

KG-006B

Eruch Jessawala

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Mandali Hall, Meherazad, India

February 1975

44:48

Note: Continuation of KG-006A

Themes

Neurotic thoughts and compulsions

Blue bus tour

Behaving naturally or un-naturally

Content

Eruch: "As long as you continue to feel hungry, you will remain hungry. You have to forget you are being hungry and then He nourishes. You follow? It's logical."

Girl: "God I am really miserable, I'm really lonely. Baba why don't you do something about this? But you have to forget that you are like this?"

Eruch: "Exactly. At the back of your mind you have to leave it to him. Whatever you are, bad or good, weak or strong, saintly or otherwise leave it to him whatever you are and don't brood over it, don't dwell on it. Or you will continue to be it."

Girl: "Yeah, that's really hard."

Eruch: "What you don't want to be, you continue to be that by dwelling upon that. If you want to be awake and moving about, would you remain lying down and saying to yourself, 'I'd like to get up and move about?'"

Girl, laughing: "That's usually how I work..."

Eruch: "You have to forget yourself and get up and move about. While lying in bed, should I say, 'Baba should help me to move about?' It's stupid of me saying I should stay in bed and think about it. You should completely forget about the whole situation. Get out of bed and move about. Getting out of bed and moving about is tantamount to your forgetting about your problem. It's like that."

Eruch: "As long as you want to be a saint, you will never be a saint. Remember that."

Girl: "In forgetting about it, do you have to make a conscious attempt to think about something else? To remove yourself from your thing? I hear you but..."

Eruch: "So simple, Baba says. 'Don't jump to any conclusions. Don't try to take steps beyond yourself.' Baba says, 'Be natural.'"

Girl: "But my natural state *is* to sit and brood." [Everybody laughs, even Eruch, but the girl becomes quite emotional and says, "I'm serious here." Eruch in effect apologizes for laughing, because all can see that she is in a state of deep distress. "It is my nature to sit and brood."

Eruch: "So Baba tells you not to dwell upon it, don't brood."

Girl: "You say that now, and I hear you. But, last night I'm saying, 'Baba,Baba,Baba...I'm not going to sit here and brood.' So I go across the street, pretty soon my mind's going off and brooding again. I go home, I'm doing this little piddly thing, I don't even know what I'm doing and I'm right back where I started. I'm so frustrated."

Eruch: "Yeah, but what did you do, why did you go to the streets...Is it necessary?" [lost of generalized laughter at the misunderstanding of what he means by going to the streets.]

Girl: "I'm just trying to get away from it...To forget about it, I was removing myself..."

Eruch: "That won't help you. You will just carry it away with you."

Girl: "Yes, then what do I do?" [tone is pretty desperate.]

Eruch:"Go and have sound sleep or live in Baba at the moment. Either of these. I'm serious too. Try to fall asleep in His arms, just dwell upon Baba, think of his name, read his literature, talk about Baba with someone, even if your mind won't do it. Your going to streets, mountain top or cave won't help you. You have to constantly hold Him, hold onto His daaman, be with Him, depend on Him."

Girl: "Thank you."

Some male pilgrim interjects: "Why is that thought so attractive if it makes you miserable? I wonder. Why would you want to grab onto a thought if it makes you so miserable? That's a funny situation. everybody wants to be happy but you want to remain attached to these thoughts..." [this isn't verbatim, but it's the very definition of neurotic compulsion.]

Eruch: "Well..."

Eruch: "No, but the thing is that in brooding over these things, you say that persons would want to get rid of such thoughts, but now the awareness has been given and there is a period of transition by Baba's grace. We have been so deeply rooted, and having these thoughts that would seem to have a hold over us, they were comforting to us, we took them as the root of our existence, something that made us feel stable, on our own but now there is a period of transition, with the awareness that we have been given by Baba's grace

we have to sort out these things and get out of this rut. We have been holding onto these thoughts, taking them to be that which is real, and now we are trying to discard such thoughts. It will take a little time to sort out things and to become stable once again. From one rut we have formed with such thoughts, we are trying to place ourselves on a plain road, and it takes time.

