
STORIES

NINETY-NINE MURDERS; BOUND HAND AND FOOT; DON'T KEEP IT; DR. DONKIN AND THE HORSEWALA; NARAD

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ERUCH: From the very beginning. Right.

This is the story of 99 murders committed by a single person and how he got emancipated you see from the rounds of birth and death by committing the last and the 100th murder. It's fantastic that this is a story that has been told to us by Baba. Why did He begin this story? I must let you know that. The beginning of this story is with the beginning of the mandali trying to think over the things that Baba gave discourses on, like karma and reincarnation and the results of our action during one incarnation and so forth. So the mandali who were around Baba they got so involved in trying to analyze their karma and their actions that Baba must have felt that it was time that they should stop getting themselves involved to such a degree. So He gave us this story. Trying to put a stop to our analyzing our own actions with every act of ours. Which would lead us nowhere. There would be no room for us to sit. Now that we are sitting here the very act of our sitting creates impressions. And with the impressions there are the reactions to the impressions you see. The very fact of my telling you that such a thing had happened also creates impressions. The very fact that you all are here in this also creates impressions and so forth, so if you try to analyze all this there is no end to all this. So, Baba wanted us to know the fact that although there is a definite law of karma yet it is not for man to analyze it you see. So He tells us this story. The story begins like this:

There was a murderer who had committed 99 murders. And after he committed the 99th murder, he got so horrified you see with the act of his murdering people. All of a sudden you see he realized the fact that he had involved himself to such a degree that there was no release out of the karmas of his. He turned mad. He didn't know what to do. How to get release from this birth and the chain of birth and death? He left his vocation so to say of murdering people and then he went in search of a Master. So he goes from place to place, wandering all over India and he has no peace of mind, no joy in life left now. The only thing was the fear haunting him as to what would happen to him.

Well, after years and years of search for a Master he got so frustrated. Nobody could give him peace. He lost all hope and he was standing somewhere and there approaches a man asking him as to what ail, what ails him? Why does he look so

dejected and frustrated? What has happened? Says, "Nothing sir. I am just in search of a Master. I want some peace of mind because I am a murderer." Says, "Are you a murderer?" He says, "Yes." "How many murders have you committed?" Says, "99." "You're in search of a Master?" Said, "Yes." He said, "Before you go further in search of a Master, will you allow me to say something to you?" Says, "Very willingly I'll obey you whatever you want to say." So he says, "Do one thing. Stop your search. And I would like you to go and sit under a, under a certain tree there. Be there and repeat the name that I give you." And he said, "Should I not go out for my nature's call and for my food and all that?" He says, "Yes. You go to the forest area there. That, under that particular tree." There was a famous tree there and a famous spot. People in the vicinity knew that. So by naming that spot the spot was of course known to the man who wanted peace. So the man on the street told him to go there and he agreed to that. And then this murderer asks him whether he can go out or has he to sit there all the time. Says, 'All the time you have to sit at one, that particular spot that he selected.' And, 'If he wanted to beg for food, if he felt hungry he should go out in the vicinity, beg for food and come back and sit at the very spot. If he felt thirsty go to the river side, drink water and come and sit at the very spot. If he felt like attending to nature's call, go out, come back and sit at the very spot.'

Right. Then the man asked the murderer whether he would like to obey this, this command. So, the murderer looked at the man and says, "You look to me. You make me feel as if you are the Master I was in search of. And I would like to obey you." Says, "Then I would like you to repeat the name." He says, "What name?" Says, "This name. I am the master I tell you. Repeat my name." So the name was given. Say Baba. Repeat Baba. All the time. That was his only work that he should do and not fear anything. That he would be absolved from the karma of all 99 murders and nothing would happen and he should not feel worried. Don't worry and be happy was the motto.

So the man felt very, very light. Absolutely unburdened you see no sooner he came in contact of the Master, the Perfect Master who met him. Because the time was ripe. All the time he went out in search of the Master but when the time was ripe, Master approached and gave him the instructions. So this man now goes. He finds the spot there. It's nice shady spot. It's there on the verge of a forest there, forest area. And he sits. Made his place and he sat and he repeated name of Baba you may call it. All the time. Then he wanted to go out when he felt hungry, he left the place and came back and so forth. That was his abode. That spot. Whether it was winter, summer or monsoon season as we have the rainy season here. It mattered very little.

