
THEIR LIVES WITH MEHER BABA-A

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47:14

ERUCH: He has told us that see that you don't try to fall a prey to alcohol. Don't become an alcoholic. So that's why people, some people continue taking a peg or two and some don't. Some continue to smoke because that has not been stopped. There are certain things you see. You know the reaction. You know what are the, there is something that is known as the withdrawal symptoms. You have in drugs withdrawal symptoms.

PILGRIM 1: Yeah.

ERUCH: Yeah. So likewise, you can use that figure also. For ages together we have been, you may call it addicted to these things. Why alcohol? There are so many things undesirable that we are addicted to. Speaking untruth and thinking evil of others and all that. So He has tried us. He has tried to bring home to us, to curb such activities. Curb taking alcohol, curb thinking maliciously of others. Be good to others. Be kind and be loving to others and all that. But He has not ordered that you must do it. Otherwise you are not mine.

PILGRIM 1: But He ordered that about drugs.

ERUCH: But He ordered about the drugs.

PILGRIM 1: And how would you explain?

ERUCH: Why did He order about the drugs? Because in His omniscience He knows that it degenerates you totally. The mind, physically, spiritually also the degeneration of spirituality is there in us. That urge in us to love the Beloved is marred by it. But with these things gradually we will shed them. He knows that. If He were to stop even these things, then akin to withdrawal symptom will come and we will not know what to do you see. There is this thing like a person. You may have noticed a person who has, who eats well. And he's nourished by the food that he takes. Meat, fish, cows, everything is fine. He eats that. And suppose if some guru comes and tells him, if he's not perfect or if he — He has been telling people that it's not good to indulge in all these things. It will be bad for you. And some crazy person immediately stops taking all these things. It affects the psyche. It affects the physical strength. Everything just gets sapped you see. So instead of concentrating our consciousness upon the reality, upon the righteousness, our

energies are all dissipated in trying to uphold this that I must not eat meat, I must not eat flesh, I must not drink, I must not do this and I must not do this and all that. We continue to harbor these feelings and we get weaker and weaker and weaker and weaker. All our energies will not be there. He wants us to be happy and cheerful. This is an arena; this is a game that we are playing and all. That will all be lost.

PILGRIM 1: Alertness.

ERUCH: All the alertness will be lost. Everything will be lost in that. So there are certain things, if you indulge in that, while indulging in, makes you lose these things. There are other things, while indulging in that that uplifts you and makes you go further and further towards Him. So He permits that. Till such a time when you are close to Him, they automatically they get shed. Because you are not degenerating. Your psyche is not degenerated. Your spirituality is not degenerated. It's there intact in spite of it. Because then you shed it. Automatically they get shed. It's like that.

[pilgrims chatting in the background]

It's like, take another example. You are fond of green color and now suppose if this green color. I don't know anything about colors or anything or dyes or anything. But there are certain dyes which are poisonous to our system. You like this na, green color, therefore you have worn it. And you look beautiful in it. We all know that. Now what happens, if you were to discard this system, and just want to paint your body as you have this sort of thing. You get the whole dye, you put on your body. What will happen to your body? It will absorb that dye. Dye will penetrate there. It will create harm to your system. Whereas if you wear this, it doesn't create any harm. You look beautiful, you are sustained and all that sort of thing. It's good. You feel happy with it and all that. But then if you will. So these psychedelic drugs are the ones that you come in direct contact with create such havoc on your system that it is preferable not to go in for this. Instead we have the other alternatives if you want to go in for it, the other alternatives are there. Like you are wearing the same color dresses you see. It's like that. You don't allow it to be in direct contact with your spirituality or with your psyche.

PILGRIM 1: But that has a completely different effect than liquor does. Because I was trying to explain to someone and they said, "Well they both make you high." And I couldn't, I didn't know really how to explain it to them.

ERUCH: That high in psychedelic drugs you see, those gradually degenerates your mental aptitudes, your spiritual orgies and all that. This gives you that high feeling but then gradually it just. Again, there is an ebb then it subsides and it keeps you moving about. Unless you become a total alcoholic, you see, and that is also degenerating which Baba doesn't want you to be.

