
RELIGIOUS TRADITIONS

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Mandali Hall, Meherazad, India

January 25, 1979

19:17

PILGRIM 1: You were mentioning before about the mosques and churches etc. Well, how did Baba? How did you see Baba actually relating to the different churches and to the ceremonies of the churches and to the holidays of the churches? I mean what I'm asking, what I'm specifically thinking of in my own head is that how in the West we have this what to me seems like a very great focus on the Christian church and the Christian holidays and the Christian this and that and it confuses me personally as to how. What part this plays or should play. Can the ones who, like with Baba?

ERUCH: You see from all outward appearance what I had noticed was this. As I told you we had no such thought of analysing or thinking about these things which now is legitimate on your part. You would want to know. How can I tell you? But what we have observed is this: that He would take us to the church. We have been to your Catholic churches, Roman Catholic churches, to Presbyterian churches. He would take us there and He would take us with all solemnity. He would participate in the service there. There would be the psalm being sung you know the. And all these things. We would stand up and kneel down and everything would be solemn and the right spirit would be there. And then He would come out. He would take us to the Hindu temples. If we are permitted at the time we were. Some with great difficulty we had to

enter. But some temples we could go. We were taken to the mosques, we were taken to pagodas. We knew all these things. Fire temples, we went to the cemeteries. We went to our Tower of Silence and all that. He would take all these things seriously. Make us feel the solemnity of the place you see. There was reverence created in our hearts.

But then He would all the time point out to us the ritualistic side of it. And say, 'This is not the right thing. See how they're doing.' Like this, He would do like this. Means just sounding the bell is not worshipping the Lord. It's irritating Him [pilgrims laughing]. That's how He would do. It's irritating Him. It's not there you see.

PILGRIM 2: It's too bad they didn't listen across [inaudible].

ERUCH: Yeah. And then He would then again He would bring about Zoroastrianism. Just tying the string like that and doing this. Get thee behind me Satan. We have to do that 3 times you know. Like this. You know we have a thread, woolen thread, yeah. And it has long ends. So we do that and it creates a noise like cracking of the whip. Like that. So this is the sign when we have to pray. Means words are said, "Get thee behind me Satan," you see it's like that. So, "This won't keep the Satan behind you," He says. "This is not the way to do it", He would point out. And all this puja path

[foreign] and putting flowers on a symbol of phallus and all this all going to a temple there or going to the mosque and putting your thumb to the ears will not make you silent you see within. This is not the way to do. So He would bring, inculcate in us the spirit of true worship. That He would do. But at the same time when He would go and visit those places He would go there with great solemnity. He would create a sort of sanctity around Him you see at the place. That's what we noticed.

And as far holidays all. He would love holidays [general laughter]. Yeah. He would say, "Today is a holiday. It's good. It's a holiday from post and all reports and everything," you see. And we loved holidays too. And there would be feasts coming. You see people preparing some food and sending because it's Christmas. Christmas cakes would be there. He would enjoy those. Christmas tree He would enjoy and all that. Observing. Means He didn't want to observe, but when we observed He delighted in the idea of it. Krishna's birth, Ram's birth, Zoroaster's birth that would be all nice things. He would love. He would love sort of a happy atmosphere around. Would ask us to put. When He. When we didn't want to put any festivals or anything He says, "Why? Today being a holiday you haven't put anything? You haven't decorated the house? You haven't cleansed the place. Why not? Why should you not?" Yeah. So He enjoyed that part of the ritual side. But He brought home to us how we should worship Him truly in short.

PILGRIM 3: Did you visit a synagogue as well?

ERUCH: Yeah.

PILGRIM 3: Where?

ERUCH: Pune.

PILGRIM 3: Pune.

ERUCH: Yeah. That red.

PILGRIM 3: Ahh. The big.

ERUCH: Yeah. There is another synagogue also. There are two synagogues in Pune.

PILGRIM 3: Really?

ERUCH: Hmm.

PILGRIM 4: What did Baba? Did He manifest any thoughts about Judaism or whatever associated with that?

ERUCH: No He didn't say anything else. He would say that He is the same One. I am that. He wouldn't say I was that. I am that.

PILGRIM 5: But also He said that He was Abraham. He was Abraham and Abraham is certainly one of the main figures of, you know, Judaism.

ERUCH: Yeah. So He would say that I am that. He would say that. Abraham He would say. Jesus He said I am that. Ram, Krishna, Mohammad. He said that He is the same Ancient One.

