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## THE GUIDES

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### **Eruch Jessawala**

Mandali Hall, Meherazad, India

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21:53

**ERUCH:** ... of pleased in most—these are the guides. He has already set those guides, they will guide each lover of His, each follower of His, properly towards Him. That's what Baba told us and moreover He has assured humanity. Although He has given in His **Discourses** that it is of paramount importance to — for one to find a living Perfect Master, He is telling humanity in His **Discourses**, not His lovers, not His followers. In spite of what He has said in the **Discourses**, He told us, that time and again when He is in the midst of humanity, even the five Perfect Masters relinquish their charge to Him, and He becomes the sole guide, because He remains the eternal Perfect Master and He comes in our midst.

So He's there to guide with His personal presence and He said that this guidance of His personal presence remains intact and in force for 100 to 200 years even after He passes away and the Avataric influence is still there. So most specially for 100 years now from hence, it's absurd to go out in search of a Perfect Master, there will be many Masters on the stage of the world appearing. But beware about their masterhood or their godhood, because while the Avataric atmosphere persists for hundred years and more, soon after He drops His body or has dropped His body now, the real Perfect Masters always remain in the background. They don't come on the stage yet. After the influence gradually when it wanes, with the waning of the atmosphere, with the waning of the influence of the Avataric Advent, they begin to appear on the stage. But this is not the time, it's not the waning period yet. So for those who are really wanting to love, follow, and obey Avatar Meher Baba, for them it is absurd and ridiculous to go out in search of a Perfect Master.

**PILGRIM:** What about, as far as seeking guidance from someone, some people come to hear about a tendency to confuse us getting advice from, direction, or something from someone and they seek to attribute some sort of spiritual help actually from that person.

**ERUCH:** Even Baba lovers or even the Mandali have to seek advice, so they go to the consultants, they go to the lawyers, and advocates and solicitors to seek advice, you see in their day-to-day affairs. And very often when they go out searching for advice and seeking such people, they try to find out whether they would be of help to us or not, or they are there only for the sake of money to earn or not. So we drop such persons, and those who are genuinely to help us naturally we recompense them with little gifts or their fees. We don't grudge to pay their fees, but we try to

find out whether they are genuine or not, so it is not necessary that we should totally abhor the concept of seeking advice or guidance from anybody. It is good, but one has to keep it, keep mind properly that all our attention, all our admiration — all our admiration should be centered and focused on the Eternal Beloved.

**PILGRIM:** I think that this is a really important message all over the world because not only other parts of the world, but even in Manmad, was it.

**ERUCH:** No, it's everywhere. Amongst Mandali people also, time and again Baba would warn us, would tweak our ears trying to bring home to us, "Remember never accept homage, never feel or think that you are the guide for anybody, or that you've become a master of anything. First of all you have to master yourself in order to be a master for others."

He said the same thing to Inayat Khan. Inayat Khan's disciple would come, his son, Inayat Khan's son, Vilayat Khan. Yeah, before being a master you become master of yourself. Hmm. Have mastery over yourself before trying to be a guide and master for others. So this is what He always — so, whomsoever He accepts as His own and wants them to become His close ones, to them He gives these warnings. He doesn't say to any general, any Tom, Dick, and Harry, let them go their way. Well they will learn one day, they will come to know about the truth, but those who come close to Him in the orbit of His love, to them He warns, because He takes them to be His own, otherwise there is no need for these warnings.

**PILGRIM:** There are some of those that weren't fortunate to hear those warnings, like just this fellow in India who set himself up to be a Master and a Baba lover at the same time, quoted Baba, and people began to revere him.