PILGRIM 1: So liquor would be more biological and say drugs would be more mental? And then affecting the body.

ERUCH: Yeah. Not only mental but Baba says it will harm you spiritually also. That is more important. What is needed for your spiritual, so-called spiritual progress is that you forget yourself. Psychedelic helps you to forget yourself. Alcohol helps you to forget yourself. It's good then. Both are good. But what happens is that when you. In the process of forgetting yourself. That is the limited outlook that you get from it. But what happens that psychedelic drugs act deeply upon your psyche and on your consciousness. And after making you forget yourself there is another ink that is created in you. And that keeps you high and makes you think. Means gives you paranoia. That you are somebody great. You are the master. You are this and that. So there's a downfall in spiritual levels. There is no sense. No iota of love being created in you. On the contrary you say, "What love? I am the one." So then that's the end to the whole thing. So that's why He says, "Drop that. Never mind, take this if you want to but drop that." That doesn't mean that He wants you to take these also. Which eventually you have to drop everything. Your food, your breathing, your water and everything it will be dropped you see. But the lesser of the evil, He wants you to have it in order to drop that greater evil that is there. That's what it is. Understood? [pause]
Is it clear?

He doesn't mind your taking alcohol and all that sort of thing. Not that He doesn't mind at all but He does mind. It distracts you. It detracts you. But then He wants you, unless and until you have a proper control over yourself. But if you go on indulging and get addicted to it and become an alcoholic, finish. That is degenerating too. Even food is degenerating. If you indulge in food, you get that feeling. Have you ever tried that? I have tried often because I'm a born a Zoroastrian. I know it. Even food is equally poisonous. It is like that. If you don't control the intake, it is. Not only spoils your physical health but it also degenerates you spiritually. Food also. Everything within limit is good. Even these drugs, Baba doesn't want you to totally discard them. He says make use of the drugs as and when you get the prescription from the medical, from the medics. It will help you to straighten out your mind. So when the symptoms are there then make use of those drugs, but when the symptoms are not there then don't go in. Just to get high or under. Because that is harmful there.

Where is he, 250 days to become high? He has not come today?
[crosstalk]
He's not here today?

PILGRIM 2: 250 ways?

ERUCH: Ways to become high.

PILGRIM 2: Aha.

ERUCH: That's how he came to Baba. Because Baba was the 250th way. [general laughter] He tried all the 249.

PILGRIM 3: Eruch, one of the effects about [inaudible] I remember is that it made one more conscious of the illusion. Or as you became more conscious of smells. Objects you became more aware of. Little things became, and you got wrapped but you get — of the illusion not of reality.

ERUCH: Yeah and then you get attached to that.

PILGRIM 3: Your taste. Your senses are heightened not. So there wasn't a loss there was a heightening of one's involvement in the illusion.

ERUCH: That's how it is. But the worst involvement is you get yourself involved with yourself.

PILGRIM 3: Your false self.

ERUCH: And you think. Yeah, your false self. And you think that you are somebody great. That's what happened with Larry. You know Larry? What happened? Same thing happened. He considered himself to be God. That's the illusion of it all. So what's there? That was the downfall.

PILGRIM 3: Grandeur.

ERUCH: Yeah. You get that feeling of grandeur. That is the reason why Baba's put a stop to it. Don't take it. Don't indulge in it. Through compassion He guided us. Otherwise we would have gone astray. Thinking that well it gives us greater pleasure; it gives us the feeling of oneness and all that sort of thing. Little knowing that that very feeling of oneness creates a greater separateness. His knowledge of oneness includes all the many 'nesses'. Whereas the knowledge of oneness you gain through psychedelic drugs excludes you from knowing anything.

PILGRIM 1: Not just it, also pot.

