
BABA PARTICIPATES IN PRAYER

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19:51

ERUCH: But Baba had said one thing which reminded me of. Well, Baba gave us the prayer called the Parvardigar prayer you know? Have you read that prayer son? Master's Prayer as it is called. It is there I think. Where is the tray? It's inside the tray there. Paul see that, there's a tray there. Somebody got it printed recently in booklet form. So this Master's Prayer it's a wonderful. It reminds me. You said that how rapidly they would say it the prayer and all that. That reminded me of an episode that happened here in this hall. You got it? Are there any booklets? It's alright if it is not there it doesn't matter. Behind that there are some booklets. Is that Master's Prayer? Alan? No. That is a circular for the Amartithi. No. Okay it's alright. It's not there?

PILGRIM 1: I don't think so.

ERUCH: So people may have taken them already. So Baba gave us this prayer called the Master's Prayer. And in the prayer there is nothing to ask God but it's just glorification. That's all. Taking His name in different forms in different ways and expressing His attributes and all that. And although He had given the prayer to humanity but He Himself would participate in the prayer. So once, twice we thought that well He's trying to make us show the prayer, recite the prayer but then later on every now and then He would say, "Well say the prayer." So He would participate in the prayer but not just

a participating. Actually participating as one would want to pray to the Lord.

So that basin that you see there, that blue basin there. And that water pot that is there. In that now the stalk of flowers there plastic flowers. That was the water pot and the basin there. We'll pour the water, He'll wash his hands and splash fresh water on His face and then He would dry His hand and all that and He would stand up from His seat. In act of worship. And we'll all stand and we'll read out the prayer, recite the prayer and that's how He would be participating in the prayer.

And after the prayer is said then He would call for this poof and He would keep the stools over there and then He would sit down and each one who participated in the prayer was asked to put his right foot out on the stand that is there near Him and He would bend down all the way and put His forehead on the foot, right foot it is put there. And at the point of contact He would ask us to shout out the name of any one name that we loved. Any one name of God. So for Zoroastrians it would be Ahuramazda and for Mohammedans it was Allah Hu Akbar. And for Hindus it will be Parabrahma Paramatma and for Christians it will be God the Beloved. So at the point of contact. Each contact that He would have His forehead then one had to shout out. So He would bow down at the feet of the people who were participating

in the prayer and who had participated. So it would continue like that.

So He not only gave the prayer but He also participated in the prayer. But now what happened is as years passed by with the passage of time and His health became more and more frail and He could not stand and participate the way that He used to then people used to support Him on both sides and He would be there. Same thing. He would then bend down and. So whenever He liked it. Not every day. It would be say about a 100 days in a year or something like that. Intermittently. Once he said.

As the days were approaching. The day that is approaching now 31st January when He dropped His body. That is known as Amartithi. You know this? 31st January that is coming now. Is there within a week now. So as these days were approaching so He was becoming more and more weak. Naturally body was getting weaker. When I used to read out the prayer He would say, "Read out fast, fast." I would read out fast. Because I could not recite it by heart. I used to get stuck with the first two lines. And yeah, I couldn't remember anything. So we would. We had made a point to read out the prayers in His presence.

So we used to out. "Read out fast, read out fast, faster, still faster, still faster." And then one day it happened that the speed was so great that I burst out into laughter while praying. Just as He felt it you see hearing those people I felt it hearing my own voice [general laughter]. I said, "What is this? What are we doing here? Are we running a race of words or verbosity or what is it?" I burst out laughing. In this place. I was standing here. And He. He just remained

solemn. Everybody remained solemn of course.

PILGRIM 1: Except for you.

ERUCH: Except myself you know. And then I controlled myself with great difficulty and all you know how difficult it is to control one's laughter [pilgrims laughing] or one's tears when one is full of emotions. It's like that. It was emotional outburst. So after everything was over when we had put forth our feet and He had bowed down to us and all that. Then you know He used to settle down, sit. Then He said, "What caused you to laugh at the time of the prayer?" He asked me. So I told Him that, "Well the speed was so great I myself was amazed you see whether I am praying or whether it's an express train running through a railway station you see."

