
YOU HAVE A CHOICE

Eruch Jessawala

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08:38

PILGRIM 1: Eruch, is there such a thing, I'm sure you've heard this question a million times, but this whole thing that sometimes you think that Baba's giving you a big choice to make. Is there such a thing as being able really to make a choice with Baba?

ERUCH: Well yeah, there is. Live the life that you want to live or live the way that He wants you to live. There is that choice.

PILGRIM 1: Hmm.

ERUCH: That's where, as human beings call, that we have our free will to exercise. To that degree we have that choice. That's what we call free will. Our self, false self wills it, wants to remain separate and indulges in that separateness in spite of all the pains and pangs and because there is, to counter balance it, there is that elation and there is the support of the am-ness, that I am the one who is all that. So there is that choice. Live the way that you want to live or live the way that I want you to live. And if you want to live the way that I want you to live is being by dying.

PILGRIM 1: So is that always experienced as a contradiction?

ERUCH: Pardon?

PILGRIM 1: Is that always experienced as a contradiction?

ERUCH: Yeah.

PILGRIM 1: So you feel you're not doing what you want to do?

ERUCH: Yeah, it is.

PILGRIM 1: Oh yeah.

ERUCH: Hmm.

PILGRIM 1: What if Baba told —
[clanging of the bell to announce tea time] [inaudible]

ERUCH: That the thing is that this contradiction to us it appears as contradiction.
[clanging of the bell continues]

What you are doing now, is what you want to do. But what He wants you to do is not being done. Same thing with me, same thing with you and all that. But we are striving to do what He wants us to do. At this stage. But he doesn't want to strive, He doesn't want us to strive, but He's so compassionate that well, He allows that. He says, "I know, gradually they'll come to a point when they'd want to do as I want to do." That's all.

Whatever is being done, whatever is there, it has been His will. There is no such thing as your will really speaking. There is no such thing as free will. The freedom to a degree has been granted to you, to have that choice, to assert yourself; I am Eruch, I am Nat, I'm Mary. Yeah go ahead; but you're not that He says. But we do identify ourselves with this body, and who identifies?

PILGRIM 1: Is it possible —
[crosstalk]

ERUCH: It is He who Himself identifies and calls Himself Eruch or Mary or Nat, like that. And why all this? This is so paradoxical. He wants us not to do and it is He who does this. It is, it is paradoxical, no doubt about it.

PILGRIM 1: I always felt why all this —

ERUCH: Yeah, why all this? That He enjoys the game as He calls it. Hiding behind Himself, trying to seek Himself but the most important thing that we missed on it is that He being love infinite and eternal cannot help but be loved and be loving.

Now to — how could He be loving? If there is none besides Him, then loving who? Love Himself, but love needs to flow, but there is no other self, other than Himself. Now what to do. So He — what do you call? What's the phrase? Make-believe, make-believe partners He creates, you see, in that game of loving and being loved and love being returned and like that. So that's why He says, "Whenever I come in your midst time and again all I tell you to do is to love me." Why? Because it's the love that He has given you and you have usurped it as if it's your own and that's the reason why you continue to lead a separate life from Him. He wants us to love Him so much that just forget yourself. Drop yourself. You are nothing but a dream figure of His.

Just at the point when you wanted to share His love, love needs to flow, love needs to be shared, love needs to love, love needs to be loved. All this was there but He being ALL by Himself, there was no other choice but to create this in imagination. So, all that you here, we are spread out here and the whole universes and all this is nothing but His big imagination, just to share the love. But what happened was that

this imagination, whose imagination? Imagination of infinite and eternal existence. So when infinite eternal existence imagines, it carries with it the stamp of existence. Anything that He imagined, it began to have existence. Therefore we feel that, well, we are existing, we are that, but it's nothing but the product of imagination. So that's how it is. What He says, "You be not and let Me be", and he's got Himself bound in this. In His own game. So that's how it is.

So often He has said in one of His sayings or Discourses, "You will find that this whole game has come around My neck like a mill stone." Yeah, this is so true.
[clock chiming]
He cannot get out of it now. But it's all because of love.

PILGRIM 1: Yeah.

ERUCH: Yeah. When He says that He loves us, there's no 'us.' He loves Himself, not us but in us, through us. That's why He says
[loud bell]
that the whole creation and all its creatures is nothing but My own blemish on My own self.
[pilgrims laughing]

PILGRIM 2: You have competition.

ERUCH: Pardon?

PILGRIM 2: You have competition. Competition from your brother —

ERUCH: Ah, yeah, yeah.

PILGRIM 3: You think I'll go drag you out for tea.

ERUCH: Yeah. So then what He says is that, that blemish has to be cleaned and what happens when it is cleaned from the cloak here or from my being, the true self, the Overself, it's nothing but a blemish on the Overself all these. There is no such thing as soul. It's just the impressions because I want it. That Lindsey should be there, My love should flow to her. I want it. He should be there, My love should flow there. All this Jack, and this and Eruch, and creatures and these things and beings, and all that
[bell clanging loudly].

For this, these impressions are there. They are like blemishes, like ink spots you see — splashed. So what is that each should be rubbed out and when this blemish rubs — what happens? What remains is the original thing. Nothing, you are not there. You are nothing but a blemish. His own blemish upon Himself.

PILGRIM 3: I'm a 'was there'.

ERUCH: You are a stain. An ink stain [general laughter] on the Oversoul [inaudible]
[general laughter]