ERUCH: Yeah, everything. Pot [inaudible]. Of course, we because we love Him so our love prompts us to do anything that He wants us to do. If He tells us that, "Leave off drinking milk." So we do. There are so many who have done it. Don't eat 3 times a day. Don't eat all the days of the week. Fast on 2 days. So we do it. Without questioning we do it. But then the question comes when as she says, when people ask us. So for them these are the things. We have nothing to do with that. Whatever Baba tells us we do it. Because we accept it. It's our love for Him that

would want to accept anything that He tells us to do it. And that's the best way. But when we come across some people like that who put these questions, and it's rightly put. Why? Has He stopped people taking alcohol? No. Why does He allow? Alcohol is also like that. So then all this rigmarole comes into play.

[pilgrims laughing and chatting in the background] [pause]

ERUCH: Sheila has a beautiful laugh.

PILGRIM 4: She's going to laugh in the heavens.

PILGRIM 5: Laugh her way to heaven.

ERUCH: Like a kookaburra.

PILGRIM 1: They have a song that kookaburra. You know it?

ERUCH: You have learnt singing?

PILGRIM 1: [laughing]. Not really. I just remembered I learnt this song like kookaburra.

PILGRIM 5: Eruch, last week you said that, that gift of obedience. That that obedience of just not using the mind but just.

ERUCH: Obeying.

PILGRIM 5: Just obeying without question. And to do that, I don't see how that's possible without the heart coming into play. So that means a person with the fact that, either the heart isn't there or it's going to be very difficult to obey.

ERUCH: Of course.

PILGRIM 5: So is it that trying leads to that?

ERUCH: Trying doesn't lead to it. Our trying leads to imbibing His grace and His grace does this job. Our trying you see, a person who is trying hard and all that. Having nothing to do with another person but we see him struggling and trying. So there comes a day when our heart goes out to that person. Trying to give him a helping hand in what he's trying to do. So likewise His grace that one day descends upon us and then it becomes possible.

PILGRIM 5: Could you feel that that element is there even though Baba's not physically?

ERUCH: Yeah, it is there. Of course. It has nothing to do with His physical presence or anything of the sort. That's what He has been all the time telling us. That His physical presence was just to bring home to us all these things that He revealed to us was bringing home to us these things. But whatever He does, whatever He works upon us is not because of His physical presence but because of His presence. His physical presence is needed so that our ears, physical ears can register, hear Him. And our physical mind, that means our brain should register these things. That's why it is needed for Him to take a human form and all that. But really speaking that's not His true state. His true state is His presence. Universal presence. He is, He hears us, He sees us. But for us to hear Him, for us to see Him, for us to feel Him. So He has to take that form. He makes it more tangible for us. Because we are steeped in limitations. Only through limitations can we, what do you call? What is the word? In English. That we can have a rapport. An interchange takes place. His being in our midst, He's here now. He's here, He's more present to us now. As He has said that, at the time when He was physically confined, it's His confinement as He called it. His taking human form is His confinement. So when you were say in New York at the time, when He was physically confined here. So you think of Baba only as Baba being at Meherazad. Now a greater scope is given to us. To think of Him wherever one is. To know that He is there. He was that. But He, through His act of compassion confined Himself. In order to give the message. In order to awaken. And that's what He did. And now He has left his confinement and is now again universal.

PILGRIM 5: So limits that we're so engrained in dealing with people on.

ERUCH: On our level.

PILGRIM 5: On our level in the way that we respond to someone and that person responds to us. To comprehend something that's invisible or. It's difficult. I mean it's difficult to imagine that Baba is in person. He can be touched.

ERUCH: Because we are so entrenched you see with the use of our sight. That's how it is. So we want something we could. You, therefore you say that He's invisible. Because you have the faculty of seeing. That's why you say invisible. But He says that you're seeing was an hinderance. Your physical sight.

PILGRIM 5: That's what Baba would say?

ERUCH: Yeah. In seeing me as I really am. You forget the message that He gave when He was invited to the blind home? Home for the blind. See how He had said that and made them so happy about it. Have you heard that?

He went one day to the home of the blind. He was invited there and He went there. And He met all, each one of the blind and all that. And then embraced them and all that. And there was a nice music program from them and everything was

beautiful there. They were all happy. But they were sad at the fact that they could not see Him physically.

