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# KAILASH TEMPLE

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**Eruch Jessawala**

Mandali Hall, Meherazad, India

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10:25

**PILGRIM:** Baba had to say about the when he visited the Kailash Temple.

**ERUCH:** Pardon.

**PILGRIM:** This year did you visit the Kailash Temple with Baba. Could you just tell us what he had to say about the Temple particularly the (undecipherable)?

**ERUCH:** First and foremost, you see, many times we had been there and why did we go is because he was there and we followed him that's why we all go why do we go to the seclusion hill why do we go, we just trek the path he was there. One day he takes us again to that place we frequented quite often the places because of his work there. You know the valley there that vast stretch of plain that is there. So, one day he showed us just outside the sancto-sanctorium you know the carvings that are there, the plaques what you call them the sculptures the plaques that are there and there are photographic. Have you noticed them.

**PILGRIM:** (Undecipherable)

**ERUCH:** No, no, not the painting, I mean the sculpture.

**PILGRIM:** On the outside.

**ERUCH:** On the outside of the pillars have you noticed that.

**PILGRIM:** (Undecipherable)

**ERUCH:** And then you go, go there and engage a Govt. guide, he always allows what you call his clients to pour over these things because they are very much interested in such sites. So, he goes on leading the rest describing see how the postures and all this. Yeah, it is a fact so one day he takes us there and again we are noticing the innumerable visits are not sufficient to go over the whole thing it is like that we are again as if we have just visited the place we are interested in looking up and down and admiring the sculpture and all that, see what it is.

Why is it that this considered to be the temple and here is the sancto-sanctorium why is it that outside all this why is it kept like that and we did not know, we did not the answer, somebody said the imagination of the sculpture why such impressions are carved out like that was there any reason behind it and there was a good reason behind it and what was the reason behind it was then he tells us. Why did he go there it was in answer to the devotion who had done these things without their being aware of anything, that the Lord would himself come and admire these things it's an answer to their devotion to their Lord.

He goes there and one day tells the reason for it is why all these things carved they are there just outside on the pillars there when you enter the sancto-sanctorium you have to leave outside all the debris that is in your mind, all the garbage that is there and of all that, that is there they are depicting this keep them outside then enter without these things. You cannot be devoid of all these things because you have inherited from

your past reincarnations and all that but at least when you step in inside just leave these things out that's what he told us and on the same day we entered the sancto-sanctorium and what do we find is the lingam there.

It is the ancient tradition mode of worship what do you find is nothing but the thallus there and it is planted in the vagina that we see there and Baba says what will the people think about these things are the Indians worshipping that. It is the ancient tradition way of worship there is no doubt about it and there are many books written on that but the explanation that he gave us that day has stuck in my mind. This is depicted over here this is at the very root of manyness. Creation is nothing but manyness, oneness manifesting in many so it is at the root of manyness. Now for a manyness is what to do. So, the ancient sages who were the masters of the time brought home to them that this is at the root of manyness this these symbols so what you need to do is to have this before your mind's eye and become aware that they are at the root of manyness and you have to transcend this.

So, what is needed is that you need to have a quiet place, a place remote from any other thing and meditate on it. It is all gone now because then there would be drips of oil or water poured on it there is a vessel put there so that every drop that drips there that brings to your awareness that is how drop by drop you pacify your passions, drop by drop get the thing out of your system subdued and extract yourself from the cause of manyness and aspire to become one with the one that's how it is. But now what we find later on the whole thing somehow or the other put flowers on it that it is not meant for worship for deeper meditation and awareness but they put oil plaster it with all sorts of colours there flowers there pour water over it and allow it flow through the vaginal channels that are there and all that are there. Really speaking it is men there to help you to subdue your own carnal passions which

are at the very root of manynesses and you have to transcend manyness in order to attain oneness that's what he has explained.

**PILGRIM:** So, Baba spent a lot of time in that particular sancto-sanctorium.

**ERUCH:** Not there he would often take us and visit and there are panels also here they are known as panels. There are panels that you must have seen that the sculpture is such that the sculptor himself has been there and the leg of somebody on top of the head have you seen on the outside there that is total subjugation surrender to the master. Each individual has carved out and sculpted according to one's way, one's own feelings. So that's how it is. It is fascinating to see how many cultures there, the Brahmanical, the Jain, the Buddhist this would be culture all at one spot and it is a small area, it is not a big area and great masters are there.

**PILGRIM:** Did Baba say anything about the Buddhist cave.

**ERUCH:** Nothing the big Buddha. He would go there when we are with Baba on the planes there after visiting the different places there. There are the mausoleums there, we would come tired and all that, sometimes you would sit outside inside the cave there is a veranda we would sit outside there, sometimes inside there he would ask somebody who could sing something there and then would relax there but what I hear from of course he need not tell us who he is but to Mani it is a great story when women were taken by him there, there Baba had his board there and took his board out and at that very cave said "I am the Buddha" and when Mani spelt out the words, the speech naturally the reverberations were such that they all felt the authority and she remembers that and Baba would take us always and by the way this reminds me whenever we visited and were relaxed and all that leaving the place he would turn his back and leave. He

would himself go round the stupa, circumambulate and then leave from the same door. He never turned back, circumambulate Buddha and then go.

**PILGRIM:** Did Baba did that to other places.

**ERUCH:** No, only this place. It is tradition there must be some meaning but I don't know.