

KG-100B

Eruch Jessawala

Mandali Hall, Meherazad, India

November 22, 1979

44:35

Content

[I haven't captured the profound nature of Eruch's discourse in these notes. You need to listen.]

"I have to be there, because I am existence, infinite and eternal." All talk about multiple souls or overlapping souls, is...

Where is your soul? You give existence to something, it has a soul.

Every pore, every cell of mine has a soul to the extent that I give existence to it. All this is a shadow play. "Say this is the oversoul," Baba says. "All these little blemishes (here is Eruch, here is Don) are there because of your impressions. What is left when they go is the oversoul itself. Our existence is because of the oversoul. The oversoul is the existence, all else is like so insubstantial that you could blow it away with a puff.

You sit there, I sit here but there is nothing in between, though it appears to exist but it is embedded in infinite existence as non-existence. Our existence is likened to non-existence, embedded in the infinite existence.

Give a thought to Everything. Nothing will be embedded in it or it is not Everything. The nothingnesses of the nothing. You follow?

If God is everything, what are we? Is there any scope for us to be there? How can God be infinite if I am Eruch? I have usurped a little of the reality, but can there be anything other than God?

Question about infinitely finite. Finer than finite, smaller still less consequential. We are finite, lost inside the infinite. Nothing is also a part of Everything.

The all knowing wanting to know is itself a paradox, and Eruch attempts to answer the paradoxes. Infinity can only be described through paradoxes, Eruch says. Eruch says about parallel lines that meet only at infinity. When we try to describe the infinite, we have to use paradoxes to attempt to grasp it. Because such lines meet at infinity, that is a description of parallelism. Only by paradox can our minds grasp little things out of these contradictions and paradoxes.

The dedication in GS-- the illusion that sustains reality.

How will one say that such and such is real, unless we have illusion at our side?

Heather sang that song about if there were no sunshine, how would the mangoes grow...

Inconceivable absolute existence, unapproachable absolute consciousness. His being, his love his compassion, we feel it. What a great dispensation it is that the Absolute enforms himself and comes in our midst, and that is known as the redeemer, the friend, the father, the son, the prophet, the savior, the prophet, the imam mehdi. It's nothing new, it has happened many many times.

Person asks for the question of Dr. Kenmore and Baba giving him darshan. Kenmore came, Eruch says, 13 times, including that last one. Though blind, he used to come alone without any escorts. Baba turned to Kenmore, and said, "I have invited my lovers from all over, but you shouldn't come at that time." Baba said, "I want you to come in November (1969) and stay here for one month, and don't expect another invitation, no cable, no letter." Harry says, "I expect Eruch's letter that says Baba says that you should not come. Baba responds, "You must be here for a month in the month of November." Harry came to Meherabad in November because Eruch said that Baba had invited him and he should come. That's how it was settled. Same thing happened with the flights for 1969 Darshan. Should they come, they asked Eruch? It's between you and him, so come or don't come it's not for me. Harry did come for the entombment and then he went back.

Harry took a walk with Eruch on about the 28th day of his month-long stay, and Eruch remembers him saying, "Hey Eruch, do you think my Pop knows I am here?"

Eruch says back, do you expect signs from him? Since when? It's the mind that plays these tricks. They are walking, and Eruch gives Harry the arm, and what Eruch sees, walking from the opposite side (on this low traffic road) is a man coming toward them, and he looks like a farmer, and Harry had the very bad habit that if he was interrupted in a conversation he would strike out at the man, just a reflex. Harry shouted out at Jimmy for touching his forehead, taking his temper when he had fever. So Harry always used to strike out at people. Somebody coming, somebody wants to greet you. Harry the man wants to shake hands with you. Harry's eyes start to rotate in the sockets, and Harry feels something. Harry asks Eruch what the man is doing what his age is, and all that. "I am old, but farmers don't remember their age. I was a six month old baby when the first engine with a whistle came." He plays with Harry's chin, the way Baba used to. Harry was dumbfounded. Eruch is surprised, because he was so familiar with Harry. It didn't strike Eruch that these were Baba's habits with the man. Harry now becomes totally quiet, and Eruch felt that that man was strange, and Harry was ruminating, went inside and locked himself up, sat with his earphones and replayed the material on his wire recorder.

Meanwhile Mani came to Eruch's room, and Eruch said, "Guess who met Harry today." "Baba?"

So now Eruch and Harry have a conversation and Harry says, "Who do you think it was?"

Eruch says, "Your Pop?"

Harry says, "He played with my beard, my stubs, just the way Baba used to."

"So here were some signs for you to play with, Eruch said.

End November 22 session.

Eruch
November 24, 1979

Content

November 24, 1979 starts at roughly tape minute 28

Pilgrim: "A perfect master says that every person you had affairs with in the past you would have to marry in a subsequent life, so I'm volunteering to ask because I'm safely married." Maybe this was said by Upasni Maharaj, she thinks. People were upset that it might be true and they were having sleepless nights just thinking about it.

Eruch: Impressions are there, and it's not necessarily true that the way to work out the impressions is to get married to that person. One has to work out the karma with and on oneself. There may be a different more lighter way to work out the karma, and there is always that law of grace, alongside the law of "must" that says it must happen to you, so there is sometimes saving grace. If one is penitent and feels that whatever has happened, one tries to rectify oneself and get over those impressions. Same thing for people who have hurt other people's feelings.

Sometimes bad things that happen to one soul might happen because the pain is given from one person back to the other, and the end to all these pains and impressions is at His feet. Get out of the picture totally, effacing oneself. The cancerous growth has to be removed, and you have to deal with it but somehow the law of his grace is there, and there is an inbuilt penitence the conscience, and then we would like to rectify the score properly. I personally don't know how it works out, because I am not a perfect master, and the perfect masters won't go into this topic themselves, because it is better if the aspirant doesn't try consciously to untangle his own cancer, but leaves it to the master to straighten it out. They won't show you how to untangle it, but will say, "give those tangles to me."

No amount of analyzing it will help you get out of it. Only seek the shelter of his feet. We talk of feet in India, and you speak of company and association. It's the same thing -- remember him.

If you try to analyze one knot, you create another. So with this simple gadget it is so annoying -- the analog cassette tape. Leave it all to Him. Therapy... People need employment and people have a lot of money, feel some company, re-distribute the wealth, hear about Baba from a therapist or counselor.

Eruch's take on the therapy is amusing. Eruch is a sick person, he says, because after 40 years he is still sitting there! He is a chronic patient.

It is always human tendency to go to someone to share my good news, my sad news, my strength and my weaknesses. They sit together and talk, and exchange and it is since time immemorial that this idea of common sharing has happened. It helps to some extent, you feel relaxed and comforted, and it helps. Someone gets so depressed, and you call out and there is someone there to help. The tragedy is averted, and there is no harm in seeking a counselor and counseling people provided the counselor learns from the patients and the patients learn from the counselor. In addition it provides employment, and simply being unburdened of one's dollars helps too.

End of tape.