Years rolled by. And the master had told him that he will know when he should stop repeating this or when he should sit or how long he should sit there. He will come to know everything about. Just he should follow the instructions. So he was carrying out the instructions year after year, like that. Then years passed by. One day it so happened that there comes a man on a horseback. That place which was a

forest region there at the time after passing many years was cleared you see and was made into a roadway. And those were the days when there were no cars or anything of the sort. Travelers would pass off by and casual horsemen would ride the horse and go over there. And that was made the royal road you may call it. So a royal messenger comes that way one day and he's very haughty you know. As the royal messenger are used to be or were used to be and they are now even. That they feel that they are so important you see. Carrying a message from the authority. So he comes there very haughty you see, the spirit. And he sees this man sitting there on the, right on the centre of the road because that had become a roadway. And he was occupying the place. So he stops there you see. He stops his horse and says, "Hey you, don't you know that this is the road? You're sitting in the centre of the road there." He was in meditation repeating the name that was given to him. All oblivious to all these things you see. So again he asks him. So he was aroused, he says, "Yes? What do you want?" Says, "Don't you know who? That this is the highway, this is the road?" So, that man took the whip you see and was about to whip him. This murderer you see who was used to all these things, all of a sudden those impressions you see. They took all the forms and gave him that energy. He jumped at his throat and killed him there. The 100th murder was committed.

The instant the 100th murder was committed he realized his true self. Who he was. So that's the end of the story. Now Baba wants us to make out the intricacies of karma and the sanskaras which we call the impressions. As to how would you want to fathom these things you see? A man commits 99 murders and he's made to leave the vocation of being a murderer and all that and made to sit there in meditation. And he does that for years together, all of a sudden again his impressions you see are aroused and he gets into that passion, that fit and he murders another one and the 100th murder releases him. What is it? How will you want to fathom this you see? Will man be able to know all these things? So, the all-knowing Baba comes to our rescue and says that, "All that happened was a very simple thing." It so happened that this man had committed 99 murders. And what is essential to get the release you see or to stop the search or to realize your true self is to balance the opposite impressions that we are creating all the time. It's not that what we need is that all the good impressions must be there. If you have an accumulation of all the good impressions, then even then you don't get release you see. You are-what is needed is to balance those good impressions so that the positive impressions and the negative impressions balance, and the sum aggregate total is nil. The instant the balance is, what do you call obtained, you're realized.

So every time our attempts are towards creating this balance of opposite impressions. So it so happened that the 99 murders that were committed there made him feel horrified you see with the actions that he had committed. Made him go in search for the Master. What happened then was the Master made him select a spot and at that spot the 100th murder was committed there. And with the 100th murder he was released from this chain of birth and death. Why? That emissary, that royal messenger he was carrying the message from a royal command. If the message were to be delivered, 100 innocent souls were to be murdered. So what

happened was that with the stoppage of this, with the 100th murder that this man had committed, he counter-balanced the 100 murders there you see. And that's how he got his release you see from the chain of birth and death. And he realized himself. So that's how Baba told us that we should not go, enter into the intricacies of the laws of karma and all that. All that one has to know is that there is something called good and something called bad which has no meaning whatsoever. All that matters is our love for Him. Nothing more than that. We shouldn't go and analyze all these intricacies and try to find out and fathom deep into it you see. That's the story. Brother Jim, that's the story.

MANI: [inaudible] Good sanskaras and bad sanskaras.

ERUCH: This is very good mind you. Take this, this is really very good. Come here Mani, come here, come here. [general laughter]

This is Barbara. Mani, this is Barbara and this is [inaudible][general laughter].

MANI: Oh that's Barbara.