Yes, but naturally. So Baba says, "These are not the words to comfort you or your blindness, but it's a fact, I say to you. That you all are more blessed that you have overcome one hurdle which is your sight and you have come closer to Me, if you remember Me." Because then He didn't just say this to humor them because He gave a real example to them of what the sight does to us you see. It's so alluring, seeing things, you see, you get attached to them. You get enamored of things you see. So then He gave an example to them. Says, "Just take the example of these great sages. Why do they leave the world and go out? Why when they want to concentrate, would want to shut their eyes? And wouldn't want to see anything? So that they can be in tune with the omnipresence. With the presence of the omnipresent. So one hurdle is already passed by you. So take heart to this fact. And I tell you it's not to humor you." That's what He told them. [pause]

And when a blind man gets somehow or the other attached to Baba, I have seen with my personal eyes his stronger faith. His total reliance upon Him, are accentuated. Take the case of Harry Kenmore. What an example it was. Because that hurdle was not there. No distractions were there. No involvements were there with others you see. It was one pointed. On his own feelings for Him. The vicinity of Him. He would feel His presence. So that is helpful. Same thing with all our senses. One after another we have to drop our senses. It's the senses that is a hinderance to us.

[background chatter of pilgrims] [pause]

PILGRIM 4: Can one take that as being true for all handicaps? Physical handicaps?

ERUCH: Yeah. Provided one has got the awareness of the real handicap that is ourself. So all [inaudible]. My being here is the real handicap. So naturally a portion of Eruch, when it drops is a great deal of rejoicing. It will fall off. One must have that awareness otherwise he just is set in that. In his own limitations and he feels handicapped. He feels that he cannot walk about. Suppose if I lose my faculty of walking about. The strength in the legs. Same thing with my hands, with my eyesight, with my hearing. I feel so dejected and all that sort of thing. I would feel so handicapped because I won't be able to go to Baba. Suppose if Baba were here physically. But these handicaps are there when one feels it that they are. But when one has got the awareness of the real handicap, that one is on his own. Then he thinks that all these things are — hold good with all our senses when we drop one after the other.

There is one little point. Very touching story on this subject. Nice point that you brought about. Pardon?

PILGRIM 5: I'll ask you after this.

ERUCH: So this story that I'm reminded of is really touching. There are two stories like that. And now I remember the other one also. [Eruch laughs]

So what happened is. The one that I got first in my mind was of when, you know when Baba dropped His body in 1969. Prior to that there was, there's a village nearby, near Arangaon. Some at a distance of about 12-13 miles from there. So these villagers came to know that Meher Baba is a great person. Of course, it's very difficult to say these things out you know. Whether they know or not, but at least they know that He's a great person. We, I myself do not know what He is, really speaking. In reality. As He wants us to know who He is. In order to know Him, one has to become Him. That's the fact. So in our degrees of various. There are variations in our knowing about Him things. So those who knew about Him, knew Him to be somebody great. So when He dropped His body, naturally, they would come to Him. Come to the tomb there where the body lay. So they all came that day and they were there and they paid their reverence and their homage or whatever you call it you see. And they were solemn about it and they felt that they lost Him from their midst and all that. It's wonderful. It's but natural for our human selves, it's but natural. Natural reflex.

Now what happened in that particular village there was a woman who was stone blind from her childhood. She had grown into an old woman and she was very old and frail. And she heard all this commotion in the village, "Where are you all going? What's happening?" She had heard of Baba too at the time because the village had heard about Baba and about His greatness. So she was handicapped. She didn't know what to do. How is it possible for a frail woman to, somebody should help her to go there. These are the handicaps. We are talking about handicaps now. So it was impossible because she couldn't see. And she's so frail that she had to be piggy back. Or put in a cart you know. Put in a cart and then the cart has to take. But nobody had any sense to take her or include her in that. So each on his own went out when they heard the news. You know how when the commotion takes place at such times. So this woman is all by herself. Not knowing what to do and she would want to be there. But handicapped. Can't go. So she remains resigned. She's there and she's all the more thinking about what must be happening. What's transpired in there and all that.