PILGRIM 6: How many churches did He go to? Did He in the States or?

ERUCH: I don't know about the States. Because I haven't been to States with Him very often. Only twice. And when He went the last two times to the States all I knew

that He visited the centres. His own churches.

PILGRIM 7: This is a question about the various religions I'm thinking particularly of Islam and Judaism. The tradition there is not one of recognising the God Man.

ERUCH: No.

PILGRIM 7: In fact the concept itself is blasphemy [crosstalk].

ERUCH: Blasphemous yes.

PILGRIM 7: So I'm wondering what would be the correct attitude or posture one should have. I'm thinking specifically of Judaism myself because that's the background that I come from and many people I know. And [crosstalk].

ERUCH: Well they believed in Messiah.

PILGRIM 7: In Messiah yes but the orthodox belief is that the Messiah will come. Not that he has come.

ERUCH: So we also believe still that He will come.

PILGRIM 7: Everything is fine until.

ERUCH: And now the lovers of Meher Baba say that He will come.

PILGRIM 7: Yes [general laughter]. But there's agreement on that, that He will come but the fact. If I say, "Well He has come. He came as Jesus". [crosstalk].

ERUCH: Then He is to be persecuted. He is to be slaughtered. The lamb of God. It is all so ordained what can we do? When He comes He is ridiculed, He is scoffed and

He. All scandalised and everything it's there. It's done there. That is His presence is there then it's done.

PILGRIM 7: Usually they would quote to me the part which says, "Thou shall have no other Gods before me." The others said look, you're putting this man cause as a man is just a man. There are prophets sure. There are people who have, you know, maybe who have even talked with God. They talk about Moses and Abraham.

ERUCH: Yeah, yeah.

PILGRIM 7: But for a man to say that He is God. So I think, "Well it's not a man saying He's God. It's God saying He's God." But it causes a lot of friction.

ERUCH: That's true. It is true. And He loves that way [pilgrims laughing]. You won't believe. See what happens. This reminds me of a good thing. It might be of help to you all, I don't know. We have to go through that new Genesis. I haven't even read it yet. You know what was this? What was his name? I forget now. Bess, West, Best? There was some Baba lover. Very old person you see. He has rewritten the Genesis. Yeah. How he felt the truth should be this. He was a Jew and he rewrote it and he sent his manuscripts to us. Not to us, means to Baba. Presented them. There are three volumes we have got it. One day we should sit and read some such things. Where is the time to read all these things? We might get some clue to all this. Would you like to read it? [Eruch laughs]. Yeah.

PILGRIM 7: Someday maybe. [clock chimes].

ERUCH: So often it comes to my mind that someday we should read this. What is it after all in that the she has given in 3 volumes? [Clock continues to chime.] Alright but I was not going to refer to that but what I was telling you what you said about Islamic world. The tradition is that that he is just a messenger of God. Mohammad is the messenger of God.

PILGRIM 7: Messenger yeah. Prophet.

ERUCH: Yeah. And he's the last prophet.

PILGRIM 7: Yes.

ERUCH: Hmm. And nobody would come again and nobody was there and so forth and so on. Alright. Now what had happened was that this is how it is recorded mind you. This is how it is recorded. But there is some other record also. When we go to Islamic world and they say that well, "This is what is said in Quran. How can we do it?" So well then we tell him. We tell them something else that is recorded then they feel very awkward about it. And what is recorded you know? There's one thing which has been recorded and it is still there.

What had happened was that His followers were there, disciples were there. The close ones, the mandali. So to them He would speak out. And most probably, not most probably He must have. There is no way out. He must have told them who He is. You follow? Later on but how do we gather that He is? He must have told them. So there is a nice little episode. So there are people sitting around Him and Ali was the one who talked most, because of his closeness to Mohammad. Being His son-in-law and he was considered to be very outspoken and all that. So he tells

Mohammad. He said, 'You talk so much about seeing God and you talk so much about God having told you.' You know how camouflaged. How He camouflaged the whole thing. He says, 'I see God and God tells me. And you please write down what God has told me.' He couldn't dare say that I am telling you this you see. Because the level of consciousness was such. So they were brought up in this tradition that He's seeing and God is telling Him and so you hear, you write down the Quran like that. So that's how it is.

