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## QUESTIONS & ANSWERS, 2 OF 2

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**Eruch Jessawala**

Mandali Hall, Meherazad, India

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19:40

**ERUCH:** So one very good thing Baba had told me once. I had asked something regarding God Speaks and all that. Further things about that. So He says, "I have given you so many answers. So to me you have so many questions. But really speaking there is no answer and no question." And then at that time He was having His shawl on His body. And the shawl was woollen shawl. And He, there was a nice design and pattern on the body. And the beauty of it is this, that it had many patterns and designs like this scarf itself. So then He picked up, He took, He handled one strand out of it. It's wool, woollen fibre. And He said, "What is this that you see?" I said, "All this design is there. There is the desert and the camels and the men and the tiger and all sorts of things. The gun and the staff and all this." So Baba says, "You see that?" I said, "Yes. It is there." So He says, "All this is nothing, nothing." But I say, "I see it." "You see it but indeed it is nothing. See, what do you see now?" And he pulled out one that strand you see. "So what do you see? What do you see of the tree now?" So I said, "Half the tree is gone." "Where is it gone?" So I said, "Well you pulled the thread and it went off." "Then further the whole tree has gone. Why did it go if it existed? Because it never existed."

So then He goes on pulling and half of the camel is destroyed, half of the man is destroyed, then the other half of the man is destroyed, the other half of the camel is

destroyed and the whole thing is destroyed you see. Means not destroyed, vanish. It's vanished, vanishing. So all Baba says is that, "What is it after all? I am the one who is pervading. This is the truth. Really speaking this exists. That I hold in my hand you see. If you were to be true to what you have witnessed just now, you'll say "Oh this did not exist." This exists because it continues to be so. So this is a figure that I give you. That I alone am the Infinite and Eternal Existence. And because of being Infinite Eternal Existence I am pervading and permeating and creating all designs and patterns and this creation that you see and the colors and forms. Anything that you imagine you see it's myself, I, that Infinite Existence. Eternal and Infinite Existence permeating and pervading. It's that alone is reality. That Existence. All else is just a pattern of that existence itself mind you. And it doesn't exist. Just as this. It just. As soon as it manipulates itself all this vanishes another thing arises, that's all."

It is like that. The truth is like this. [crosstalk] So that's what Baba says. That principle of ignorance, maya, makes you feel, see, realise, experience real. Things real which do not, which are not. Because of that principle of ignorance which is known as maya in Sanskrit. Makes things appear to be real. True, it's so there, it's so concrete, it's so. But it's nothing, it's not there. No souls. Just one Over-Soul. Why Over-Soul is because it is for our limited

mind He has given the term Over-Soul. There's no such thing as over and above. There's *the* Soul, *the* Existence, Infinite and Eternal. That's what He said.

**PILGRIM 1:** So He maintains this whole thing just for His play? I mean His whim?

**ERUCH:** To awaken.

**PILGRIM 1:** And it's His whole, it's His suffering. I mean that's why we can't complain?

**ERUCH:** He suffers, He. That's why He says "Don't worry be happy." To us He says that. But we can't say, we can't experience that, why? Because. Mani has given a very good figure to that. Of course these are little revelations you see that one gets. What Mani has said is. Again she draws upon what Baba had said. "You see what happens when He would ask us to read any book," she said, "then naturally the novel is there, detective stories there, so many characters are involved and all that sort of thing. But then what happens is those people who are the witness, who are hearing and all that, they get so involved in the whole story, in the pattern of the story and all that. They feel so sad and they feel this and that, and Baba says, "What is there after all in that? See the end, see the end what it is."

So sometimes He would say, "See the end. See now you get so involved and the end is there. It's a very happy ending." So always He knows that there is no such thing. There is no such misery that will be the end of this whole creation you see. There will always be a happy ending. He knows that. And that's why He wants us to be happy and not worry about it. Although we are just submerged in worries but He

wants us to be happy because the end is going to be happy end. Just as the author knows. Author goes on embroiling us you see and involving us in all these patterns and all that sort of thing you see just creates such a confusion, But he knows in his mind what the ending is. So likewise He being the author of the whole creation He wants us to remain happy.

**PILGRIM 2:** Along the same line my problem has not been so much like the [inaudible] ashram. It's that I'm just so completely unknowing after reading "God Speaks", studying, everything.

