
STORIES

ANIMALS; MEHER BABA'S GIVING; CHARADES; SHOP TALK; NORINA'S FRIEND;
WHAT IS GOD? SOME EXPLANATIONS; REAL SPIRITUALITY; WHAT HAVE I GAINED?

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Mandali Hall, Meherazad, India

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49:09

MANI: Are visible?

PILGRIM 1: No.

MANI: And except in casual comments or remarks from Baba we were able to gather.

PILGRIM 1: Will that will be a message?

MANI: So when Baba touched a bird or He had His. You know Baba kept a number of pets. There were dogs and cats and pigs and peacocks and oh everything. Anything you could name. And because they were in the vicinity of Baba, because Baba touched them or because they came into Baba's orbit of being and Baba once said. Said about the dogs Mastan and Peter that, "In the next form they would be human."

PILGRIM 1: Yeah.

MANI: "And not only ordinary human but inclined towards the spiritual way." Can you imagine? Can you imagine that, that giving? And Baba just you know nonchalantly, casually said that. But we can't even take it in. What that giving is. Or when a bird. When we were in Agra during our Blue Bus tour, one of the places we stopped at in Agra. And we usually would find either an injured animal or a bird that has fallen from its nest or is wounded by a child's catapult or something. So we found this hoopoe. This woodpecker that is. It has stripes on his body and that fan on his head. The hoopoe. So, we found him, a wounded hoopoe in the grounds of the place we had stopped at. So naturally we brought it in, we tied up his leg which was broken and we fed it. And first of all as soon as it was possible, we took it to Baba. And Baba held it in His hands and caressed it and this, this has happened many, many times with different birds and different animals in Meherazad or in any place. So when we would bring the bird that we had rescued to Baba, Baba would pet it.

Now this hoopoe we thought was getting better. So the next day when Baba came over from the men mandali, He was sitting and we said, "Look Baba, look the hoopoe is so much better." Oh Baba asked after the bird. Baba first said, "How is the bird?" We said, "Baba he's much better. He even walks now. He hops along." But and so we put it a little distance away to show, to demonstrate how it would hop. And that bird just hopped, hopped, hopped straight to where Baba's feet were. Where Baba was sitting and dropped dead. Right at His feet. He must have had been. Had internal injuries that we didn't know of. But just at that moment. And there were others in the room. It hopped straight to Baba. And Baba said, "You all have no idea how fortunate this bird is. That the next form it will take will be human." Because of the way it died at Baba's feet.

Another bird Baba said the same thing about. My voice is sounding foggy.

ERUCH: But we can never imagine you see all but as to just a bird the next form being human.

PILGRIM 1: That's right.

ERUCH: It's.

PILGRIM 1: [inaudible][crosstalk]

ERUCH: We take it so casually now you see. Just a word comes you say well the bird died at Baba's feet and the next form will be human form. But do you? If we were to know, realize, see and go through the innumerable species, the incarnations you see, the forms in the passage of time. It will be something gigantic you see. And this is just a casual boon you see. Just because He's the Lord of His creation. A bird becomes a human form. It takes a human form next time.

PILGRIM 1: The human mind is really not equipped enough to.

ERUCH: Of course not. It's not equipped.

PILGRIM 1: To assimilate such depth of human lives. [inaudible]. Of the transformation of consciousness.

ERUCH: How can it be? It has its limitations. Human mind is not only its limitations but it is because of the human mind that we are bound by limitations. It is the mind that keeps us within limitations. We are limitless. We are infinite. Because of the mind that we have it is within limitations. But the beauty of it is that it is this limited mind, the mind that has created limitations within the unlimited and the infinite now so to say, is the one that gives us the inkling that we are infinite. We are without limits. That we are limitless. That we can realize our true self. That we can understand you see the advent. [clock chimes]. That we can bear

witness to the advent. We can believe, we can have convictions through our mind itself. So see the double game the mind can play.

PILGRIM 1: Yeah.

MANI: But this giving, this giving of Baba. This bounty, this grace, this compassion.

PILGRIM 1: Yeah.

MANI: Is, I think, His real silence.

PILGRIM 1: Yeah.