So He says, "You are a crazy person. You are mad. You don't realise the impact on posterity of My participating in the prayer now even at this stage. When I drop my body, when I pass away from your midst and when posterity will continue to recite this prayer, My participation will always help them." That's what He said. So the Master's Prayer is rare. He is participating in it while you pray. Remember that. You cannot eulogise God or glorify Him as He Himself could glorify Himself you see. So He aids us.

A funny thing happened. There was a. Once it so happened that while we were about to start the prayer we got ourselves caught by a philosopher who came. Who was a lover of Baba. The door would be shut naturally at that time and those few who are here would be participating in the prayer. But a philosopher came from. On a vacation from Nagpur in India. So he

came and he started fumbling at the door which was half shut like that and he tried to open it. So the noise was there. He had the right to come in because he was given a standing invitation during his vacation he can come. So he had come. So he knew that Baba would be here. He was very close to Baba. He is close to he's still alive. By the way he's coming for Amartithi. This old man Dr. Deshmukh. Yeah. The one who compiled the Discourses. M.A. in philosophy. Head of the department of philosophy at the University. He came.

So Baba naturally asked, "Who's there?" So we said, "Dr. Deshmukh has come." Says, "Call him inside." He came. Baba made him stand there in that corner there, stand there. And then He signaled to us. He didn't know what's happening you see while we were. He had never seen this sight before. And he wondered what was happening? Baba Himself was standing. And not the last day is it? Some years ago. So then of course I started reading out the Master's Prayer. But he had never seen a sight. He thought that God Himself means he took Baba as God. Veritably God in human form. He never expected God to participate in the prayers. To whom does He pray to? But he didn't say anything. He couldn't dare because it was all so sudden when he came inside.

See Baba is all solemn and we are all solemn and I am reading out the prayer in all solemnity. And what his thoughts were quite different you see. What's the matter? Why is Baba participating in the prayer? There must be some greater God than Meher Baba. And what are we doing you see? Haan why can't we catch hold of a better God you see a greater God? This is how the mind works. Well, that was

alright. glorifying God. Well, it's good that He participates in His glorification he says. But then it came to the point where the next prayer is called the Prayer of Repentance. Where we repent. So His gesture of repentance would be like this [Eruch imitates Baba's gesture for repentance]. All throughout the prayer it would be like that. This is the Eastern tradition.

PILGRIM 1: Baba would do that to Himself?

ERUCH: Yeah. How?

PILGRIM 1: He would do this Himself?

ERUCH: Yeah.

PILGRIM 2: Brush His cheeks?

ERUCH: Like that. Haan yeah.

PILGRIM 1: As it was being recited

ERUCH: That is the Eastern tradition where you repent. Even the children alright [foreign] tauba kar, tauba kar we call it. So the child will do like this means, that means you have repented for what mischief you have done. With the children the parents do the same thing. It's not here it's throughout the East it's like that.

PILGRIM 1: You would do that also? The mandali during the Prayer of Repentance?

ERUCH: Yeah, yeah. No, mandali would be just quiet like that but He would do it like this. He would participate in the prayer in the proper ways. He would do that. And this was too much for this philosopher you see. This means it's a stamp of certainty that He has to repent

also. You follow? So it was too much for him to accept all this. And well after the repentance then the worst situation was when each one was asked to put forth his foot. Where He would bow down. That was. That was the last straw that broke the camel's back as you call it you see. So he was so confused. He was terribly confused.

He who was the one who has compiled the Discourses. He's the one who was so foremost and so vociferous about asserting that Meher Baba is Infinite Consciousness and Form. You follow? He is the Avatar of the age and all that. All of a sudden a whole black cloud you see burdened him with doubt and confusion. And this remained for years together. Two years. We didn't know. He never expressed. He didn't. Had he expressed everything would have been solved in no time. Because Baba always would say anything, everything, all difficulties. But how dare can he say such a thing? Such a thought. How can he express such a thought? You know? Human frailties are there. If there are things of great strength one would dare to throw strength out. But one cannot dare to throw one's weaknesses out you see. That's the trouble [Eruch laughs].

PILGRIM 2: It would have been [inaudible] if he did [crosstalk].

