
WILL VERSUS WISH

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10:47

PILGRIM 1: Eruch could you talk a little bit about the difference between Baba's will and Baba's wish? How do you see that?

ERUCH: Oh boy how can I say anything? [crosstalk] I don't know anything about will and wish.

PILGRIM 1: Neither do I, that's why I was asking.

ERUCH: You want to know?

PILGRIM 1: Well, I think, I just personally think that it's kind of confusing.

ERUCH: Yeah.

PILGRIM 1: As to whether everything that happens is willed [inaudible].

ERUCH: The thing is everything is happening by His will. That is what is said you see. In which He forgives us our trespasses also happen because of His will. So therefore when we trespass, then He forgives us and He helps us and He's compassionate and He's loving and everything. So will hasn't got that what do you call? That grouchy look [general laughter].

Baba the ocean of love eternally receives love from the saintly rivers and streams. And eternally showers love on one and all. His own selves.

PILGRIM 1: That was. Baba told you to give that.

ERUCH: His message.

PILGRIM 1: Take that thought with you when you contacted.

ERUCH: When I had to go and give His message to the saints and masters. This was the one message that He told me to tell them. That Meher Baba says that, "Baba the ocean of love eternally receives love from the saintly rivers and streams and eternally showers love on one and all His own selves."

PILGRIM 1: Is that very often then?

ERUCH: Pardon?

PILGRIM 1: Is that very often?

ERUCH: Very awkward?

PILGRIM 1: Very often.

ERUCH: Very often for what?

PILGRIM 1: That you.

ERUCH: No there was a phase [clock chimes] that He had sent me on a tour to contact them. And tell them this. I actually went out to tell them this.

PILGRIM 1: How many did you contact? Saints and perfect masters?

PILGRIM 2: Not perfect masters.

ERUCH: Masters.

PILGRIM 1: Oh masters. That's different than saints?

ERUCH: Masters yeah. Not saints. [crosstalk]

PILGRIM 3: Just anybody who said he was a master?

ERUCH: Yeah.

PILGRIM 3: So if I said I was a master?

ERUCH: I don't remember how many.

PILGRIM 1: Were you always received warmly?

ERUCH: Well once or twice I was received. Huh?

PILGRIM 4: [Crosstalk][inaudible]

ERUCH: Surrender says he who genuinely surrenders to a perfect master surrenders completely without calling for permission to do so. He does not expect even acceptance of his surrender from the master. Complete surrender in itself embodies acceptance of one who has surrendered completely as he ought to.

No, but you are concerned. There is no end to it.

PILGRIM 3 Yeah, there is no end to it.

PILGRIM 4: Where is "My Wish"? [crosstalk]

ERUCH: There it is "My Wish" yeah. But it's printed. Now it's printed formally, it was written down. No, but where will we find this about the wish and the will? There is. But I think it is almost that which I said. Rick have you heard this before?

Baba told me that Babajan met her Murshid master in Rawalpindi. He was living then on a top of a mountain. Babajan lived there for 6 years. The Murshid's name was Mullah Shah. Baba said that Sai Baba was the Lord and Babajan was the Emperor.

PILGRIM 5: Where is Rawalpindi?

ERUCH: Now it is in Pakistan.

Meher Baba once said at Meherazad in February '59. "It's a fact when I say nothing happens but by my will. For you it should be said by you thus. Nothing should happen but what Baba wishes. For Baba it is nothing happens but by my will." If Baba were to say this particular thought Baba should say it this way - "It's a fact when I say nothing happens but by my will. But for you to say anything about me, what you should say is 'Nothing should happen but what Baba wishes.'"

Thus it means that Baba's will and wish are two different things. Baba said. This is how He began you see. Baba said that He would explain the difference clearly one day when He's in mood to do so.

So He shut the shop now [general laughter].

But He said points to remember. "One: My [means Baba's] will direct and indirect and Two: As nothing happens but by my [Baba's will] you're going against my wish is by my will."

PILGRIM 3: But don't use that as a crutch.

ERUCH: No, no these are the points to remind Him later on when He's in a mood. But now this is something quite different He says. Following points given by Baba. It is after a year, eh? This is February '59 now in 16th August He said this.

"1] I want you to do this that is equal to I would like you to do this if you can. It's a request. It equals to request. It means request. So this is. I want you to do this means it's a request. I wish you to do this equals I want you to obey whether you can or you cannot. It's order. Equivalent to order." What is this?

PILGRIM 4: Says chance of wish being thwarted by disobedience.

ERUCH: There is here in this in His wish there are chances of His wish being thwarted by disobedience. So Baba says beware about my wish it's an order. And I will you to do this means what? Is equal to you are definitely automatically to do it and you are able to do it. And you are able to do it because I will it. Because I make you do it. You follow? These are the different aspects. Have you been taking down this?

PILGRIM 1: I have authority behind this.

ERUCH: Huh?

PILGRIM 1: I have authority behind this.

ERUCH: Yeah. These are the points. But luckily you took it down. Otherwise it would have been a blank thing you know, lost in this. But I remember how you took it down. It's good. Should I read out again?

PILGRIMS: Yeah.

ERUCH: You read out now. This is the whole thing.

PILGRIM 3: Meher Baba once said at Meherazad in February '59. "It is a fact when I say nothing happens but by my will."

PILGRIM 6: Can you repeat again please?

PILGRIM 3: "It is a fact when I say nothing happens but by my will. For you it should be said by you thus, 'Nothing should happen but what Baba wishes.'" Thus it means that Baba's will and wish are two different things. Baba said that He will explain the difference clearly one day when He is in the mood to do so.

Points to remember. On Baba's will. My will indirect and direct. Second point - As nothing happens but by my will [Baba's will] you're going against my wish is by my will.

And then in August on the 16th in 1960 at Meherazad Baba gave the following points.

One: When He says 'I want you to do this' it means I would like you to do this if you can. It's a request. When He says 'I wish you to do this' it means I want you to obey whether you can or you cannot. It is an order. And there's a chance of His wish being thwarted by disobedience. And Three: When He says 'I will you to do

this', it means you are definitely, automatically going to do it and you are able to do it because I make you do it.

ERUCH: Hmm. His will is like that, so powerful. So we have nothing to fear when He wills it. But when He says 'I wish it' be careful [Eruch laughs].

PILGRIM 2: So willing is the same as actually something happening.

ERUCH: Yeah it's right, it has to. Yeah same thing. Be and it was. That's His will. It means it already happened when He said be. You follow?

PILGRIM 2: So when Baba says try and. Sometimes He says try to follow God's will or sometimes it's said that way or Baba's will, He really means His wish [inaudible].

ERUCH: That is for you all brother.