MANI: Can? It is not. His silence was not just that He did not speak. [crosstalk]. But this, this silent giving, silent giving to the few, to the many, to the humans, to the animals, to the all creation. And only now and then just a glimpse of it we would catch by a remark like that. To us that was really Baba's silence and the depth of His is unfathomable. And Baba would talk a lot about anybody else's giving. That's the beauty of it. Baba would say, "Look, with so much love she has brought this." Sometimes He would even praise us. "Oh you have done a lot for Me. I'm very pleased. No one could do what you have done." But that was very rare. As Rano says, "When He said these things we were a bit nervous because we knew something bigger for us to do was coming along." [general laughter]. And so we were happier and much more at home when Baba was taking us right and left or saying we were nothing but junk and broken down furniture. And He didn't know why He was putting up with us and. [Mani laughs].

PILGRIM 2: Baba was taking both places.

PILGRIM 3: I've heard the expression broken down furniture. [crosstalk]

MANI: Yeah. But when He. Yeah.

ERUCH: Yeah.

MANI: But that was for His work. But sometime. And He would really say it with love. When He'd said it that, "Yes, you've done so much and." But that was rare. And then at that time we'd all been a little uncomfortable and look at each other, "Now what's coming?" [Mani laughs]. But His giving is.

PILGRIM 4: [inaudible]. Many expressions one can see the amount of love and compassion. [inaudible]

MANI: It is the whole, whole of it. Everything. It is because of His love for us. Because of His compassion. Because of His grace. And I'll tell you an amusing

incident that portrays grace in a small measure to our limited vision. Somebody said, "Baba you say about your grace; when your grace falls you see this will happen and I will be this and I will be God-realized and all. Why don't you give me that grace?" And Baba laughed and said, "But that wouldn't be grace. Do you know the meaning of grace? Grace has just to come, to flow. It may not even be to someone who deserves or not deserves. A grace is a thing that just comes out. Like a spring, a source from the very source." But one day, I will tell you a little incident.

Somebody wrote from Pune. He was, there was a family from Israel and they were in Pune and the boys became friendly with Baba's twin nephews. And they went to their home and then seeing Baba's picture, going into Baba's room, they were quite drawn and they would take darshan there and say the aarti and everything. And they began to write to Baba. And one of them wrote, the younger brother wrote for the first time and said, wrote to Baba that he was out of a job. That they were trying their best but he couldn't get a job. And well it was just desperately needed. And he signed himself. So Eruch was reading out that letter to Baba. And he said, "Yours lovingly, Moses." Was a young boy about 21 and his name was Moses. And that tickled Baba so much. This spontaneous sort of chuckle and said, pointed out a big long beard He said, "Moses".

PILGRIM 1: Yeah.

MANI: But He was pleased.

PILGRIM 1: Yeah.

MANI: And you could see a bit of that grace when Baba said, "All right, I give him. Whatever he wants you see. That job, he wants that job. All right." And almost by, there was not even two days in between another letter came and said, "Baba by your grace I got a job." And it was so unexpected and you know all this thing that you described were just coincidences. But he got the job and simply because Baba was pleased and what made it so was because his name was Moses. [Mani laughs]

PILGRIM 3: Of course there's no record to that letter? No record of that letter?

MANI: Yes, yes. Yes I'm sure, yes. [crosstalk]

ERUCH: Must be there in the piles.

MANI: Another time Baba was amused by the name Moses was when we were in Kashmir once. And Baba said, "All right now." We were to have an outing. We would walk along the streets and then we could do some shopping. So we didn't know what to shop. There was nothing we were. A thought of anything special. But then we decided in the end, "All right", Mehera said, "We'll get a nice walnut wood frame." A photo frame to put Baba's picture in. So when the shop we'd

chosen, went in had a big board outside and the name of the shop was Suffering Moses. And Baba [Mani laughs]. Baba, Baba said, "This is the shop. Let's go in here." [Mani continues to laugh]. It amused Him so much. And sure enough the right frame was in that shop.

ERUCH: Beard.

MANI: Beard?

ERUCH: Huh?

RANO: [inaudible]

MANI: Huh? You say it, you say it. I don't remember that. Rano reminds me how in Cannes, when we were in Cannes, 1936?

RANO: '37

MANI: '37. 1937. And in the evenings Baba would have us play charades. Some of us women on one side and some the other. We'd come in turn. Norina and all of us and. And Baba took part in the charades at times. And the part He took was of Moses. And what, what did they make the beard out of?