Now, the psychic faculty helps her. The keenness helps her. All her mental forces, the thoughts are all focused on that. You follow? So that is a sort of a compensation for her physical handicap. So she remains in tune. Imagining things naturally. Like a ordinary human being can imagine things. The people come back and then she says, "What happened?" and all that. And she hears all the news. What happened and how it transpired and how the body was interred and all that sort of thing. And then she said to them that, "Will it be possible for you to take me when you go next to Him?" He says, "Sure, we'll remember to take you."

Next Amartithi time came. And once again they completely. Those who wanted to go there, they completely forgot. All didn't come. Quite a few came. Many of them came but they completely forgot about this old lady. They came on their own. Some on cycles, some on carts and all that sort of thing. Finished, completely forgotten. Again, when they went back, they told about what happened you see and she said, "But you didn't take me?" "Ohhh, we completely forgot. We'll take you next time when we go." It happened twice like that. First of course it was passable. It was forgivable. But twice it wasn't forgivable. But still it happened like that.

So when they go the third time. That is the second time after the first incident. So she feels so sad about it that she's again left behind. And well she bemoans her being handicapped like this and her old age and all that. And she's seated outside the town. And something happened. What happened was narrated to me one day after some years. One day I had gone to the tomb for some Trust work. And I was seated outside on the parapet of Baba's cabin. You know that cabin, Baba's room? Yeah, the parapet there. So I was sitting there. That's my usual seat. And there were some people inside the tomb. There are people who come and go and out and all that sort of thing. So I was just seated there. And a group came out of the tomb and they wore their sandals and shoes and they looked at me. And they came running to me. And one after the other they embraced me. I got up of course and I embraced. And they come and naturally. I didn't know who they were. Says, they said that, "We are very happy to see you." I said, "Who are you people? You have come for Baba. And here you are, I haven't met you before and all that." He says, "Do you want to hear our story?" I said, "Yes."

So then they tell us what happened that day. So they told me about this. They are from that village, same village. So they tell me what happened to that woman. Now the story is when she was left there on her own. So she was sitting outside the hut of hers. She didn't have a house or anything. Very poor. And she said, when we had left her and we had come over here for the 2nd Amartithi. What had happened was that she was thinking about her handicap and thinking about Baba and all that. And all the time she was, she had thoughts on Baba. So when. And of course, when we came over here, we had forgotten her. Although we had promised her. When we went back, we remembered so we went to apologize to her. And she, with a great smile, said, "You need not do that. On the contrary you have favored me with a greater favor than your having taken me. Than if you had taken me there." He says, "How come? What do you say, we don't understand." She says, "I saw Baba. Baba came to me."

So then they said, "What do you mean that He came to you?" So then she narrates what had happened to her. She said, "I was in a very dejected mood. And sat there and pining my lot as to how disabled I am. And all of a sudden, I can't see anything. It's all darkness before my eyes. But all of a sudden, light shone. It was so brilliant. It is. I can't describe the light. I can't describe that brightness. But it was very soothing. It was not something that would disturb me. But I would love to see

that light you see. And I was looking at it and in that come two figures." So they said, they think. These people are narrating the story to me. So while they are narrating, they say that, well, we never believed her. We thought that now because, you know grapes are sour so she's making up her own story and all to put us away. So then we tried to question her. We said, "Well, what you saw Baba there?" She says, "Yes. One of them was Baba and another them was a fat person. And on his arm, He was taking support of the arm and He was walking towards me." So then we questioned her. Says that yeah, it's good that you saw Him. And you saw how well He's dressed in the western dress? Because they tried to pull her leg. Tried to double check her. That's the right word?

PILGRIMS: Yeah. To verify the story.