Another woman asks Eruch, "What is the difference between selfish and selfless as it relates to acts?"

Eruch: Baba has said that the difference between selfish and selfless is that as soon as you derive satisfaction from doing something, that is being selfish.

Woman: "But isn't it better if you are doing something for someone else?" Eruch: What can I do with a question like that? There are quite many degrees of it. She has asked me a certain question and I tried to satisfy her, putting her off with that simple explanation, of course I want to know what are my actions of selfishness and selflessness. What can I say? That's what we have gathered from Baba. But as long as you do it as yourself, it is being selfish. But Baba says that before realization there can still be selfless actions. If you neither derive any satisfaction nor any dissatisfaction that act is truly selfless. It's all attributed to Baba. There is no need for it, it is so ingrained that everything is being done by him. But very gradually it comes. Let us have the warmth of it. Very gradually it comes, until some day Baba with one blow of a hammer moulds us.

Someone asks the difference between selfless acts and indifferent acts.

Eruch: On the eve of the great Blue Bus Tour (December 1938) at 8 PM, a man came running down Meherabad Hill to where I was with Baba. [The bus was being packed up there on the hill.] The man said, "Kaka has fallen down from the top of the bus and is unconscious." Kaka had been packing the baggage on top of the bus, but there was so much of it and the job was so hard and the bundle was up so high, he had a ladder, and he slipped. Baba asked me, "What are you doing sitting here not working? Aren't you going on the tour the next day?"

I said, "Nobody told me about it.

He said, "Would you like to go on a tour with Me?"

I said, "It's immaterial. I am indifferent to it. It doesn't matter."

He said, "Your being indifferent is also being something."

Eruch: "So that's the subtle difference between selflessness and indifference, where modesty again comes into play. Is it right?"

Eruch: "Your being indifferent is also something. It's an attachment to simulated, seeming detachment."

Pilgrim: "What should you have said?"

Eruch: "I don't know what the correct answer would have been. But from what I have gathered, Baba implied that I should have stood up and said, 'If you wish I will go now.' But in what I actually said, it's full of assertions of 'I's. We make ourselves believe that it's okay, what I said, but it's no good.

Eruch: "Mine wasn't a pure act and I was not being natural. If I had been being natural, I would have plunged myself into activity because that is my nature.

Eruch: "If He asked me, another natural response is either 'I wouldn't love to come with you, or I would love to come with you,' but indifferent doesn't ring true [for my personality]."

Eruch: "All this is talk about hypocrisy, eh? Isn't it?"

Pilgrim 2: "If you are trying to remember Baba, and everyday incidents come up where you really don't care one way or another, should you do the positive thing?"

Eruch: "What do you mean about the positive thing?"

Pilgrim 2: "I don't exactly know. In everyday life, do you do what you want to do or would you do the thing the other person wants you to do?"

Eruch: "If you were to do what the other person wants you to do, there is no way out of it. It would be like that person in the story, carrying the donkey on your shoulders instead of sitting on the donkey and letting it carry you. The best thing is to do as you would want to do, in moderation, in a very natural way.

Eruch: "Suppose if you want to eat, and some other person says, 'Don't eat.' Seriously now. You have not decided what to do. I say, 'so and so, aren't you eating? So why don't you eat?' You say, 'Because he has said not to eat. But I want to eat.' So you eat and you fall ill in the night, and you put the blame on me. 'Had I listened to him, I would have profited, but Eruch told me to eat...' So then naturally I come to hear of it and I say, 'Are you really serious about it? I told you to eat. I didn't tell you to over-eat. here is where moderation comes into play. You do, but thus far and no more."

