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## THE PRAYERS

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### Eruch Jessawala

Mandali Hall, Meherazad, India

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24:45

*The following talk on the prayers was recorded November 7th, 1977.*

**ERUCH:** [inaudible] It is not possible for the mind to be focussed onto Him. Baba has always said to us about the prayers that, "All the time pray to me," He says or "Pray, it's good to pray. But the prayer that reaches me is not a long list of your wants. That will never reach me. But just my name. Even it be just my name it will reach me. But then man's heart is such when it pours out, it pours out in many words. So let those words help you to glorify me. And even if there is a long, long list of all the glories that you attribute to me, that will reach me too. But when you crave for something, want something and you ask me, as your prayer, that prayer does not reach me. But if you ask me and don't expect an answer then that reaches me too."

Then Baba said that, "But best prayer would be I will give you the prayer one day." And that's when one day He gave us the prayer called The Master's Prayer or it is known as the Universal Prayer. We call it Master's Prayer. Why do we call it the Master's Prayer? Who named it, I don't know. But we used to in the beginning call it the prayer of O Parvardigar [Eruch laughs] because it begins with that.

So you'll find in that prayer there is nothing but just you are hailing Him, glorifying Him. And then He gave us also the Prayer of Repentance. And so the two prayers are given to us. There happened an incident which makes me feel very happy that it happened that way. Because we have got an assurance from Him for those who pray the prayers, those who recite the prayers. So when He gave that prayer well it was first taken then

translated in many languages and all that. But then we found to our surprise that that prayer that He had given to us, for us to pray out, recite to the Lord, He Himself would participate. As if He's one of us. And participate in the real sense mind you. We may not be participating although we are present over there because our minds are somewhere else at the time you see. But He would with. To us it appeared His presence was such that He is fully participating. That feeling we had.

So He would stand up as anybody would stand up for the prayer and He would be all attention and calm and within Himself so to say while the prayer is being recited. And the way that it was recited was that I had to recite the prayer. Now what happened is that I tried my best to learn the prayer by heart instead of this reading out, I wanted to recite. Many occasions I tried my best. For several years I tried my best to learn the prayers by heart. I did learn it but what happened whenever I wanted to recite before Him because He would ask me. So one day I emboldened myself to recite before Him. And I, first line I recited and I completely forgot the rest. And just I was so immersed so to say in glorifying Him that it was just.

So Baba said, "Now stop this, go and get the book and read out every time". So I still have the same prayer book that Baba used to handle and I had to read out every time. Why I am saying this because of the story that is going to follow now. So the prayer would be read out and He would stand there. That is the basin that He used to use to wash His hands. That is

the pot that now the flower, plastic flowers are there. That is the water pot through which water would be poured onto His hand and somebody else would hold the basin. And there would be a box there with His napkins or handkerchiefs. And He would then dry His hands, where the flower vase is now.

So it would be like that and then He would be ready for the prayers. Then He would just wash His face and order ready now. So He would stand up and we all would stand up for the prayer. And I would recite from here, read out from there and that is the thing. The Master's Prayer would be recited first, read first and then after a [clock chimes] halt of two minutes or one minute then He would signal. Means read out the Repentance Prayer. This is the sign of repentance. So I will read that out and then He would all the time do this. I repent, I repent, I repent. Means whatever is there, I still don't know the prayer by heart. So it is there. And at the end of it He one day told us say, "Amen". At the end of the Repentance Prayer.

Alright so this was the procedure. But this was not all the procedure. Very often after the prayer is recited He, this is the poof you see that was used and there was another stool there. So that stool would be kept there and the poof would be on it and that stool that you see there, that is there? That was used for us to stand on that and then put our foot up this. So we had to stretch out our leg and put that leg here on this poof there and He would bend down and put His forehead on it, with each one here. At the point of contact, at the time of contact of His forehead to our foot we had to shout out one name of the Lord dear to us. So the Zoroastrians would shout out "Ahuramazda," the Hindus would say "Parabrahma Paramatma," Christians would say "Beloved God" and Mohammedans would say "Allah Hu Akbar." What else is there? Somebody would say "Oh Parmeshwar." Somebody,

Iranis would say "Yezdan, Ya Yezdan" and so forth.

And suppose if He's in a mood to go on bowing down you see so every time He contacts you see, every time we had to repeat that. Then each one would take turn. It all used to happen like that. Then the years passed by and He would very frequently ask us to read out that. Not every day but sometimes it would be every day for over a month. Sometimes it would be every day for a period of a week and then there would be a gap of 4-5 days or another week or something like that. Whenever He wanted we used to do that. But we did not know whenever He would want us to do it so then He would say, "Go and wash your hands. Keep yourself prepared for the prayers. For the prayers," He would say. So we'll come and with that we'll wash our feet also because Baba's head was going to touch so we keep ourselves prepared. That's how it was.