BARBARA: Hi, Jai Baba. [general laughter]

MANI: Interesting way Baba explained that once that good sanskaras and bad sanskaras, both the sanskaras are binding. Even good is binding and bad is binding. But good sanskaras are like bound feet. And bad sanskaras are like bound hands. If your feet are bound and your hands are free you can free yourself. You can help yourself and undo your bound feet. But if your hands are bound then that's difficult for you.

PILGRIM 1: Did you say [inaudible] bad sanskaras?

MANI: Yes. Now good sanskaras was like bound feet. And bad sanskaras was like bound hands. If your feet are bound that's not so bad because it's less difficult for you to free yourself. Because you can do it with your hands. But if your hands are bound then it's much more difficult for you to free yourself.

ERUCH: But it's necessary that you have to free yourself of both.

MANI: Yes.

ERUCH: Good and bad. That is true freedom.

MANI: Like didn't Baba say, "Even a golden chain if you are bound with, you're still bound." Whether it's iron or gold or rope or. That is why He never would pay importance to that. When you love Baba and you just put everything in His ocean. Leave everything to Him, surrender, give it all to Him then Baba said it doesn't matter what you throw in. Good or bad, but don't keep it for yourself. Don't take it

to be yours. That is why Baba would place so much stress on obedience. Because when you have said it is His and then you exercise your own right and own discrimination. Because maybe to tell a lie is a bad sanskara perhaps. I don't know I had plenty of them before I came to Baba. But supposing you give, you do that, you give that up to Baba. You're now living with Baba or loving Baba which is similar and it is all His. You are no longer yours. All right. Then Baba tells you, "Go and tell somebody so and such." And you know it's a lie. Baba is telling you to go and tell a big whooper of a lie to a certain person. Well, that's not your concern. You just have to obey because it is no longer you telling a lie. You're simple carrying out a wish Baba had expressed. Or supposing you come to Baba and your inclination is that you want to be alone. You want to meditate. You want to, you know always speak the truth. Have everything very spiritual. Baba could soon just clean out all that out of you. Of course you could do all that on your own but when you're giving it up to Baba, when you're going on that basis then all the foundation that we have laid, all that we have built on sand, on our ignorance. Then He's there, He's to direct and we have simply to carry out.

ERUCH: And the principle is that the good must be wiped out by the opposite impressions called the bad. And the bad is to be wiped out by the opposite impressions called the good. So good and bad both must be wiped out.

MANI: Or like that simile Baba gave. I think I put it in the Family Letter.

ERUCH: Which one?

MANI: And Baba said, "When you are linked with Baba. When you've had contact with Baba that is when you're holding to His daaman. He's the engine and there's a long train of different compartments. It doesn't matter what is in those cars, trucks...", what do you call them?

ERUCH: Carriages.

MANI: Carriages.

ERUCH: Goods wagon you may call it.

MANI: Goods wagon. Whether there is coal in one or dirt in the other or gold in one or manure in the other. It doesn't matter. That is not what you have to concentrate. You have to concentrate on staying along with that engine and seeing that you are not unhooked. Not unlinked. Because that engine is going to carry you to your destination no matter what is in that carriage. And to see Baba say that half with gestures and then helping you sometime with an alphabetical signs of the fingers. But after the gestures and facial expressions just, just give it. Give it to Me. And then don't worry. That's why He says don't worry because only when you consider something yours you would worry. When it is His you don't worry. And even when He was talking Mehera said that He was to say this verse of Kabir:

[foreign] Nischay aise kijeye, sab kuch ek hi baar. Sab Prabhu ka, mera nahi. Yeh nischay vichar. Nischay.

ERUCH: Determination.

MANI: Yes.

ERUCH: Let your determination be such that it be final.

MANI: Once and for all decide.

ERUCH: Otherwise you resolve every year you see. That shouldn't be your determination. That shouldn't be your resolution. You resolve and resolve finally once and for all. And what should be your resolve? What should be your determination?

MANI: That all is Baba's. All is God's and nothing is mine. [foreign] Sab Prabhu ka, Mera nahi, Yeh nischay vichar. That should be your.

ERUCH: Resolve.