RANO: Norina's black lace.

MANI: Yes, Norina's [general laughter]. Norina had a black lace piece. And she picks that up and Baba had that for His beard. And He came out as Moses in the charades. [Mani laughs]. Like that.

Hankered for or cared for or even thought about God Realization. And even now. Even now we would not say that we want that. Baba as Baba just Baba is complete. Absolutely complete and full. There's no room for anything else. [crosstalk]

PILGRIM 1: Huh?

ERUCH: Baba includes the very concept of our God Realization. So when we have Baba, when we know that His love is with us. That's enough for us. That includes the very fact and the very concept of our getting realized. If His love is there the whole world including God and God realization of the self are all included in it.

MANI: Well if that's what He wants to give us, fine. If He doesn't want to give us, that's fine. We have Baba and that is all. No room for anything else.

ERUCH: One great difference is between our concept of a Perfect Master and the God-Man. We are apt to always think you see, spiritual aspirants always think in

terms of the Master. The spiritual guide. It's a fact, we do. And we are right in thinking in that term. But once in a while you see. Just like, what do you call you get the, what do you call that you see in the sky you have a star? With a tail you see. [crosstalk]. A comet as you call it. Or some special comet you have names of all these comets you see, yeah.

So once in a while we get that sight you see. And when we are in that era, that is something quite different you see. That has nothing to do with spiritual guide or anything. He is the very essence of spirituality. He's God on earth. That's a, that's something, a blessed dispensation. Just like now whole of Ahmednagar is wanting rain you see. And the showers that come you see, they are not rain as usual. They are not the rains of the monsoon. But these are something special drops that we find nowadays. That we get. Every time there is a shower you see, it's not the usual rain. We consider it to be a boon, a blessing. Likewise God is always on Earth. God being omnipresent. He's always all-pervading you see. But then time and again there is that special spiritual dispensation for human beings on Earth. And that's His presence you see, physical presence. His presence is always there but then His being is made tangible through the physical presence. Which we call the Avatar, the descent in our midst.

So, at such time when we want to crave for the presence of the Master, it's ridiculous. Absolutely absurd I should say. Guide to whom? Where? He's here. [Eruch laughs]. Where do you want? If you are in Taj Mahal itself you see, would you want to have some map you see to reach Taj Mahal in Agra? Would you want to have a tourist map? It's like that.

Yes Baba was indeed humorous. Very lively because He was human in the most perfect sense. And human beings must have humour. They must have humour. Otherwise how can you live without sense of humour you see.

MANI: Even Baba said that once, didn't He?

ERUCH: What?

MANI: "When I became God, I lost everything." He was talking about [crosstalk].

ERUCH: Yeah, except the sense of humour, yeah.

MANI: "But thank God I didn't lose my sense of humour." [general laughter]

ERUCH: Yes, He did say that. That shows how important the sense of humour is you see.

MANI: Oh yes to be very serious and solemn, those who have come to Baba accepting Him to be what He is but very earnest, very solemn about it. I find those

are the ones who haven't lasted long. You need that, you need the. Because after all as Baba says, "All this is a joke." It's not a funny joke but it's still a joke. [general laughter]. And if you don't have the humour with you heaven help you. [Mani laughs]

RANO: Tell the story about [inaudible], Norina's friend [inaudible]

MANI: Where was that? In Portofino, Rano?

RANO: No, in either Portofino or London. Think it was London.
[inaudible]

MANI: Yes. You see another thing is how we have seen that Baba did not reveal Himself, His love to all. It doesn't mean that you just had to see Baba and know who He is or receive of His love. Oh no. He was very careful. He would not reveal Himself to certain people and He would take great pains not to do so. So that if when we thought, "Ah, we are bringing someone to Baba and now he's all prepared. All he has to do is see Baba and then he will receive." But Baba does it otherwise. So once when Norina had brought someone who she liked her very much and said she was such a fine person and that she must come to Baba. Surely she deserves Baba, she must come to Baba. So, she told Baba about her. That she was bringing. Her name was Stella. Stella. So Norina told Baba about Stella and what a fine person she was and she was going to bring her to Him. And she was sure that she would just love Baba on sight and Baba said, "Fine, very good very good." And, "Bring her, yes, yes, I will." As if to say for your sake of course you can bring anyone and I will see her, yes. I will do my best, as it were. [Mani and pilgrims laugh].