**ERUCH:** Yeah, so they revere him, and then that comes, that discourse that Baba has given some years ago. It is of help to those who want to know about, more about what Baba says about these things. Why is it that Baba doesn't stop such people internally or externally like that? Why is it? So He has given us a good explanation on that, and there is that Discourse in three parts, the Discourse is there. See if you were to refer to Awakener 1958 Special Sahavas issue, Volume 5 Number 3. "The Play of the Ego" is the title of it. Page 26, 29 and there are "The Play of the Ego" is in three parts, Part 1, Part 2 and Part 3. But know one thing — Baba has given us a nice little prayer, so to speak. Whole thing is there in it—and what He would want us to repeat time and again in our leisure or whenever we are in a mood to do so. And it's so apt also, so full of truth, and this is what it is, "I am not the body. I am not the mind. I am not this, I am not that. I am nothing, but a living lie of that truth that is Me, and unless the lie is dead, the truth cannot be."

So all emphasis Baba wants us to efface ourselves, our lower self, our ignorant self that asserts that I am Eruch, I am Steve, I am this, I am that. Baba wants that it

should be weakened and eventually effaced out totally. The last vestige of all impressions of your false assertions must be erased totally and God, the truth is eminently there. It emanates for us it's there, it's present. So that's why Baba has said and I again repeat that, "God can never be found, because He is never lost." This is what Baba has said. All that is needed is not to find God, but lose, to lose yourself.

What is needed is that you lose yourself and how will you lose yourself? By dropping down from the top of the mountain or drowning yourself in the depth of the ocean? No, to lose yourself by becoming the dust at His feet, in the process of effacement and love for Him will make you do so. Not search for the truth, keep search for the truth in abeyance, it will follow you when you begin to love Him. It will haunt you, but don't care for it, because truth will become self-evident eventually, when you get absorbed and merged in the ocean of His love. Because in the process of searching for the truth, you will get yourself entangled with all sorts of challenges and you will feel all the more, that how strong you are, your falseness will begin to assert with greater and greater force rather than becoming feeble and weaker and eventually effaced. It will continue to assert itself. So it is better, more forceful, more helpful to become the dust at His feet rather than to become a great sage as a seeker of truth. This is what He says in a nutshell, hmmm.

**PILGRIM:** So, one must be broken down from their confidence in themselves, their strengths, they must also be broken down from their weaknesses and must be relinquished as well.

**ERUCH:** Of course everything, but broken down confidence in all — No, you should have greater confidence by becoming the dust at His feet you see. Confidence in your true self gets stronger and stronger as your lower self becomes weaker and weaker. It is not that you develop a sort of an inferiority complex, no no, it's not that. You have not to develop any complex whatsoever, you have to become the dust at His feet, you see. Neither superiority complex or inferiority complex or any complex whatsoever. You have nothing to do with complexes and confidences. All that you have to do is to seek your daily life, live a life simple, normal, most natural daily life, and time and again dedicate all your acts, all your speech, all your thoughts, okay then.

On the vast ocean and the early years those who were in the ship they always followed the star, the polestar that never changes position. They know and they would take their bearings according to the polestar, so that's how he should remain in assertion, total darkness as the polestar. We will be tossing in the storms of the sea, there will be lot of things happening to us, lot of anxieties and pride and all that, but our ship can be easily guided in proper direction, if we continue to have our gaze, our awareness, our consciousness focus on that which is eternal, unchangeable, and that is Him, the absolute truth. But that cannot be conceived,

that cannot be approached, so He makes it conceivable and approachable by assuming this human form. And He comes in our midst time and again to help us out of that. To direct us, encourage us, comfort us, that's why He is known as the comforter, director, helper, redeemer and so forth. But this time He has said that, "He is the same Ancient One." All these conflicts were because, well the Christians thought that Jesus was their only Christ, Zoroastrians thought that Zoroaster was their only prophet, Muhammad was the only prophet for the Muslims. Buddha the only enlightened one for them. He comes again and again in the words of Krishna, you see that He will come again. Buddha said there will be the enlightened one come again, and even Jesus had said that, "I will come again." He has promised! So coming again means, He has already come and gone, but He will come again. After Jesus the Christ, He fulfilled His promise that He would come again, the second Advent took place as Muhammad, but then also those who are expecting Him, well, you may call. He didn't hoodwink anybody, He was there, but our ignorance hoodwinked us, while He was as Muhammad again in our midst, we had continued to expect Him to come from the clouds, then after Muhammad, Meher Baba came and again our ignorance hoodwinked most of us, and we again hope that He will be coming and all that. After He passes away from our midst eventually, then again there will be an another advent which He has promised that He would come after 700 years, and when He comes even those who believe in Meher Baba and knowing that Meher Baba said that He would be coming after 700 years, we will say that — well, there would be many who would say that, well, in the beginning they will have to say that. Well our love for Meher Baba is such, how is it possible for us to accept somebody else?

