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## STORIES

THE SAINT; HE'S COMING BACK; THE MAST WHO RECOGNIZED MEHER BABA;  
THE MAST DONKIN FOUND; THE MAJZOOB; SOUND

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**Eruch Jessawala**

**Mani S. Irani**

Mandali Hall, Meherazad, India

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34:36

**ERUCH:** [inaudible] story you see.

It is said that there was once a saint you see who was of 6th plane. Saint as Baba told us is of a 6th plane you see. Who sees God face to face continuously. So there was one who was considered to be a very ugly personality you see. His personality was very ugly. In the sense that people, children, young, old they all used to, what do you call poke fun at his ugliness. He was so ugly that he became, his ugliness became conspicuous so to say in a crowd of millions of people you may call it. So one day well he didn't care for all that. One day he was in a boat going from one station to another place. So while he was as one of the passengers in a boat some youngsters there you see started playing practical jokes with him. Not only through teasing him through words but they started being practical you see. They pulled his toe while he was lying down and somebody tried to pull his hair or turban out of him and so forth. Practical jokes. Watching the fun you see the mothers started giggling you see and joining them were the fathers of the children and then the brothers and the olders, older ones and so forth.

So, the whole lot of the passengers there and sometimes even the crew there you see were enjoying the game at the cost of this old man you see, the saint. So it is said that God asked the saint, begged of the saint. God the beloved begs of His lover, He says, "Do something to these people you see. Otherwise I will turn the whole boat topsy turvy and drown the whole lot you see. I can't tolerate my child being fooled like this." So the saint replies, "Beloved if you have that love for me what will happen if you were to drown the children, drown your own children you see like that? If you have that love for me, for your beloved child as you call me, can you not do one thing that I would ask you to do?" "Ask what you want."

Says, "Instead of drowning them in this sea, drown their folly, drown their ignorance so that they become aware of truth, of reality you see. To the degree that you'd wish them to know." In an instant the miracle was worked you see. And people instead of being a sort of a nullity over there. They would have been drowned and there wouldn't be any people there. All of them to some degree, in varying degrees so to say became aware you see of the fact. The truth. And all of a sudden they started revering the ugly saint you see. And they became so wise that their lives were completely changed just because of the twist that the saint gave you see.

That's why such people are called saints you see. When they see God face to face they have the right values. Had I been in place of the saint I would have told God, "Not only drown them but drown their 7 generations you see." But the love of the saint or the heart of the saint is quite different you see from average human hearts. And what he pleaded to God was to just drown their ignorance rather than drown their bodies. And that worked the miracle you see.

**PILGRIM 1:** Gadge Maharaj knew Baba like that way. The same way that that saint.

**ERUCH:** Yeah, yeah. Gadge Maharaj yeah. He was a real saint you see. He used to see Baba face to face you see. As he really is. He used to say that, "Compared to Baba you see I am not even the lamp." You know here in India we burn lamps with wicks with the help of wicks? That little lamp. The little light that little lamp gives you see. "It's like my being that little lamp placed in comparison with the whole sun you see. I am that," he would say. "I am the little lamp and Baba is the sun that gives light to the whole universe." So that's what Gadge Maharaj used to say about Baba. So that's the story about the ugly saint you see.

It all started with this that you have to wait for two hours at the police station you see to get the visa. And well you must have got fed up you see. One gets, one feels so tired and frustrated you know. One feels, yeah. Sometimes one would want that the whole. The people you see should get some sense otherwise they should be just be out of their offices. So this story you see was.

Now what is the. [Eruch clears his throat]. Is it on now?

It so happened that just I think a week before Baba dropped the body, that is a week before 31st of January 1969, I read in some magazine you see. Some story, a true story of I forget, of some Tibetan, a lama, a saint who was revered by his followers as a master and he had a great following. So I read a story about him.