ERUCH: To verify the story. She says, "What?" She says, "He wears western clothes, that means boots and shoes and socks and coat and pant. No, I didn't see that. Does He wear that?" "So then how did you see Him? What does He wear?" She said, "He had simple white cloak on Him, sort of a long dress and he had chappals in His feet. No shoes were there. That's what I saw." "Oh! Then He must have been dressed in a different way. He had a beard no?" She says, "No, I didn't see a beard. But it seemed that He didn't have long hair also. But I remember one thing. When He turned back there was a little braid there." "How did He turn back? He was approaching you no?" She says, "Yes, He came with the support of another person. And He was walking very slowly and limping towards me. And He came towards me and He looked at me. And I felt so happy to see Him. And then He did something like that." So he says, "In which language did He speak?" They asked immediately. She said, "He never spoke anything. He just signed to me like this. So I thought that He wants some food or something like that. So I tried to get up. But that other man. I was uneasy as to what He wants. Whether He wants, He's asking me whether I had food or does He want food or anything? So the other man says that, Baba is asking whether is there anything in your house to give Him some food. Is there any food there in your house? So then I tried to get up you see. And saying this, while I'm getting up, I see Him turn back. And then they go away. And while He turned back then I saw His braid there and that's how I know that He didn't have long flowing hair but He had a braid."

Then they realized that what had happened was that He did come to him. And they came and embraced me because they thought that I was, I must have been the person. Because they must have seen some films or something like that you see. So that is the story that even though one has the handicaps and all that, but those very handicaps can bring Him closer to. That makes you come closer to Him. Because He visits. He is the one who recompenses.

PILGRIM 5: There is a second story?

ERUCH: Ah yeah. The second story is about my cousin who is absolutely. She is quite different you see in her handicaps. And she well, she's here still living. But she loved Baba and loves Baba a great deal. And she'd come very often. She'd be brought in a chair, wheel chair [inaudible]. And she'd be lifted in her hands and put near Baba and all that. Even now she takes her trips to the tomb you see. Nowadays. Nowadays after that particular incident. She comes to the tomb in her pram you know. The same pram that Baba gifted her. I don't know whether you have seen the picture of Baba using the pram after His accident. Have you seen them? To rehabilitate Him, we used to put a big stone in a pram and would want Him to start walking now after the accident. Have you seen that picture?

PILGRIM 4: That's not the wheelchair one?

ERUCH: Not the wheelchair. I'm talking about the pram.

PILGRIM 5: Like a baby's trolley?

ERUCH: Yeah. What do you call it?

PILGRIM 5: We call it a baby's trolley.

ERUCH: A baby's trolley. We call it perambulator. Pram we call it.

[inaudible]

Yeah. Like a baby is put on, mother pushes the cart. So in trying to make Him walk after the accident. Lying on bed sometimes your limbs need some rehabilitation afterwards. When doctor permits you to walk about. It's not possible for a person to walk immediately after a long stretch of lying in bed. So that was the way we started making Him walk. Holding the pram. Like a child you know when a child, when he starts walking you have that little cart, push cart you know for the child. So likewise He also started walking. Yeah. So we used to put a big stone in it to keep the weight there otherwise. Because He has to take support of that otherwise He'll fall. So that stone was the balance. So that's how He would push the cart and take one step, another step. Like that. So when He started walking that pram had no need of its own so Baba gave it to her to sit in it and be taken from one place to another. So she uses it now, even now.

So prior to that what had happened. Baba had dropped His body and all that. And people would come for the Amartithi. So naturally all would want to come in the family. Nobody is there for anybody on such occasions. So there would be some maid servant kept there or somebody there which is not possible. Her condition is very bad. So first a maid servant was kept there and they all came. But when they heard the story later on, they thought that it's not good to leave her like that. So her own sister thought that it's best for her to stay back. Never mind, sacrifice the day.

She can go anytime she wants to. It's not necessary that one must go there that day when there are some important work which Baba would want her to attend the sister. So that's why she attended the sister. So they were in the house where my mother lives in Pune. So there's a dining hall there and they would follow. Then the sister said that we'll follow the same program as the Amartithi. It's printed. So from 12 to 12:15 we'll keep silence. And we will be in thoughts of Baba and all that.