Now what happened one day is as the days, years passed by and as He grew weaker and weaker and I don't know whether you have heard, the last seclusion time He would knock His [Eruch slaps his thighs] thigh you see with His fist all the time, hit it. Like that all the time it would be like that while He is closeted in this room or there. And He had to do it He said to keep the link with this. Link of reality with illusion otherwise He would give up His ghost in short. Means He would pass away. So in order to keep it so this was [Eruch continues to slap his thigh] the only thing that was there. That's the understanding He gave us. I don't know what it all means.

But then with that what had happened was that He lost all the elasticity from the thighs and they became like wooden blocks. Really, literally you couldn't press there. I have felt my own thighs when I was a good athlete, they are very tight you see I know that but there is that elasticity there. But His had nothing. No

elasticity. So it was very difficult for Him to stand. So He had to balance. You know how it is when the legs are wooden how to balance your body you see. So then later on two people used to hold Him like that but He would participate, He would stand up. Yeah He would stand up all the time. And all that would be there.

So again a year passed by and then as the days are nearing now so He continued participating like that. One day He tells me, "Make it quicker, quicker. Read out quickly because I can't stand long." So I used to read out faster. After all He being for me. What is there to pray to whom in His presence you see it is reading for me. So I read out faster. Next day He says, "Faster still. Can you not read faster?" I said, "Yes I can." So I read faster, faster and faster. Four five days passed by and the speed went on increasing you see. To a fantastic degree.

So one day I burst out into laughter while I am praying, in the midst of the prayer you see. Because my own words started echoing you see as if. And the echoes came to me literally. It was like a fast train going through a railway platform you see. You know how it is. So non-stop you see no commas, no periods nothing of the sort. So He didn't say anything. He was there. And I controlled myself with great difficulty you see. I burst out into laughter. All were there you see. So then it is a solemn affair. Then everything again I continued you see without saying anything because I was frightened myself after that. And then again the same old thing you know. Putting up foot there and saying the name of the Lord and all that. We sat down.

After everything was over He looked at me, "What made you laugh?" So I said, "The fantastic speed with which you wanted me to recite the prayer. So the very fact of it, the very thought of it to me was so ludicrous you see. So it was just a reaction. I laughed out. I don't know why but all of a sudden because the speed

with which I was reading reminded me of a train. A non-stop train running through a platform like that you see. Without stopping anywhere." So He says, "You're a mad man. You don't realise the import of it." And He said that, "You know how difficult it is for me to stand up or do anything of the sort. But still I participate in that. It is not the way how you recite the prayer that is of any importance. The importance is that I am physically participating in the prayers which posterity when. Posterity will repeat it and recite it. Posterity will benefit by it. Whosoever recites it, My participating it now will help any individual who recite later on." That's what He said.

One day it so happened that there is that professor Dr. Deshmukh who came inside. He used to come during vacation, summer vacation. And he would be permitted to be with Baba during his vacation. Others were not permitted because I don't know why a particular person was permitted, why others were not permitted. I don't know. That's His prerogative. So Dr. Deshmukh arrived from Nagpur just at the time when Baba was preparing and He had stood up for the prayer as I told you. And the door was shut and there was little noise you see as if somebody is trying to open it or something.

Baba says, "Who is that?" So we saw that Dr. Deshmukh is there. We said, "Dr. Deshmukh." "Tell him to come inside." So he came inside. And he stood there and the whole thing started. The prayer was read out, the Repentance Prayer was there. Baba is participating for the Repentance Prayer. He's also repenting and participating and all that. Then after the prayer all sat down. But we stood up, He sat down. And then He asked one by one to put forth the leg and all that. All this drama Dr. Deshmukh for the first time, he is a philosopher mind you. He's a doctor in philosophy. So he was noticing all this. But in the mind the film started. He says, "Meher Baba is also

participating in the prayer. To whom does He pray? There must be somebody. He must be praying to somebody. He's also repenting and then He bows down His head." So he was so confused that his stay during the vacation, summer vacation, they have two months' vacation, he used to stay here for a month. Baba would permit him for a month. So his whole stay was spoiled because he was confused. He didn't know. He wanted to know to whom does Meher Baba pray to? Why should He need the prayer? We have been following Him, we have been loving Him, having conviction that He is God in human form. Who is that greater God other than Him that to him He prays? Like that. It went on and on in his mind. You know how when the mind gets confused or is permitted to get confused it gets itself out of reach, out of hands. So it went on like that.