And at about 3 'o clock or so Baba would call us you see at tea time there to be with Him and He would ask us something. Whether there is some, some news, something new to tell. Any reports or anything. Even to the last day He would ask that you see. So I gave Him this story you see. So I said, "Baba, it so happened that there is a saint. There was a saint in Tibet. And there was a large following around him and they took him to be their master. And so forth. And he was very well revered and loved by his people. And it's now nearly over a thousand years that the master hasn't returned." So I said, "The story runs like this that he left the room and he went away telling his people that he would return. So his bedroom is always kept tidy and the bed is prepared for his return every day. A new bed sheet is put you see after some 3 or 4 days you see. They change the bed sheet, they change the pillow covers, they change everything you see in the room. And they keep on expecting him from day to day. And it's now a thousand years have passed and the

whole. And the generations after generations they continue to keep the room tidy and expect him.”

So he has not come but they expect that he would come back. Because he has said that he would come back.” So Baba just smiled and said that, “Well, yeah.” And everything was forgotten. Days passed by again and the next day we went or the day or the hour after that so many topics take place. It was all forgotten. The day of the dropping of His body. I think it is a day before or the same morning. Says He has to go. And then Baba said that, “Well I’ll-” He’ll be going. He’s crucified you see. He said that, “This is my crucifixion.” Didn’t He say that? On the last day, yes. The day of my crucifixion has come or something like that.

So something He then took a turn on His bed you see. And then with His fingers. I was there by His side. He says, “I will come back.” He said. There was no reference to His dropping the body or anything of the sort. Says, “I’ll come back.” So, and I had completely forgotten the story of the Tibetan. Then even though it be. These are the last moments He jokes with me. Says, “Not like the Tibetan man who hasn’t come back for thousand years. But I’ll come back.”

So that’s the story about His coming back. But He remembered that [Eruch laughs]. Says, “Not like the Tibetan who hasn’t returned. But I will come back.”

**PILGRIM 1:** Eruch, the dropping of a body was a complete surprise wasn’t it?

**ERUCH:** Yeah.

**PILGRIM 1:** Or did you [crosstalk]

**ERUCH:** No, I [crosstalk]

**PILGRIM 1:** Or did you have some inkling that Baba was? [inaudible].

**ERUCH:** Oh yes, oh yes.

**PILGRIM 1:** The work was completed. [crosstalk][inaudible]

**ERUCH:** The way that He dropped the body was a surprise. Because He was with us you see all the time. Chatting and this and that and all that. Everything was there. Normal as it is. As it should be it was there you see. There’s nothing wrong. Although He was, His body was tired and fatigued and He was ill for some time. But that was going on for long, long time you see. And it was not even a heart attack you see that it should. That [inaudible], yeah.

I did feel. There’s no doubt about it. I told all these people but they didn’t believe. How is it possible? Baba was to give darshan to the people very soon in 3 months’ time. He had invited His lovers from all over the world and how is it possible for

that to happen? I said Baba is Man. God is become Man and body that was born must die. The days are fast approaching I said. I can see the signs. You don't want to believe, so don't. It's a fact. And so on 31st of January it was all over. That one little spasm and gone, finished. Right now that's the end.

You want some mast stories right?

One day we were. You know one day we were in Mathura. Mathura is a place of pilgrimage you know. Is associated with Lord Krishna. So we were there in that place on a mast tour. And as usual parties went out in search of masts you see and some stayed with Baba to be by His side and as at the appointed time or the hour you see, they were to collect together and then take the mast. Take Baba to the mast. Now you must know one thing that whenever Baba went to contact the mast you see He approached the mast, first the mandali would go and see the mast there and see whether the mast was in mood you see of contact and all that. And then Baba would be ushered in you see. In the presence of the mast. That means not from some other room or anything there. Baba would be behind the mandali you see. Just there. And the mandali would get aside and then Baba would be facing the mast and then immediately we had to leave Baba. We had not to wait for the people who were around or anything. We were told to leave Baba immediately you see. So that's how the masts contact starts, mast contact start. So in Mathura when we went, first of all you see there were mast contacts. They were there, one or two masts were contacted. But I am giving you a different story now.