Pilgrim asks what to do if you have food, another person has no food, and you are both hungry. Eruch's immediate response is, "Share. You have hunger and the other person has hunger, fill your stomach too and the other person also. If you cannot decide, share. Remember the little sign he has given. No sooner you feel satisfied with that little act of selflessness you have performed, it is no longer selfless. He will eat and you will be satisfied with his eating, if you are selfless. As long as you are so and so and I am Eruch, this won't happen. Otherwise it is all just tall talk. It's a goal to shoot for. You aim at the sky and reach the treetop."

"Baba simply says, 'Discard all these theories and hypotheses. Be natural, simple, loving, kind, take Me to be your own... these are the little things, the guidelines, when we don't know what to do. Some will say, 'That fellow is a wicked person.' Maybe I am, no doubt, but I strive to please him and one day I may do it. That's being natural.

We think that to reach Baba we should take a course [in the sense of a college course], maybe post-graduate or graduate course, and we should spend 8 hours a day of studying him and his ways, and that will enable us to graduate to him. The rest of the day, 16 hours, we would just like to do whatever we would like to do. But the course for reaching Baba is continuous living in Him. Sporadic acts will never bring you to him, though they are the beginnings lessons, no doubt about it. But don't bank upon them that this is what you have learned, this is how it should be, do it this way and you will have him. It's not a course. The course is a continuous 24 hour a day lesson of your life. You are not going to a college or attending something, a post-graduate course, it's day to day living with Him.

Don't say that 'well, I have studied, I have been with him for 8 hours a day.'

Girl: "So that's not natural? What comes is natural, what goes is natural."

Eruch: "Beautiful."

Girl: But right now Baba isn't natural to me. So to attain being natural you have to start off being not natural.

Eruch: It is natural to have the knowledge of reality by hook or by crook, that is the most natural life.

Eruch: "To have the knowledge of reality by hook or by crook is the most natural life. That's the reality! Only God, Baba or Jesus or Krishna is not unnatural, but most natural. Even using unnatural means to attain that is being natural.

Pilgrim 3: says, "We see selfless service in our own image." Eruch asks for a clarification and he responds, "We are demeaning another person by thinking that we should feed him.

Eruch: "You see, I don't know why we break our heads over these problems. We create the problems and we break our heads." Why do we want to analyze things that we don't face, but if a problem comes up, don't analyze, just do what you would do at that moment. Don't pose such hypothetical problems. You want to feed someone? Feed him. If you feel inclined to give some money to a beggar, give it to him.

Baba says not to give it. But if you hold Baba so close and so dear, don't give a thought to the beggar that is there. The moment you start analyzing, you're bound to do the wrong thing. Baba says just shut your eyes from these people who beg of you, finish. It's gone. Be natural.

But if you analyze, you're already past following Baba. If you want to, then do it. But if you hold Baba, not even a split second will be there. Gone, there's no thought, finish, there is no more. If the beggar comes to your door 100 times, 100 years, there will be no possibility. It's up to Baba. Still if you think, "He needs money" then give it, finish off with it. Don't be on the hedge like that.

[Westerner attempts to outline the two conflicting thoughts.]

So maybe the beggar is really Baba. If you think that he or she is, then maybe you will give it. But stop analyzing.

[Westerner: What about the people who beg for other things than food or money? Eruch won't be drawn into this, insisting that Baba only gave this direction because when you give, you continue to think, "I gave" and that links your impressions to the impressions of the person in ways that are not good for you.]

You just go on dwelling upon it. Whereas, if you have forgotten the next instant that you gave, then it is different. Another thing is that they pester you. You have come for a different purpose, to think of Baba, and this "give me" is like shaking a fly off you. Another is there. Baba says, "Just ignore them. But if you wish to give, give just when you are leaving the place."

[Westerner cites the discourse on selfless service, which parallels much of this. Eruch rails against the Western tendency to analyze every act we do, everything we have done, whereas the right way to do it is to be natural, do what comes into your head, and forget that you did it. At least in these matters.]

Eruch: We remain where we are, because instead of just acting, we talk. Instead of living, we just ponder.