MANI: Resolve. Your final definite, complete resolve. And then the other one. [foreign] Mera mujhme kachu nahi, Jo kachu hai so tera. Tera tujhko sop diye, Toh kya lagega mera? Mera mujhme kachu nahi. In me there is nothing of mine. Nothing that is mine. In me there is nothing that is mine. Whatever there is in me is yours. That is saying to Baba, God, is yours. Having given you yours what concern is it of mine? Of me? [Mani laughs]

So if one really can remember and do it that way then there is no worry. I'm not saying because I can say it that I can fully do it. No. But I know what. But I also know that He's so compassionate. All He would want you to do is try your best to do it. And He accepts that. Even to that extent, He accepts it. Otherwise we couldn't do it. And such a lover I don't think Baba has ever had. For a perfect beloved that is why Baba once said, no Eruch? That, "I am not only the only Beloved. I am the only Lover."

ERUCH: Yes. He said that.

MANI: He loves us with that perfect love. But we cannot love Him. Because we can only love Him with our imperfect love. On the other hand sometimes I think that, "Supposing we were better. Supposing we didn't have this weakness or that weakness." Well in a way Baba wouldn't want that. Because He would have less material, less instrument to work on us, for us. Like as Baba once said, "I don't want just stones around me. What good would it be if you never got angry? That wouldn't serve Me. But to feel anger and then not to get angry when I tell you, that, that is what I want". And Eruch, I'll just say one more little story. Talking of getting

angry. How when you have to do for Baba. Once when we were in Kullu, which is up in the mountains. Beautiful place up North. Kullu Valley. And Dr. Donkin [crosstalk].

ERUCH: Here?

PILGRIM 1: It's all right.

ERUCH: So that you can face.

MANI: Dr. Donkin was there. He had been sent ahead to make arrangements for Baba and us to go along. So we were very few then I think. Mehera, Goher, Meheru, myself. Rano was there but she got hepatitis and she was staying in a different house just nearby. [clock chimes] Anyway the thing is that there Baba used to allow us to have a bit of an outing. So He chose for that, to have a mountain pony, a horse. And they do hire out horses. Just you know. So Baba would tell Don, Baba told Don to arrange in the town below, the Nagar to, for this man to bring up this horse so Mehera and I, we could sit in turn. Just trot and even Baba sat on the horse. And then. But holding the umbrella in one hand because He didn't like the sun. Just for 2 minutes. Just [inaudible]. But the horse had to come by such and such a time because we had to start out for the walk at such and such a time. So everything had to be exactly in the time Baba wanted. And not in the time that suited us, that suited Don, that suited the horse and that suited the horsewala. So he used to come. The man with the horse. One day he was late. Almost by half an hour. And Baba didn't like that. He'd called Don and said, "Look, when the man comes now with the horse you scold him, you..." What is the slang?

PILGRIM 2: Give it to him.

MANI: Yes, "You give it to him. And tell him this won't do and you know be very firm. And don't be soft." Now poor Don was in a bit of a quandary. Because although he was a linguist and he had learned and picked up Hindi very fast. Like also other Indian languages. As he told us later, "To get angry in a foreign language is very difficult. Because you have to have the..."

PILGRIM 2: Vocab, slang.

MANI: Yes, the knowledge. But he did his best. And when the man came Donkin just let out in his Hindi. And he got so good at it as he went along that he was really beginning to warm up. And really be able to give it to the man. At that time when he was in his part so perfectly that Baba touches his shoulder, Donkin's said. And when Donkin looks He says, "What are you getting so angry about?" Said Baba. Well that just floored Don because, [Mani laughs], he'd worked up that anger and that language and everything because Baba had said you know. But he'd gotten into it so well that just that touch on his shoulder from Baba and he turns around so Baba said, "What's the matter? What are you getting so angry?" And because you

see at the same time the man with the horse was apologizing and putting his turban on Donkin's feet and saying he would never do it again. And it was just so and so. And it was the fault of the horse and it was the fault of his wife and it was the fault of everybody but himself. And then Baba goes over and caresses the horse-man. He says, "It's Almost by half an hour., it's all right. Doesn't matter. It was only half an hour late. Now from tomorrow you come exactly on time." So we interpreted. Don just looking at Baba [Mani laughs][general laughter]

ERUCH: Any excuse to caress that old man. What other story?