Baidul comes with his story that there is a mast sitting near the burning ghat [foreign]. You know what burning ghat is? Where the corpses are burned you see. On the banks of a river. So near a burning ghat. Ghat is a platform, a built platform of stones and all that where the people put their what do you call the, their dead you see on a crate so to say. A sort of a bed. Improvised bed prepared there and then they set fire to the corpse. So that's called, the place is called the burning ghat. So there near the burning ghat there is a mast sitting on a heap of old broken pieces of tiles you see. Tiles ordinary these tiles for the roof that we have, these earthenware tiles. They are all broken and there's a heap of that so a mast is sitting there facing the river. And he appears to be a real good mast. Baba, and "we would like him to be contacted by you." So Baba at once of course agreed to that and we all went. Followed Baidul in the direction where Baidul took us. We go there and what do we find? As usual Baidul is there and asked, "Well how are you? It's all right?"

And then a few pleasantries are exchanged. If the mast is in a mood to just nod his head or smile or anything we take it as a signal that it's a mood for contact. So we just get aside. No sooner we got aside what do we find? Naturally Baba is with the mast. What do you find? We find clapping [Eruch claps his hands] from Baba. That's a signal that we are to attend to Baba. Come back, what's the matter? What do we find? The mast has clasped His legs. Baba was standing, mast was sitting so just you know clasping the legs you see. Both the legs of Baba with his own arms and took

his legs and knees close to his chest. And he was muttering these words and uttering loudly later on that, "I have waited for you quite a long time. Now that you are by my side it's not easy for you to escape me. You who have hidden from me for years together. I have found you oh my Lord, my Lord." He took Him to be Lord Krishna you see. And then he embraced Him. He can't, he wouldn't get up. He can't get up. He's so fixed in his position you see. Sitting down and Baba is standing. And Baba is helpless there. He wouldn't want any mast to contact Him or He would contact any mast who recognizes Him. The moment the mast gives expressions of recognition He used to leave the mast and go away.

The work was no more there you see. You follow? He couldn't serve him. His main purpose of being with the mast and contact him was, contacting them was what? To serve him. That is outward signs were there. To press their bodies, to massage their bodies, to serve, but if the mast gives outward expression of complete recognition of His divinity how can you serve? Suppose if you want to serve me you see. So you, I shouldn't recognize you that you are my brother. Or you are Jimmy boy you see. Yeah. I would take you to be some other, some person you see who has come for a job or a lift. Somebody who wants to serve somebody you see or something like that. But if you. But you should serve me incognito otherwise if I recognize you, you won't be able to serve. I won't take your services. That's the thing. So that's how it was. So what do we find? Baba in a dilemma there. He didn't know how to get out of this clutches. Of the man who, of the mast who had recognized Him. And oh very gently without being in any way disturbed he says, "And in this advent you know who you are?" No, [correction] "In this advent do I not know who you are?"

And then a fresh book from the rubbish you see there on which he was sitting and there was a gunny sack over that whole place where he was sitting. I told you he was sitting on a heap of broken tiles and all that. It was all full of rubbish. It was the burning ghat where the corpses are burnt and all that. Brand new copy of "The Perfect Master", with Baba's picture there. "Aren't you this now in this advent?" So Baba told us. It was with great difficulty we had to pacify the mast and then take Baba away from there, from him.

Then another funny thing happened was. This is one story. Dr. Donkin was driving this Blue Bus one day. And it was in south India mind you. Mathura is in the north now I'm going to south with this story. And we were at a place called Calicut in the south.

**PILGRIM 1:** Not Calcutta?

**ERUCH:** Not Calcutta, Calicut in the south. Sea-shore, one side is sea-shore. So there we were staying at a place. So Dr. Donkin was given instructions that whenever he spotted a mast or anything like that he should. Before writing "The Wayfarers", mind you. He should be on the lookout and if he ever were to spot somebody whom he felt that he was a mast or anything like that he should give a