Next time when he came he would appear. So Baba sent him back, "Go, go now." Because He was not in mood also at the time. Baba says, "Go. Your mother has died, naturally you should go. Don't feel worried that you are here and how can you leave Me and go attend mother and all. No you go immediately." So he was sent away. A year passed by. All the time he had this confusion in his mind. All the time and it was the anniversary of his mother's death. On that day the Hindus what they do is they make it a point on the first anniversary to reach out to something which was very close to their dead ones. And especially mother or father or anything like that. So there was a bundle of some books and some clothes tied. So Dr. Deshmukh had kept it aside. So on the anniversary they reach out and see what it is and then they distribute to others. They keep it for one year. So he opens and there is a book. He remembers that his mother used to read very often a book. He didn't know what it was but he used to see her reading.

So he opens the book and as soon as he opens the book the chapter is there "Lord Krishna Prays". He is praying. He says, "Lord Krishna praying? Did he pray too?" So now he begins. He's very eager about it. He wants to find out because the confusion was there. So he reads the story and the story that he reads out he told to Baba. He went and he came after this episode he was very happy and all that. So when he came again he is telling to Baba the cause of his worry and sadness and confusion how it got cleared because his mother died and how he handled the book and got this story. What is this story?

The story he narrates to Baba and that's how we came to know is that one day in the court of Lord Krishna. He was a prince so he had his palace. In the palace courtyard his closest disciple comes one day. He's known as Narad. And when he comes he wants to enter the palace but the watchkeeper stops him there. He says, "Stop here." Says, "What's the matter? Why do you stop me?" Because he had a free passage. He could go anywhere in the palace. He was very close to Lord Krishna. Says, "Don't go inside. I am told, I am ordered that I should stop anybody and everybody coming here. Not to enter now." "What's the matter?" He says, "The Lord is in prayer." "Lord is in prayer?" He says. "To whom does he pray to?" "Shh, keep quiet. Just be outside there."

So he is very agitated just as Dr. Deshmukh is agitated, he is very agitated. That we have been following the Lord Himself and is there any other greater Lord than. Then what is the reason? Why should we follow Him? We should follow the Lord of the Lords. That would be proper, that would be sensible. So now he is going up and down the courtyard in a very agitated mood and he does not know what to do. And he had come to give some message. All that was forgotten and the confusion has taken hold of him. After an hour the Lord himself comes out and just there. So he

sees Narad in a very agitated mood so he calls out to him. He says, "Narad, what's the matter? Why are you so agitated? What's the matter?"

So he says, "I don't understand this." "What is it that you don't understand?" "The watchman stopped me from entering the palace saying that you are in prayers. To whom do you pray my Lord? [Laughing] So he says, "Why? Why can't I pray? I have become man to be amongst men and I also have to pray, just as you pray." "But to which God do you pray?" "Oh. Do you want to see my God that I pray to? Alright then come inside my prayer hall I will show you." And he's being led inside and to his surprise whom does he see there inside the prayer hall but little statuettes of his own disciples. "So these are my Gods. I pray to them." This is all.

So he says after hearing. "I was surprised to see this scene there also. After the prayer you bow down to these people and you are participating in the prayer and all this. What is this? I couldn't follow it but that story made it very clear to me." Philosopher mind you. So such are the things. So the Lord prays to us and we pray to the Lord. It's like that. That's the flow of love. That is the real thing you see. Love needs to flow. God is love and love must love. It's like that. It's all based on this that's all.

*Next Eruch discusses the eternal existence of God. Recorded on November 7th, 1977.*

He gave us these little hints about His being all-knowing and all that sort of thing. What does it mean by being All-Knowing? So we expect Him to be very wise and very much knowing everything you see but that's not the way. All-Knowingness is not that. And so what do you expect Him to be ignorant? No just the opposite of it. It's All-Knowing. So what is that All-Knowing? "My being All-Knowing", He said, "is if you were to ask Me what is it?" "What's your experience

that you say that you are All-Knowing? So does it mean that you know everything?" Says, "Yes, I know everything." "But what's that experience of knowing everything?" So He says, "The experience if I were to translate into your language it means there is nothing to know. That is equivalent to my knowing everything." When does a person says that there is nothing to know? When does ee say that? When he knows everything, there's nothing to know. What's there in anything? Now that means literally on our Earth plane it tantamounts to that this man must be knowing this particular thing. There is nothing to know about it, we say isn't it? We take it for granted that he knows everything about this particular thing. Likewise His being All-Knowing is that there is nothing to know.

But what is that nothing to know means? Means what do you mean there is nothing to know? So many things are there you see, His own creation is there and all that. What does He mean by there is nothing to know? He says, "My experience of Omniscience is this: that I know everything in the sense that there is nothing to know. Why there is nothing to know? Because I am it. I am everything."