[Westerner brings up the "Jai Babas" in Ahmednagar. At this time the Eastern kids in Ahmednagar used to hassle the Westerners, coming in packs to shout, "Jai Baba" at them. Eruch explains that to those kids Westerners are like the circus, and they are like the circus animals, and it occasions excitement.]

The kids go after your color, your clothes, your fragrances, and they go after you. They're not at all serious about it, it's like they run after the monkeys. If you pay any attention to these children, they do it all the more. You know how when the elephant goes through the street, the dogs start barking, the women and children come out, the children throw stones, but the elephant keeps on.

[Westerner goes back to the "be natural" theme. Please straighten it out for him because he came in late. He goes on about it being natural to be selfish... He goes on equating being natural with being unable to control himself. Eruch finally cuts him off:]

"I understand your problem. I have the same problem myself, so I understand it. But I would like to know one thing. Why do you want to vent your naturalness on this atmosphere in here? Suppose you are angry. Be angry. Will you analyze it? Does Baba want us to be natural? Then anger is natural to a person, so you shout at another person, express anger toward the other person, is this natural when you start to analyze this? But did you continue to be angry? Eventually you calm down. Then what happens? You forget the incident, remember it for some time and then forget it. But if the state of being angry had been natural with you, you would have continued to be angry for as long as you remained in the body. Because something that comes sporadically like that is actually foreign to you. It's actually not your true nature. Your true nature is to be very unhappy after you have expressed your anger. Your true nature is to love others, and after you have expressed your anger, you feel that you shouldn't have done it, and the best is to go and tell the other person that you are sorry. That is natural. The anger was a stranger, it was not your true nature, you see, not a part of Jim.

So that way you have to think of these things if you want to analyze your day to day life. You have to find out this. If it is a continuous affair it's a part of you. Even your constant breathing is not natural. Sometimes you hold your breath, sometimes you breathe rhythmically. Stopping of breath for a while is not natural, do you follow? Breathing is natural, on your part, but if you try to suppress it... do you see?

Breathing is natural, anger is natural, but it comes and goes, so you shouldn't brood over it, your natural tendency is not to express it. Everything follows in sequence. Just be natural. You get angry, you feel angry over somebody else, and if you don't express anger it's not natural on your part.

[Pilgrim: If you were to become more absorbed in Baba, these feelings of anger would become less and less. Your meditation on Baba would become so continuous that you wouldn't feel it so much(?)]

Anger would come, but the values would change. You see, like a child, child bothers you while you are reading a book, a novel. The child comes and plays with you [interrupts your reading], and you get angry, you see? You may shout at the child, but that anger, you know the values are such that it's a child and it doesn't know any better how to control itself. When you attach importance only to yourself, so much so that you spit upon another person, that value changes when you come into contact with Baba.

[Mani inserts herself into the conversation, saying that after she expresses anger toward a person, she feels compelled to act very lovingly toward the person. This doesn't suit her. Everyone laughs.]

[This part of the recording is a bit hard to follow, because Mani is far away from the microphone. So the transcription here is not totally reliable.]

[Mani goes on that before Baba wipes out anything, He brings it out, and puts it before you, and you see it, and that's how you're ready for Him to put it out.]

Eruch: To become natural, to live a natural life, your un-naturalness must be thrown out, exposed. It just comes out, and comes out, and comes out... It becomes fainter and fainter, and eventually no more.

[Mani goes back into ancient Baba history to the time when Baba gave Indian names to followers, like Quentin Tod was named "Narad." Mani now recounts that the original Narad was very close to Krishna, and gives to be read out the letter that Baba wrote to Quentin Tod. Girl reads:]

"My dear Narad, I have all your loving letters and know how you long to be of service to me. You have been and will be still more, my dear boy. Why should you feel yourself unworthy, and that I am pulling on with you, and so on? I love you as you are.'

[Eruch: That's the greatness. That's who He is.]

"You have a nice, frank receptive heart, that can and does love, in spite of the constant reverses, as you say, from the head."

Tape ends in mid-letter

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