**ERUCH:** Not only unknowing. You have understood a little bit. Therefore you say that you are unknowing because you feel. See how our mind testifies to think that. Well you say that you are unknowing about a thing. That implies knowingness. Without that how will you say that you are unknowing about it? There is something to be known isn't it? Let us think over this little word that you feel there is. That you are so much unknowing you see, unknowing about the whole thing. Although you have read "God Speaks" and all that but how did you get this awareness, that understanding that you are so much unknowing? Because indirectly your mind testifies that there is something to be known. Isn't it logic?

**PILGRIM 2:** Yes.

**ERUCH:** Huh. There is something to be known. Now when there is something to be known is established. That there is something to be known. But you feel yourself unknowing in spite of your having read or anything of the sort. There is something to be known. How to know that which is to be known? In spite of my

reading and in spite of all this, in spite of many saying that, in spite of the Avatar coming there, knowing fully well that He, well He is the Avatar, He is there, He has said this, He has given the truth. How I feel in my heart of hearts that well what He says is may be right and all that. But still I am unknowing you see. But unknowing itself establishes the fact that there is something to know.

Now what happens? How to reach that, that which is something to know. For that it is called. There must be some aptitude for it you see in spite of. You had the aptitude to go through "God Speaks". But then still what? It resulted in what? [crosstalk] Making you believe that there is. Yeah you are still unknowing you see about the whole thing. Now what happens is, there is a factor Baba calls the pattern of your sanskaras you see. They get changed gradually when you become aware that you are so unknowing. Then there is something to know. So there are changes that are taking place. We don't know that because we are all unknowing you see at the time.

But inwardly there is something going on there you see. And gradually that unfolds. That unknowing becomes gradually, gives out lights of knowing so to say. And then gradually you turn towards knowing. There is something to know. And then somehow or other some changes take place within which I can't explain myself because it's inherent in us. Every individual has that experience. And then you begin to know. Light is thrown upon your unknowingness and then the darkness gets very gradually dispelled. And all of a sudden one day you come to know. All of a sudden and you call that this has been revealed to me. It's like that. In little ways.

But then one day the oneness is revealed total, in totality. That's what is said. No amount of your. As Baba says, "No amount of my explaining to you about the pains of headache, the inconveniences of headache or anything of the sort. Nothing can be. Nothing can make you feel. You still." He has described in toto what headache could be you see and what headache it is. But you continue to remain unknowing about it till through His grace or through His exasperation or through your persistence in wanting to know this, He takes a hammer or a rod you see and gives you a tight hit on your head. All of sudden you get that and then you develop headache. And Baba says, "What is the matter with you?" Says, "I don't know. I got a hit but then there is something. So that is the headache," you would say. So for that you have to insist, persist or draw upon His grace and all that. And then gradually you will develop that headache. Means light is thrown on the unknowingness of yours.

**PILGRIM 2:** We're so drugged by this world and by our impressions by these forms. We can't even believe that there's something that's so much sweeter. So we develop fear and because we don't know, it's uncharted territory.

**PILGRIM 3:** [inaudible]

**PILGRIM 2:** But if we had one smell of. That's why these people on the planes, on the 1st plane. They get one whiff and then they know.

**ERUCH:** Be careful [general laughter]. Be careful.

**PILGRIM 3:** No no I'm not saying the planes I'm saying that the [crosstalk]

**ERUCH:** No no, not planes. This is the same thing happened to me you see what happened. You have heard of Kirpal Singh?

**PILGRIM 3:** Yeah.

**ERUCH:** Yeah. He pestered me like anything you see. When I went to him. Not that I had to go to him but because Baba wanted me to go and convey a message to him. So he used to come for Baba's darshan. He used to come there means pay your obeisance and respect to Baba, yeah. So when Baba had sent me to him for some chit chat and one of the messages. We were having a good chat. He was lying in bed and I was sitting there and talking as we are talking now. So he brought about the same subject. He says, "I had been." This is how he told me. He says, "I had been to the West. There are so many beautiful lovers of Baba there." And I said, "Yes there are."

Then he says, "You must be following Baba for long time and see how the things are there and all that. But then one thing is lacking I find there in these lovers." So I said, "What is it that is lacking?" And he says, "They love Baba very much but they don't have inner experience." I said, "Yeah they don't have. Why they don't have because most probably they don't crave for it," I said. If you ask me "Do you have any inner experience?" I'll say "No, I don't have any inner experience." "But then do you long for it? Do you crave for it?" If you were to ask me I would say "No I don't long for it or crave for it. A thought never entered my mind about inner experience." So he says, "But it's good to have inner experience. It's a pep you see. Like a pep pill it is." You know those were the days when dexedrine and other drines were

used you know. Methedrine, dexedrine and all that.

