5: Believe it or not.

ERUCH: It does work. It helps. All the time. Do you mean to say that those who feel that and all that. Take my case. I feel so happy to recount and retell the stories that cross my mind while having spent time with Him and all that. I recall these things and feel refreshed and all that.

But do you mean to say that my mind is not being impressioned with exchanging these impressions at that time? It is. But then again it is counteracted and all that. So it goes on. Sometimes I don't feel the urge of saying anything and all. Anything of this sort. You see, there is total drought and famine and all that. But still then. What happens I hear somebody is telling something. I am not in that frame of mind and yet I hear.

Again I feel, there is a surge again comes. Yeah. The drought. You read out. What happens.

PILGRIM 6: That something has fallen out of.

PILGRIM 2: But Eruch, you know some people. Like you are doing business in the world you really get impressioned.

ERUCH: Huh?

PILGRIM 2: In the world, business and all that.

ERUCH: Yeah, you get impressioned. But then. It is but natural mum. What you have to do is to time and again hold on to the feet of the one who is impressionless.

PILGRIM 2: So that He erases.

ERUCH: Time and again you have to go there. Does he not have work? What are you doing brother? Who are you?

PILGRIM 7: I am an advocate.

ERUCH: He is an advocate. So naturally he has to do so many things. But time and again he takes an opportunity to come and be at the feet of the One who is impressionless. He feels peace, he feels quiet.

PILGRIM 2: That erases. [crosstalk]

ERUCH: That helps to erase. It can't erase. Of course it can if His grace is there. [crosstalk] And the moment it's gone. Yeah. If His grace is there. Yeah.

PILGRIM 7: I agree with you.

ERUCH: Yeah.

PILGRIM 6: An apology is needed for a work. Fariduddin in his characteristic style offers one for his Tadhkarat. He says that the reason for compiling this grand volume that contains the biographical sketches of the saints of Persia is to place before the readers who are keen seekers after truth an account of the intense yearning that burned in the hearts of the great Sufis. And who by stating the experiences taught the sublimest and the simplest way to realisation. And also to tell how to escape the vagaries that deceive the seeker treading the path.

ERUCH: Including famines and drought.

PILGRIM 6: Other reasons he cryptically stated that: One. After the death of Yaya Ammar, a saint saw him in a dream and asked him how he fared before the Lord. He replied, "The Lord forgave me my transgressions for the simple reason that I used to deliver sermons to the congregations on the lives of the Sufis."

ERUCH: Just that. [Eruch laughs]

PILGRIM 6: One day a saint of repute, A great lover of God is pleased with me and blessed me. His blessings saved me undergoing punishment.

Sheikh Bu Ali Dikkas was asked, "Will profit us merely to hear the discourses of saints without acting upon them?"

He replied, "Yes, by merely hearing, the desire to [inaudible] automatically develops in devotees and consequently egoism and pride leaves him and he becomes cloaked in humility.

Hazrat Junayd said.

ERUCH: All these are Perfect Masters, mind you. Not just mere names.

PILGRIM 6: Hazrat Junayd said, "We become [inaudible] broken hearts."

The Prophet Mohammed says, "The Lord said, 'Oh Mohammed, I recite to the sketches of the Ancient Prophets so that thy weak heart be strengthened and he feels perching hunger and solace.'"

The Prophet says, "On the reputation of [inaudible] of the Saints. The grace of the Lord descends on the ordinary."

PILGRIM 5: That's pretty good.

PILGRIM 6: Sheikh Bu Ali Sina says, "I cherish two desires. To hear nothing besides the life sketches of the saints and to meet none but the beloved of the Lord, the saints.

Fariduddin Akhtar says, "By hearing these accounts of the saints a desire to see God and to renounce the world is born. As also a [inaudible] grows for the Lord. And a desire to accumulate those goods that alone should accompany one to the other world develops. And above all what the trap is called, moment to moment, remembrance of death comes in the forefront in one's life." [Eruch laughs].

He says, "Through writing this book I seek the blessings of those great saints who are everliving. Whose accounts I have recorded here. Just as the companions of the Prophet interceded for the dog that used to lie at their door when they sat in meditation in solitude. So wish I that these things intercede for me on the day of judgment. Though I feel myself inferior to a dog.

In this desire of mine, I am strengthened by the account of Jamal Musli who passed his life in great austerities and made [inaudible] gifts to the poor and sought by all. It's a privilege that his tomb be located at the foot of Prophet's sepulcher bearing this inscription, "Your dog is lying at your threshold."

ERUCH: So, did you see?

PILGRIM 2: So then it means to say that even a man. Let's say a priest or would give a wonderful sermon and uplift the people.

ERUCH: Yeah.

PILGRIM 2: Even if he doesn't really believe what he's saying. It's blessing all the people and blessing him too.

ERUCH: Yeah.

PILGRIM 2: So many, you know. Even they don't mean it but you are sitting there and you are feeling it. Then you are being blessed and then you [Inaudible].

ERUCH: Yeah, because [crosstalk] so many others are listening, you see. So many hearts have been stirred. He's speaking out, you see, just superficially. He's doing his own daily chores. But then he gets the blessings of so many hearts that have been stirred. Who get the urge to go towards the Lord. To fly to Him. To be with Him and all that sort. All this also interacts. That is to his credit. That's how it is.

PILGRIM 2: And the other way is that you are sitting there like you say and. But you don't feel it. You feel something's happening. The seed is being planted later on.

ERUCH: Nothing is in vain.

PILGRIM 2: So do it. Even if you don't feel like it, go and do it regardless.

ERUCH: Yeah.

PILGRIM 2: So that's not true what you said about don't do it if you don't feel it. That's not true. Do it even if you don't feel it.

ERUCH: Have you heard of a person who has no good appetite and he doesn't feel like eating. I am full. Full or something is wrong with my stomach and all that. There are cases in the world like that. I have no liking you see for any food or anything. Don't talk to me about food or anything of that sort. And well there are people who are eating over here. Perforce it is so that he is caught up there in the presence. He is. Food is being served and he is there and he has no appetite and all that. And we have come across cases that his appetite is aroused with the aroma or with the sight of it. And he begins to have a morsel, two morsels and that's enough for him. But those two morsels then add up to two more and it goes on and then all of a sudden there is a surge of appetite in his physique where in the beginning he didn't have any appetite.

You usually find such things happening with invalids. You see, who have just returned you see from long cases of hospitalisation and that sort of thing. So gradually the surge comes in but only at the time when you are, therefore force feeding is necessary. It's there. [Eruch and pilgrims laugh] Whether you like it or not. So it is necessary. So you are eating, your appetite and once again you get that appetite.