PILGRIM 1: How about the parrot and the...?

ERUCH: Parrot?

PILGRIM 1: Yeah. There's one about the parrot and the human feces. Isn't that a story?

ERUCH: Aha, that story. You haven't yet recorded?

MANI: Oh that Narad story.

ERUCH: Oh.

MANI: Where's Narad? Where's that Charlie [inaudible]?

ERUCH: Hmm. This story you want now. You see.

MANI: [whispers] Before you start.

ERUCH: The story is of the time of Lord Krishna. At the time there was one of his followers by name Narad. Of course Narad also appears at the time of Ram and then again he appears at the time of Krishna. That doesn't mean that he lived so long. But he has been used, the name is there symbolic. Is the term of, is the representation or personification of a human mind you may call it. Every time in every advent there is one Narad.

So what happened is that this Narad at the time of Lord Krishna once while he was with the other followers around Lord Krishna. His mind started playing a trick with him. And says that, "Well I have been with Lord Krishna you see for the past 30 years or 35 years now and what have I gained by being near the God-man? What have I gained? There are yogis you see who come to Lord Krishna and they bow down to Him and they exhibit their powers and they walk over the seas and they can fly in the air and they materialize and de-materialize. And so many things happen you see. By being away from the Lord himself and while meditating on Him. And quite a contrast. I have dedicated my life. I have been living with Him for so many years, by His side in his physical presence and what have I gained?"

Nothing." Well this is how the mind played a trick on him. And he started thinking. He didn't know what to do. And it involved him a lot. And he became very moody. Felt frustrated. And that gloom over-shadowed his what do you call humour and his lively, liveliness you see that was there. And once Lord remarked as to, "What has happened Narad to you? Are you ill? What has happened? Why are you so sad? Why are you in your mood?" So he tried to put off for a day or two. Then he had to blurt out saying that, "There's nothing wrong Lord but I feel that I have wasted my years in your presence." "What makes you say so?" He says, "Well, I don't know but I feel, my mind tells me that what have I gained by being by your side?" "Oh," Lord said, "That's your falling you see. You're so blessed you don't know how blessed you are. You are one of the exalted ones you see. By being near me. You don't know? You don't know your own worth."

So, well for a flash it pleased Narad naturally. Because it's all the play of the mind you see. The mind felt satisfied. But at the same time the mind also prompted him saying, "That well this is the way of the God-Man you see. He tries to appease somebody and comfort somebody and raises up somebody and drops somebody you see." And well so the mind again says that, "Well Narad don't be taken up with all these things. You have gained nothing. Nothing whatsoever. The Lord says that you are blessed but what's that blessing? You are just the same. You have anger, you have this and you have that. You were just the Narad as you were you see." So he became very moody and again frustrated and says, "It's all right Lord, doesn't matter what may happen to me. It's nothing but it's just a phase I'm passing through." Said all right. But Lord tried to insist upon this fact that well Narad you are really blessed and I order you that you go to a certain spot there in the morning and I order you to go there. Don't take it lightly. And there you will get the sign how blessed you are.

So Narad, Narad now has to take it seriously because it's an order from Lord. So he goes in the morning next day. And he's very happy that well he might get some sign that how blessed he is. So he goes. So when he goes there what does he find? The spot that was asked to go visit you see. In India you know we don't have any closets or restrooms or anything of this sort. What we do here in India, who live in the countryside you see they go to the river side you see on the banks of the river or dry beds of the river there and they. The human flops you'll find you see in heaps. So where there he goes to that particular spot where Lord Krishna had told him. Where there was a well and all that. He goes there and what does he find there? A huge lump of human shit. Says, "Well again this is another joke from the God-Man you see. What can I do with that? Will that be a sign how blessed I am? [general laughter]. Maybe, Maybe the Lord is trying to make me realize of what use I have been to Him you see for the last so many years. Maybe? How worthless I am you see to even aspire, even to think of what have I gained you see?" So well he just watches. He's much more-he has lost all hopes now. He does not know what to do. He just gazes at it for quite some time. And then while he is gazing at it he does not understand why has he been sent over here. He just watches there and all of a sudden there appears something out of it. From the heap, from the apex of it and what does he find? That there is that worm you see that comes out. And he sees,