So one day Ali said to Mohammad. He says, "You have been constantly seeing God and you have been hearing God. Why can't you bless us to see Him once the way that you see Him?" So Mohammad smiled. He says, "You really wish to see Him?" It is recorded mind you. So he says, "Yes we would all love to." "Really wish to see Him?" He says, "Yes." "Alright then see me. Seeing me is seeing Him." This is recorded. "See me that is seeing Him." What else you want? What proof you want? You see that's how it is.

PILGRIM 7: In what kind of book? Is that a book of sayings?

ERUCH: Hadith, His own words. Sayings.

PILGRIM 7: And what's that called?

ERUCH: Hadith.

PILGRIM 8: Sayings of Mohammad.

ERUCH: Yes.

PILGRIM 9: It's the traditions of what was recorded from the mandali who were

around the Prophet. It would be like [inaudible] recorded about Baba.

ERUCH: Hmm?

PILGRIM 9: It will be like things here. The similarity between like things here that are recorded about Baba.

ERUCH: Yeah, yeah. So then that means that He must have spoken to them about who He really is. But beware about the world. Don't tell them. Keep quiet for the time being. It's like that.

PILGRIM 8: Is there another?

ERUCH: A time will come when I'll tell. So the time came now.

PILGRIM 8: Is there another of the Hadith that has to do with the word A-Rab. And when divided up it means something like amen or [inaudible].

ERUCH: What is it brother? He is the authority on it.

PILGRIM 10: No no, no. What's that?

PILGRIM 8: One of the hadith's saying has to do with Mohammad making a statement about A Rab.

PILGRIM 10: I don't know [crosstalk].

ERUCH: Arabs.

PILGRIM 9: The origin of the word Arab.

PILGRIM: Yeah well. Divided up apparently it means a man or something of the sort. And that it refers to the fact [crosstalk].

ERUCH: Rab means. What is the meaning of rab?

PILGRIM 10: I don't know.

ERUCH: Rab means. "Ya Rab" we say. We say that Ya Rab means 'O the protector, O the redeemer' yeah. It is that. It means that.

PILGRIM 11: Eruch, going back to just a moment when we were talking about the mosques and churches and ceremonies and rituals. Baba did give a message or had said at one point to the best of my recollection that one did not have to give up one's religion but to go to the essence of that religion and there are the sounds that. Now there are lovers of Baba and perhaps others that will eventually thus be drawn to Baba and feel a very deep link to the church. Well what would you feel that Baba would mean by one's attitude? What attitude should one take in approaching the church? In continuing on in that way?

ERUCH: He would say to such statements, He would say that well you are a born a Christian. I am born a Zoroastrian. So there is no need for you to leave your religion. There's no need for you not to go to the church or to your fire temple. Continue to do that but while doing there put your heart into it. If you do not. But we don't know the words you see. Never mind don't. You need not know the meaning of the words when you utter them say it with all sincerity you see. Without knowing the meaning because the vibrations that you create while saying they will be of great help to you. That's so much. He went to such an extent to make one feel about his own religion that he is born in. So there's no need to give up any religion.

But then what happens is. This is how He takes us first through our own religion towards Him. So when we have a whole grip of Him then gradually we. It's but natural that we have left the grip of. Left our grip over the religion that we were born in you see. To us it means nothing. Yeah.

PILGRIM12 : [inaudible]

ERUCH: Yeah it just drops.

PILGRIM 12: Dropped away, served His purpose.

ERUCH: Without our knowing it you see. Not wanting to drop it but it gets shed. Without our knowing it. But as long as we are cognisant of it, He wants us to be in it.

PILGRIM 13: So long as it has meaning.

ERUCH: Yeah. As long as it has meaning to you. You continue with it. And give greater meaning to it He would say. But invariably we have found this. Then gradually it is shed. Without our knowing that it is totally shed now. But when it is shed and when we come to Him then our religion becomes quite different.

People might ask, "What's your religion?" Then to us it was at the time when He was present our religion was obedience to Him. There's no greater religion than that. To obey the Lord.

And what is religion after all? Nothing but obedience to the injunctions that are there in the religion. The discipline that is there. So try to obey them. But in the process of obeying them we find loopholes and excuses you see. And that's why we start developing and expanding our religion.

PILGRIM 14: It's called theology.

ERUCH: Ah yes it's called theology. So that's. He emphasised on the fact obedience. To a very very great extent. To its ultimate limit. Where He even wanted us to slap Him and spit upon Him and have nothing to do with any personal regard. Obey. You follow? He took us to that degree. So obedience holds that importance.