lift and bring him straight to Baba. Now what happened was that Dr. Donkin had gone to, for Baba's work to a post office there. There he spotted a mast you see. And he did not know, he couldn't communicate with him. Did not know how to get him back you see. Get him seated there. So he went out searching for me. He came to me you see and says, "Eruch, would you want to come you see and see the mast that is there? I have spotted one of them." So well I couldn't go without Baba's permission you see. Couldn't leave Baba so I told Baba about it that, "Dr. Don has." We used to call Dr. Donkin as Don. "Don has come and wants me to accompany him. Should I go?" So Baba gave me permission. "Why?" Baba asked. I said, "There's a mast there." So naturally Baba said, "Whosoever he be bring him here." Means whether we find him to be a mast or no, the man who has been spotted by Donkin has to be brought to Baba. That means that. So well I went with Dr. Donkin. And what do I find you see? He took me, he drove me to the place you see where he had spotted him. And there what I find the man sitting there with a long beard, long robe, shabby dress and all that. And then I. His back was turned towards us you see. Far away from the road. Regular road. So I crossed a field there and went there and whom do I see there? One of Baba's people you see. His name was Babadas. And he had come on his own to south you see giving out message of Baba you see.

And he was so tired and looked so shabby with all that flowing beard and flowing hair and all that. He had the appearance of a mast you see. So I went there and I said, "Hello Babadas, you're here?" Says, "Yes." "How is it that you are here? Baba is here?" I said, "Yes Baba is here and Baba has asked you to come." "Did He call me?" I said, "Yes, come on. He has said that." And we told Babadas what was the joke you see. That Dr. Donkin thought that you are a mast there and well he brought me and while I asked for Baba's permission Baba said, "Whosoever he be, bring him." So we are carrying you there now in the bus. So we brought him to Baba and Baba had a hearty laugh you see. So such a thing had also happened in our mast hunts you see. This is not mentioned. This couldn't be mentioned I think in "The Wayfarers", I don't know. I haven't read it but I don't think so it is mentioned.

Now what else?

**MANI:** As Eruch was talking about masts, Baba once told us this story and he told us of this mast in Bombay who was a majzoob, which means on the 7th plane.

**ERUCH:** Not necessarily but God-absorbed.

**MANI:** God-absorbed.

**ERUCH:** On different planes.

**MANI:** So the majzoob was utterly unconscious of his body. But those who were around him were concerned for the care of his body. To keep it well and to keep it alive. So all the time the majzoob, the mast would appear to them to be as if he

were asleep. Not conscious and not awake. But they had to feed him, they had to take care of his body. See he had nourishment. But they couldn't wake him. They couldn't get him to gross consciousness even long enough to eat something, to drink something, to have some nourishment for his body. So, they hired a fakir who used to sing very beautifully on the streets early in the morning they would hear him sing. So they got this fakir to come and sing before the mast, before the majzoob at certain times of the day. And the fakir had a beautiful voice and he would sing with great feeling. And he would sing these lines again and again and again standing before the mast who was lying down, apparently asleep. And after a while the sound, the sound of the singing. Singing with great feeling.

**ERUCH:** The vibrations.

**MANI:** The vibrations. As the fakir sang it brought the majzoob down to gross consciousness for that time. And he would sit up. And they would quickly feed him. Food that was kept ready for him to have. They would quickly feed him, give him nourishment and then as soon as the fakir stopped the singing, when everything was done, the majzoob will go back in his unconscious state. Apparently sleep state you see. And this Baba told us, "This they would do every time." And Baba told us this story and explained when he was telling us to repeat the names of God that He had given us. And we were to sing the one that says, [foreign] "Tu Nirakar Parvardigar Ahuramazda, Allah Hu." There's more verses to that and then the other one, [foreign] Hari, Parmatma, Allah, Ahuramazda, God, Yezdan, Hu.

Repeat it that line in song but one must sing with feeling, with heart. And then talking about sound and Baba told us how when somebody brought up the subject and said that they'd heard how in India in ancient times there were these singers who sang certain [foreign] raags. Song of certain raag that would light lamps. Unlit lamps that were in the room would be lighted, flame would come in. Or there were certain raags which when sung would help bring down rain. And Baba said, "That was right. It was the vibration, the sound, the way it was sung." And that it was true. And then He told us how in the old days when there was a qawwali singing before Him and there was a gathering, so these ghazals were being sung by these musicians who were called for that singing. You see they were qawwals, so this qawwali programme was going on. And during the singing one lad from among those listening to the music got up and in ecstasy of the sound, the vibrations, he began to jump. Standing he began to jump. First he was swaying from side to side and then he got up and started jumping.