and to him it appears that the worm also has spotted him. Their gaze, the eyes met so to say. And no sooner the eyes met, the worm fell down you see. Just lost balance and just. That's what the mind of Narad registered at the time. That as soon as the worm saw him, spotted him. As soon as Narad saw the worm and the worm lost its life. Well that's a coincidence. What is there is that? The only impression that was there, taken back by Narad was just lumps of human shit. One particular lump was seen by him at the particular spot that the Lord sent him. And he got so annoyed, so dejected about the whole thing you see. Didn't care even to bring up the topic or anything of the sort. And the Lord of Lords who cares for anything and who does not care for anything, He's there, His work continues. We are all His creatures. He never cared to ask Narad what had happened. Weeks passed by. Nothing happened and Narad also had lost all hopes. He didn't want to bring up the subject. He didn't want the Lord to bring up the subject. He carried on his with his duties. But he was in no mood to feel happy about what he's doing in the very physical presence of the Lord you see.

After some months Lord Krishna again looks at him and says, "Narad, nothing has come to pass. What happened? The other day I had sent you, you see for a sure sign how blessed you were. And what happened? Nothing impressed you?" So the Lord asked him, He says, "What did you see that day? What did you witness that day?" He says, "It's all right Lord, please let us not open this subject again anymore. I know I have to pass my days at your feet you see by your side. I am not craving or longing for anything now. I know I am worthless." Says, "No, but what's, what's the matter? What did you see that day?" "Human shit." Naturally those who were around the Lord you see they were taken aback. Said, "What's this Narad trying to say?" The Lord asks him to clarify what's the matter. What did you see that day? "Human shit." "But what happened? What did you see? Why did you go there?" Says, "Nothing, you just told me to go there at that spot. There was nothing there except human shit." Says, "No. You have missed the sign." The Lord said. "No, no, no it's not that." He says, "I tell you now. Now you go, I order you once again. You go to a certain tree you see." Then he pointed out that particular tree. There was that mango tree there. And that, this was a huge tree and you go there and I assure you that you'll get the best, the surest sign how blessed you are.

So, Narad you see after being, after all he being a follower of the Lord, human being, weak human being he had to obey the command of the Lord and he goes the next day. When he goes there he goes and stands under the tree. Well besides the tree there is nothing. Not even the fruits on the tree you see. What's the sign there? He just tries to gaze at the leaves and the branches and the trunk and what is there? What sign I get out of it? He waits there for some time. All of a sudden he hears some chirping of the bird. All of a sudden his attention is drawn towards a hollow in the trunk of the tree. And there he sees there you see. And there are some parrots. There is a parrot nesting there. All of a sudden a little parrot, baby parrot comes out on the edge of that hollow. And then just Narad gazes at the parrot, little parrot, baby parrot and the baby parrot seems to have gazed at Narad and the parrot falls down dead on the ground. "Oh," Narad said. Now he got the inkling

you see. Formerly the impression that was there he was impressed only with the lump of human shit. He never associated it with the worm that had dropped itself down dead you see with the gaze of Narad. Now he could associate that. He says, "It had nothing to do. Human shit had nothing to do with it." He says, "What happens to me? That anything that I look at or the, if the eyes meet and I gaze at something you see, something drops dead. How cruel I have become. What have I gained in this? Being by the side of the Lord. What is this?" He's very down-hearted, cold. He does not know what to do. Whether to return or just leave the Lord and go away. He does not know.