So that particular day when her sister was with her, she sat at the table and she sat on another seat near the table there. And they're chatting and all that. And it's 12 o'clock now. So she and her sister, both are now becoming quiet and silent. And she's shut her eyes. That disabled sister. And just she remained like this. Whereas the other sister was there looking at her and also keeping silence. All of a sudden, she hears the footsteps. The one who was home. The sister. And somebody is entering the room. And she sees Baba. Coming in physical form. And standing and she also not only sees Baba but then He takes a turn and goes to Dhan, that is my disabled cousin. And goes and Baba puts His arm around her shoulder and is standing there. So she doesn't feel the weight it seems because she doesn't ask what's the matter or anything of the sort. Whereas the other sister sees His form and doesn't get the touch of Baba. And she is so stupefied with the sight and being silent, that is predominant in her mind. That we have to observe silence so she can't utter a word. And she is silent there and gazing at the sight you see that Baba is there and with great tender love you know He's there. Pouring His love to her. And then just before the silence is to break Baba releases her and walks out of the place. She says 12:15 she could speak out the words. She says, "Dhan, did you see Baba?" She says, "No, but today I felt great pleasure, great joy within myself. What was it?" So then the sister narrated the whole episode. So the resultant effect was that one of them could see the figure. And the other could feel the great joy.

PILGRIM 6: But later did she feel it was Roshan that was holding her or something?

ERUCH: No. I don't remember. She didn't even feel the weight. But she felt that great presence. The great presence and the joy of it. So such things are there. So when one is handicapped and one then gradually discards the senses or you drops the senses you may call it and will not make use of it. On one's own or through physical handicaps. Then you can go closer to Him. Because He comes closer to you under such circumstances. Such are the things.

PILGRIM 5: So that question that I had for you.

ERUCH: Yeah?

PILGRIM 5: I've heard it said second hand, not from you, but that Baba had told you that. Well Baba had mentioned that God forgives everything but hypocrisy.

ERUCH: Yes.

PILGRIM 5: And then Adi, I think, was puzzled by that. Thinking that well how can anyone be eternally condemned. And then he heard through you that Baba had mentioned that that's true. That God does.

ERUCH: Does not forgive hypocrisy.

PILGRIM 5: Hypocrisy. But that the Avatar does. So my question to you is, what is it about the Avatar that takes on a personal side or is touched, like we were talking about before?

ERUCH: You see, hypocrisy is as absolute as the absolute presence. It's an absolute term. But hypocrites are tangible. And He as the God-Man has come in order to make His love more tangible. Or His attributes more tangible. His Being more tangible to us. His love, His forgiveness, His charity, His compassion. Everything becomes more tangible. So that's called the greatest spiritual dispensation. Now that's an hour of great spiritual dispensation when He's in our midst you see. You may call it an hour or you may call it a period. A few minutes it may be. Although it may be a ministry of 30-40 years or 3 years or whatever you call it. It's just a spiritual dispensation. Hour of spiritual dispensation. So in that He exercises His compassion on the hypocrites and forgives them.

PILGRIM 5: I didn't mean to single out the hypocrites.
[General laughter]

I think what I'm trying to get at is that, you see for me all that I have to go by and I'm sure a lot of other people that haven't met Baba is the stories, the films, the pictures, photographs of Baba. And just at least trying to think of Baba as much as one can. It's kind of one dimensional. I mean being with Baba physically, inter-relating, takes on a whole new dimension where there is a personal element where you are actually involved. So it's like, in a way like for you, you've been with Baba for so many years, and you've had that residue now. I mean you have that residue of the memories and personal touches that you had. So like what I'm saying is that what is there, that personal element seems to be still there for [inaudible]? And from your story.

ERUCH: What is there for you to fall back on. To get.

PILGRIM 1: No, he was talking about Avatar forgives, God does not forgive hypocrisy. Avatar does.

ERUCH: Yeah. Its

PILGRIM 5: Somehow in my mind, this is purely an individual thing. When I see above now my own perception right now is Baba as unmanifest God. And which is

not the case as far as the Avatar. Which is, He can be touched. And it's confusing in a way because.

MANI: But when you talk of unmanifest God, Meher Baba is God everywhere. What did you hear? What brings you here?

PILGRIM 5: I suppose to get the lingering perfume.

MANI: In fact, we who have experienced just the God-Man's aspect. God and Man is Avatar. We wonder. We have been wondering. We know that Baba has as Avatar. Has personal come and given you something.