ERUCH: Yeah of course. But then he did, he did but see how Baba brings about the whole thing. So what happened is that his whole vacation was lost likewise because he was confused. He couldn't enjoy. He couldn't be with Baba because his mind was preoccupied. "There is some greater God than Meher Baba. Meher Baba worships somebody. There is something you see where He has to repent for His

sins. And He not only that but He bows down at the feet of these people, us all." He hesitated in the beginning. So Baba admonished him, "No when you are participating you have to follow the conduct of." So he had to do it perforce and he didn't like it. And what is all this?

In the meantime his mother died. When he went back his mother died. When his mother died, he's a Brahmin by caste. [inaudible] So his mother died. Then of course he attended to the last rites and all that being the eldest in the house and all that. Old mother. He loved her very much. But when she died and this according to Indian custom that there are certain things, her possessions which she treasured all the more. So they are all the time bundled you see and they are kept aloof on a shelf. Not to be meddled with or anything of the sort. The rest of the things of course are distributed but the ones that were very close to her. Personal thing of hers. So it's always bundled and at the end of one year on the anniversary of death they are opened by the person who has attended the funeral rites. Who, that means the elder son or the husband or whosoever it be.

So he came again next vacation. He was still confused. He didn't know what to do or how to say it to Baba or anything. He just remained you see sober all the time and all. But then after the anniversary he took the bundle from the shelf and opened it. And when he opened the bundle there was one thing that he found there was a book. And he remembered his mother all the time would read a book. And he was very curious to find what was she reading all the time you see? So he took the book. Being a philosopher himself naturally he had the fondness for reading. Not for any

other trinkets that were there you see as her personal belongings.

So he opened the book and there and then he starts reading. So when he opens the book the chapter that is opened there is Lord Krishna in the act of prayer. So he says what? Lord Krishna in the act of prayer? So he begins to read. He begins to devour everything there you know. What is it? So then he eventually told us this story. Next time when he came he was so relieved so he himself told the story to Baba. And that is how we gathered the confusion that he had. Then he told the story.

And the story was this that Lord Krishna is there in the act of prayer. So the story reads like this that one of his closest disciples Narad comes to the court of Lord Krishna one day. And he has something to convey to Lord Krishna. But he's stopped at the gate of the palace. So he's very much annoyed with this because he had the right to enter whenever he wanted. He was a close disciple of Krishna. So he's stopped. He says, "Why what's the reason? Do you know I can go inside?" He says, "Not today." Says, "Why not today?" "Because he has told us, he has ordered us that he should not be disturbed because he is in the act of prayer. He's worshipping."

And Narad you see he completely forgot the message that he wanted to give and all this. He says, "Who could He be worshipping?" His mind started saying the same thing that the professor thought. "Who could he be worshipping? Is there any greater God than the Lord? We have been following Him closely. We have given up the world and all that and are at His feet and all that. Knowing fully well that He is the God [clock chimes], that He

has come in human form and is there anybody greater than Him? Then why can't we worship Him? Whom does He worship?" He says. Then he says, "When will He come out? When did He start doing this?" He says, "This morning he has gone there and He says don't disturb. Stop anybody coming inside. Because He does not want to be disturbed." So Narad full of confusion is strolling in the courtyard of the palace of Lord Krishna.

And while he's strolling there, after an hour and a half the Lord comes out and looks outside and He says, "Narad you have come here. So early in the morning?" He says, "Yes my Lord." He goes there, pays his respects. And He says, "You seem to be agitated what's the matter with you?" So he says, "Yes I feel so confused about it all." "Why?" "I never knew that you needed prayer. You need to worship? I am so confused. Why should You have any need to worship? Whom do You worship? Is there any greater God than You are?"

So He says, "You want to know?" He says, "Yes I would love to. I would want to know." So He says, "Alright." With a smile He takes him, leads him and He takes him to His place where He worships. And what does he find? Tiny little idols made out of His own disciples. He says, "These are My Gods. I pour out My love to them because they pour out their love to Me. And I Am Love Divine. Love needs to flow. I love them and they love Me and this is My game and I enjoy. This is My worship." So that satisfied, appeased Dr. Deshmukh here in this after 500, 5000 years you see.

Now this announcement is very important for you all to know.

PILGRIM 3: When Baba would participate would He face the chair or face?

ERUCH: No, no face us. He would face us and we would face Him [Eruch laughs].

PILGRIM 3: Just like Krishna.

ERUCH: Yeah.