Again His Advent is there, our ignorance again hoodwinks us and then we long for Him after He has parted from us. Well that's His deal, but He says that He comes for all, but He is for the few. So those few, whom He has in His heart, He catches their heart and awakens them to the reality that He has come in their midst, and they follow Him. And that procession, as ages pass by, becomes bigger and bigger who follow Him, in one form or the other, but they follow Him. But then in our following Him, we follow Him sometimes the way that He wants us to follow and sometimes we make Him follow us. And that's where the trap is—religions crop up, dogmas are there, churches are built, temples are there, mosques are built and all that. Trying to edify Him, but we forget Him and we adore the mansion of the Lord. As Baba Himself has put it very humorously, He says, "You pray with great devotion, and you remember to pray, but while pouring out your devotion, you pour out your devotion into the prayer but you forget the Lord for whom you pray, or to whom you pray." You remember the prayer and forget the Lord, that's how we live and that's how man is susceptible to his weaknesses in the act of his devotion, very act of his devotion, let alone those who are steeped in materialism. But here those who are really devoted, they also get misled like that, because of our false assertions. "I am the one who devotedly praises Him, I have not forgotten Him, I am the one." See that happens, the assertions, so all this can be transcended, or

done away with, by remaining most natural, simple, holding on to His daaman, relying totally upon.

That's what He says by holding on His daaman, have complete reliance as a child would have for his or her mother, and one will be constantly there, where the mother is. And another thing Baba has told us, do you think He said that those in the world at present or in the past or in the future who assert and will assert that they are Masters? They want to, they just assert that they know. But what happens is that they too have some experiences, you see, some supernatural experiences they have, and they feel that they have the ultimate experience of the truth. That's why they are deluded into believing that they have got in their hands the gold, which is not so. Baba says, if you wish to know that when you experience a certain thing, if you wish to know that it is an experience of reality. So, when you have such an experience and it is a continuous experience without a break, mind you not a continual.

He would say that there is a difference between continuous and continual. Continual has a break, time and again I will see, I will see Baba's manifestation and then it will fade out. So that is continual — again I will see and again He will fade out. But continuous is, He's there all the time, the reality is there face to face all the time. So that experience which is a continuous experience without a break, is the ultimate experience, because it is the experience of the eternal, and when the eternal is experienced you can't have breaks in that. Thus, so what happens unfortunately with people who believe that they are Masters and they genuinely believe it, why? Because they had that experience, but it is not the ultimate. And, Baba warns them and warns those who follow them, beware of such things, it's a trap for the master as well as for the disciples. So that's why that discourse that Baba has given is very helpful. So it eludes us, Baba says because it's so simple, it is so self-evident, that's how it eludes us. And mind goes on digging and trying to fathom something. It is like this, it's just given on a platter you see. How is it possible, that, is this the truth? So it will try to find out — it will try to find out the origin of the platter, will try to find out the origin of the person who is holding this. And it goes on and on and on, and when he goes on trying to find the origin of the platter, he begins to dig a mine from where the platter and how was it made, and who was the potter and his ancestry and all that's of him. Mind delights in such things, making it more and more complicated and difficult. "Simple truth is self evident, it's so simple, so easy, approachable," that's what He says.