So some from among the men mandali, one of them got up to try to hold him down. To calm him, to make him sit down. And as he went towards the boy Baba clapped and very sternly said, "Don't touch him. Sit down. Let him be." And the musicians went on playing and singing and the boy jumped higher and higher and higher till he was actually leaping up and down. And then after a while as a song was ending and the musicians were slowing down in their music the boy jumped

less and less and calmed down and sat down. And everything went on as normally. And afterwards Baba told the mandali, the men mandali and that person that, "Had that mandali touched that boy at that time the boy would have died on the spot."

Now coming to sound Eruch wants me to tell about the bell. This is I think a Tibetan bell, the one that you saw this afternoon. A gong rather. This is the gong that my brother Adi Jr. found in London at some auction. And he thought it was pretty and nice. Something unusual. And he brought it as a present for Baba when he came in 1968. And this gong when you hit it as you have heard today it has that beautiful sound that echoes reverberate on and on and on and on and on. I've timed it and it was over a minute and a half just that echo reverberation of it. So later when Baba was in His room, confined to His room in January 1969 in the latter part, the last days. Latter period the last period. And when He would not, could not come over to the Mandali Hall to sit with them men. Instead the mandali used to be called to His bedroom. He was confined to His bedroom in the upper cottage.

So He had us place that gong outside on the veranda and we had to strike the gong whenever Baba needed Eruch immediately then mandali, immediately. And as soon as the gong was struck it could be very clearly and immediately heard over at the men's side. And Eruch and also Bhau they would come immediately on the run. And Eruch would drop whatever he was doing. Whether there was a pen in his hand or anything. He just had to drop and come immediately on the run to Baba's bedroom to attend to Baba. So when we would strike that gong, hardly had that first gong struck than we would see Eruch running pass this bougainvillea bush and after some distance there would be Bhau running after Eruch and then good old Kaka. Although he was not told to come on the run or anything but he had to be there when Baba wanted anybody. His whole heart and mind was concentrated on Baba. Although he was not well.

So this gong served that purpose of calling the men to Baba's room. You see after Mehera and all were, left Baba's room, the door would be closed and this gong would be struck so the men would come direct to Baba's room and attend to Him. So this went on. Then after Baba dropped His body the bell still, the gong still hung in its usual place out on the veranda of the women's cottage, quarters. Then we went to Poona for the Darshan and when we came back from Poona, seeing the gong in its place after a few days, it was natural for me to go over and pick up the baton and just in memory, in reminiscences I just struck.

Gave the gong a good strike. And expecting to hear that sensitive sound, that music that echo reverberation of the gong. And as I struck the baton it was as flat as though I'd struck the cupboard or the floor. The gong was dead. The sound had died. And it must have happened when Baba dropped His body because after that it was the first time I struck the gong and found there was just no sound. And there was no crack in it. Because when I brought it over to Eruch he saw and there was not the least crack. But it just died, just died.

And even that we had forgotten about till the last. The 3rd Amartithi when Peter Townsend came from London. Adi had found a smaller replica of that same kind of a Tibetan gong. A table, a table gong. A dinner gong. So he sent it over. And you heard it today how sensitive the sound is. How beautiful that wave of echoing and reverberation [Mani imitates the sound of the gong].

**ERUCH:** The young [inaudible].

**MANI:** Would you like the sound?

**ERUCH:** No.

**PILGRIM 1:** Yes.

**MANI:** Play it on. [Mani strikes the gong. Beautiful sound of the gong]

This is the baby bell. The replica of the big one that was sent with Peter Townsend when he came on the last Amartithi. And that reminded us of the bell episode, the gong episode. So Eruch then asked Goher, "Where was that old gong?" And she brought it out from where it was stored. The dead gong and I'll play that for you. [Mani strikes the dead gong].

**PILGRIM 1:** Gong's gone.

**MANI:** Ah. So that's the story.