Something drags him back. He does not know what to do now. He does not know how to show his face to the Lord because he cannot stand up to all these tests now. His mind had played that havoc you see with him. And he knew how worthless he was. So there he goes. He enters there, mixes with the mandali there and says nothing to them. Just there. And the Lord has never cared to ask him what has happened. Again the same thing. Months passed by. A year passes by. As if nothing has happened. Everything is forgotten. And then all of a sudden one day. But this Narad harbours within him. It has made a home in him. In his heart and mind whatever you call it. That he's so worthless. That he's a creature not worth admiring or being thought of or looked upon. Because anything that comes. The something innocent that comes in his way just drops dead. So well it so happened one day that a king from the neighbourhood comes to the Lord, after a year and a half or so. And then he just comes there and Lord Krishna is very happy to receive him and takes him in and says, "Well is there any good news from your kingdom?" And the king says, "Yes my Lord, a son is born to me." "Oh, very happy news." Says, "Yes. I have come to give you this happy news and at the same time I have come to invite you to my kingdom to bless the home and bless my son." Says, "But that's not possible with me now I'm so pre-occupied." The Lord says, "I'm so pre-occupied I can't come now, there's no time for me." So the king implores you see that it's the time for him to come now and bless the kingdom. Bless the family, bless the home, bless the boy. The Lord doesn't go there you see. He says, "Do one thing. Be happy and contented with one thing. And that I send my emissary, my man to your kingdom." So the king knew who the Lord was so he accepted the Lord's wish and says, "As you please my Lord."

Then He looks around you see towards His mandali men and says, He points at Narad. Says, "Narad, I would like you to go and bless that bonny prince." Narad got the shock of his life. He says now my Lord is so disgusted with me that He wants me to be killed in another kingdom you see. Because if my gaze were to fall on this prince sure enough the prince would die you see. That would be my blessings to that little child. [general laughter] And the king will never spare me you see. But he couldn't say all these things to the Lord. He just kept quiet. He put his head down you see in shame. He says, "Narad, you hear me? It's for you to go. And the next day the king will leave and you prepare to go with the king." So he prepares and the king takes him there to his kingdom. And there Narad of course usual self he talks with the king on the way on route and all that. And the king

knew Narad very well. They used to come and visit the Lord and all that and Lord used to go to his kingdom and taking his men and then the king knew Narad very well. So there was a lot of other talk going on. When they reached the palace what happened is that naturally they had to rest. So Narad was not taken into the chamber the very moment they reached the palace. A day was fixed for it and Narad was waiting his time that the last hour was fast approaching he thought. So when the time came. The day approached, the time came the king led him into the chamber. Narad had determined never to look upon the prince you see. Never to put his eye on the prince but to just turn his head. Keep his head turned away from the prince. And then he uttered and muttered all sorts of blessings on behalf of the Lord, the God-Man and the Avatar of the age and this and that and all that you see. That rigmarole as we call it you see. The blessings were given you see. Just then.

MANI: But he didn't look at the baby.

ERUCH: But he didn't look at the prince. He was afraid. So all of a sudden he hears the voice in the chamber when the king and the queen and other courtiers were there. Says, "Narad, what's that matter with you? Why don't you look at me?" As if the voice comes from the cradle. From the side of the mother. The cradle that was there by the side of the mother. So all are taken aback. He says, "Where's the voice comes from?" So they look at the child and he says, "Narad, why don't you look at me now? Sometime back you looked at me. My gaze fell on you. How blessed I was. I was just a worm and I fell dead and was re-born as a little parrot. Just then you see your gaze fell upon me and how blessed I was that I looked at you and I died and I'm born as a prince now. If you were to look at me now I would be relieved from the chain of this birth and death. Why don't you look at me now? Why don't you bless me with the same blessing? What has happened to you? Please bless me with your sight."

This voice, this explanation went so deep into Narad that instead of being the wise man, the man to bless the prince he tried to curse himself as to how unworthy a slave he was of the Lord. That he didn't realize, didn't believe what the Lord had said. How fortunate and blessed he was. So the Lord had to undergo all the pain. Take all the pains you see, undergo all this evolutionary form just to bring home to him the fact how blessed a person is he who lives close to the Lord. Who is in the orbit of the love of the Lord. Who are under the orders of the Lord. So Narad didn't believe anything because all of them who lived by his side or under his orders or in the vicinity of his being, they just remain as ordinary people. But what happens internally even they do not know. And that's how Narad got frustrated and realized later on how blessed he was to be the slave of the Lord. That's the story.