So you know how it boils you up and makes you alert and alive and all that [clock chimes]. So it's a pep on the path these inner experiences. I said, "Yes it may be so but to us we don't care for it." "Ah don't care for it. Once you have it then you just see how it is. Then you rapidly progress on the path." So I said, "Well but who cares for the path?" I said, "Kirpal Singh," means we are on a very friendly term, "Who cares for the path? Why should we care for the path?" "No", he says, "You must tell Baba, you must. You should insist, persist in wanting inner experiences, only then will He give you all." I said, "Look here. When you go next to Baba then if you so feel that we should have inner experiences then alright you tell Him. I am not going to tell Him anything of the sort." He says, "But the thing is that when I go to Him I forget everything." "Yeah I know that." So I said, "I will remember and I will remind you there." He said, "Alright". He laughed and all that and we laughed and then many other things were spoken and all that sort of thing. And then I left.

Then one day he came. And on the appointed day when Baba permitted him to come. So he came and then there was a lot of talk and all that and this and that and hugging and kissing and all that passed away. And I said to him [Eruch whispers] "Kirpal Singh, you remember?" He said, "What?" "Inner experience." "Oh yes." So Baba says, "What are you talking? What is this?" Means in His presence we are talking like that naturally He draws His. His attention is drawn. "What are you talking? What is it?"

I said, "Baba some point he wanted me to remind him while he's in your presence so I reminded him." So Baba says, "What is it? What is it?" So he says the same thing. He says, "Look here," He tells Kirpal Singh, "I do not know anything about the experiences on the path. I only know there is one experience, the real experience of who am I. And that I am God. That is the only experience I know of and no other experiences on the path I know of."

By the way, what had happened is that he persisted in me asking Baba. So I got rather irritated at the time. Went on too long you see. For an hour he goes on pestering me so what I said at that time was, "It's good as you say to have experiences on that path. It acts as a pep pill and all that sort of thing. But do you know, Kirpal Singhji, we have nothing to do with the path. Those who really adhere to Baba and are with Baba and love Him, they have nothing to do with the path. Path doesn't exist for them. Because we long. All what you say about the inner experiences are like tinsels you see, trinkets. That when the baby is in tantrum you have a little gong there or bell there or little shining thing you see and keep it the baby quiet there. That doesn't help the baby, it helps you, you see. So that the baby doesn't cry. It just keeps quiet. It doesn't help the baby at all. So we may have craved and longed for inner experiences had we been infants. We are no more now in the cradle or infants. We are grown up. Here under His direct guidance and all that we are now adults and we do no longer long for the dolls to play with or puppets to play with or the tinsels or anything of the sort. We want the Beloved. We want the whole of the Beloved Himself. We don't want these toys." See that's what I said.

So then naturally when he came I reminded him. Baba said that. He said this that, "Baba on the path there should be this." So Baba says, "I don't know anything about these experiences. What do you do? That's your job. Why don't you give them?" So He says, "I give experiences to my disciples." I said, "This is good then you are doing your duty, that's right." I said, "Alright come." So He catches hold of his hand and makes him sit with Kaikobad. You know there was one old man Kaikobad who used to see all sorts of things you see and have inner experiences and all that.

So He says, "Look here I don't know anything about what you talk about experiences," Baba says to him. "I only know of one experience, but here is a person who has been telling Me every day that he has this experience and that. I don't follow that. Maybe you might understand his lingo." So they were both shut in there and Baba came out and He started chatting with His other disciples who had come and says, "What did you eat today for breakfast and tea?" and all that. And they had a very happy time for an hour and a half or something like that.

Then that fellow comes out. Kaikobad also comes out. And he joins hands before Baba. I've seen this. And he says, "Baba, how blessed is this man who has such experiences which I also do not have." See that's what he said. Baba says, "Well you'll might. It's between you people you see to exchange your diaries. I don't know anything of this sort." So these experiences are like that. They have nothing, no significance whatsoever. A snip, a whiff, a light, dazzling light, a colored light or anything. It is. It is there to stop the baby

crying but that doesn't mean that it won't cry anymore. It will cry again.

**PILGRIM 3:** For more.

**ERUCH:** Yeah for more and for more and for more.

**PILGRIM:** Isn't it damaging?

**ERUCH:** It is. Then what happens is the child craves only for that dazzling light. That color, this is there and just tries to force itself you see wanting that same thing. It doesn't develop the love [crosstalk]. Instead of developing the love for the beloved it develops the love for that little trinket.

**PILGRIM:** Yeah [inaudible].

**ERUCH:** [laughing] Yeah.