

## KG-132A

### Eruch Jessawala

Mandali Hall, Meherazad, India

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### Content

Dara asks Eruch about drugs once more:

Apparently Baba told Eruch that the drugs had hastened some people's coming to Him, but "it's time to stop when they come to me. It's like people sitting in an aeroplane not getting off at the proper station but continuing on the plane."

Did you read anything on Baba?

Some messages, the pilgrim says.

Can you read German?

Yes it's my native tongue but I read English well and it's my usual thing to read it. Lot of Ayurved is translated into German.

How much longer until your degree?

Two years.

You can study Max Muller in German, and lots of Sanskrit scholarship is in German.

It has snowed heavily this year in the Himalayas. Usually their snow ends in February, but the snowfall this late is unusual. It also rained in Calcutta. Pendu takes in all this information, and tells us when we sit down with him after supper. That's when village gossip starts.

Question on how long the Avatars live. Muhammad had a short life, Krishna had a short life, Jesus was supposed to have died on the cross but he continued with his life and died at a ripe old age. Buddha had a long life.

Where is that book about Jesus's life after the crucifixion? Some German fellow wrote the book, which Eruch used to have, but now it has disappeared.

Why are you people so interested in the past all of a sudden?

Unfortunately Jesus is not with us now, or he would said, "Let the dead die."

Don't jump to conclusions, brother David, about that shroud, because it may belong to some other old man.

Pilgrim says this is all new to him, and wants to know how much should he tell people about Baba? Should I give them a copy of Much Silence?

Eruch says he should give it to the parents, and should inquire about their reaction, begin the conversation. He never wanted us to be missionaries, doesn't want us to be proselytizers.

Some concern is expressed about the founding of a Baba temple in Guntur. Eruch says that he would draw the pilgrim's attention to this:

In the very beginning when there were no statues and temples, Baba had said in 1952 and 54 that He had come to do away with all rites, rituals and ceremonies. Baba wanted us to take Him seriously about that, and everything should be spontaneous. Even the arti should be spontaneous, not timed. The very meaning of arti is it should be come out of the heart. The word arti is derived from our heart. "Oh Baba" is the best arti. We are not poets, and we rely on those who have had those feelings and expressed them through the poetry of the artis created by others. It makes us feel happy to have this to sing.

All this He had been drawing our attention to for many years, to avoid rites rituals and ceremonies. He went to Andhra, and there the people by tens of thousands gathered there, hailed Him as the Avatar, and years pass by and Baba doesn't visit the state of Andhra again, and they needed something to remind them about Him, and they wrote a nice letter to Him that we have decided to have a bronze statue of you, and to build a huge temple at the site where you gave darshan to the public. Baba told Eruch never to encourage this, and told Eruch to send a letter by Eruch. Baba was totally against it.

Prompt comes the reply to the effect that Eruch is interfering, very angry. Where can we feast our eyes? We want something three-dimensional.

Eruch read it out, and Baba made Eruch to write again. A delegation came to Meherazad, to beseech him to beg him to establish that thing. Baba said, "The thing displeases me. I am not this, all you have to do is to strive to see me as I really am. So continue to yearn for the sight of my real beauty."

They pestered Baba for two days. Eventually to get out of the thing, Baba said you may have whatever you want, but stone slab should be put and these messages should be on it, and don't paint the statue. The messages should be in the stone not painted onto the stone so someone can erase it. So, chiseled into the stone and not impermanent. Baba made it clear so many times that this body was not Him, and why make such a big deal about the body?

Baba's body is just a springboard to allow you to reach out to reality. He would all the time say this to us.

Here the man who had installed the stone writes in his diary, "Tear the curtain of set ceremonies and rituals and you will find that I am the worship, the worshipped and the worshipper. To faithfully love God-Man is to truly worship. As the heart is, so is the house. As the eye is, so is the image within the house. Nothing can house the Ancient One that does not house love."

What a terrible thing it was.

Here is something very nice. I had forgotten that in 1 Feb 63, I had said, "Without beating about the bush I will tell you what I have gathered from Beloved Baba. I must tell you that Meher Baba does not want the true worship of his lover to be constrained by any form of ritual..."

[This is in print somewhere, probably Lord Meher.]

You see these people are the shastris, the pandits there.

A statue is not to be installed. Freedom to Muslims and Christians and Zoroastrians, and also Harijans...

Baba said one fine thing, I hope it is here, you should believe in the very presence of Beloved Baba and not an idol sanctified by Vedic rites.

They asked for procedures, and Baba said that the procedure should be a spontaneous one. Garland my statue with old shoes, not just flowers. That shows how much he was against such things. Now there are more than half a dozen of those things. Each one should have this set of messages. It's an injunction from Baba. Why are you all here? It's for you all to do something about this because his wish had been very very clear. There was only this one bronze one. Soon after that there was Nauranga, Mehersthan, and Baba said those messages should also be put there.

Man is such that he needs something more tangible, and that is why Baba comes in the first place. He needs to touch something, have something to feast his eyes upon, but at the same time we shouldn't allow rituals and ceremonies to set in.

Even to offer flowers that's one thing, but if it is "You have done it, so I should do it..." that's wrong.

Don't get yourself confused with this unveiling and statues and all that. We have to keep alive our love for Baba, and if it doesn't stay it's individual.

[Eruch now points out that it might be wrong to install rites and rituals, contrary to what would please Baba, but in the end I shouldn't fight with them about it, because if I don't

stoop to doing things in that way, how do I know that another person isn't sincere in his actions, rather than just following the ritual.] How am I to know that this person is following a ritual? We shouldn't get into it, but if I am true to myself it's alright.

Under a question, Eruch shifts to tigers in Panchgani, and the cave. Now the tigers are almost exterminated in Tiger Valley in Panchgani, but formerly you could hear the tigers roaring in the night, and one night Baba asked Elizabeth to sleep there. The cage room, bamboo framework, at Meherabad is different. There was a jalali type of mast and he was brought and placed in the cage which has a room. The mast didn't wish to be disturbed so the cage was made for the mast. The mast was sent back to Calcutta, and Baba remained in seclusion in the room behind the cage.

Baba gave an analogy that He was like a lion, "you feed me, see to my comfort, but you put the food in through the cage, but that doesn't satisfy the lion of love, and you must throw yourself into the cage."

He accepts us as we are, but what he wants is our everything.

[tape ends]