Well, this Stella was very fond of music. But she was discriminating. She loved only classical highbrow music. And Norina knew that and that was another bond between Norina and Stella. So, Norina brings Stella you know. Norina herself is a bit nervous but she brings her in and she introduces her to Baba, presents her to Baba. And Baba said, "Fine, I'm very happy." Let her sit down and the others are sitting down. And suddenly Baba says, "Now let's have some music." [general laughter]. And Norina is so pleased because she said, "Ah, Baba knows Stella likes music. Yes, yes Baba." And there was a portable gramophone. So that comes out and Norina before she puts on a record or asks, Baba said, "Put on that quick music that I like. Put on the 'Cucaracha.' Norina looks just horrified. Play 'Cucaracha,' 'Cucaracha!' I mean Stella that is the last thing that Stella would appreciate. She said, "Baba wouldn't you like, wouldn't?" "No, no, no that one," you see. So there sat Stella and Norina knew that was the end. "Ah," she said, "Baba's done this." She puts on that record. "La cucaracha, La cucaracha." [Mani sings][general laughter]. And Stella, Stella was trying to understand Baba. Her face grows less and less expressive you see. And then she's just about ready to leave, and she leaves. And Norina knows that. She's resigned herself to Baba's will. And

then afterwards she said, "But Baba, she doesn't like this kind of music. If you only had, we had played the other. And, but why?" And Baba said, "It's all right Norina." But her connection. She has no connection with me."

So He didn't, He evaded, He put this up specially, as I said to put her off. She was not. Because her time hadn't come. Her connection with Baba was not strong enough. And it was not her time.

ERUCH: Was just enough for her to be in Baba's presence and go back.

MANI: Go back. [crosstalk]

ERUCH: That was in her share.

MANI: Now see His connect, your connection with Baba, being of that depth it is not; was not even necessary for Baba to retain His physical form to do it. You understand? And here she was. She saw Baba but He put her off. So she didn't glimpse His love, no. And there was another story. No but that's incomplete no.

RANO: [inaudible]. Was so anxious to. He loved Baba but the to get to him [inaudible].

MANI: Did Eruch give you on the tape that story about Baba's explanation of when one is angry? Was it given on tape? It was?

PILGRIM 1: I think, I can't remember.

MANI: Ah yes. That must. [crosstalk] Then it is.

PILGRIM 5: [inaudible]

ERUCH: Where? [inaudible] [general laughter]
Whatever it is, one day Baba always used to ask us these things you see. For instance He says, "We talk of God all the time and you have been living with me for so many years now. And then there's no other talk but of God. Or the God-Man. But after all what is God? Have you'll given any thought to it?" Baba would ask us that. All of a sudden. So, then of course it was our duty to reply you see. Because we were not the ones with Baba who were the adorers you see. We were the ones who used to comply with what Baba's orders were or His wishes or anything of the sort. We were not the ones to just gaze upon Him you see in adoration and sit quiet. He didn't like that. He wanted men, so to say, vivified, ignited, electrified persons around Him. You know like Aloba.

MANI: Oh well He didn't always tell him that. [general laughter]

ERUCH: The jumping jack you see. Yeah. He wanted people, live people around Him you see.

MANI: But He didn't always put up with Aloba's [inaudible] [Mani laughs]

ERUCH: Of course. That is a different thing that goes to the very extreme you see but He wanted people. He would try to distract the person who just sits and adores you see. He'd just ask him something or make him feel out of that adoration you see.

MANI: Or get up and do something.

ERUCH: Or get up and do something. So then He all of a sudden He put this question like that. What's God after all? So people started saying things. What is God and all that. And some, there were some philosophers, Baba lovers who started giving a philosophy on God you see. And then there are some Theosophists. So they from Theosophical point of view they said. And so on and so forth you see. So then of all those you see there was such a long explanation and just God was not defined at all according to what Baba wanted it to be done. And Baba's definition was just three words. Of God. And He said that if anyone were to ask you what God is, or "What is God?" you simply. The answer to it, the perfect answer to it is "What is not God?" That's the answer to it. You see? So such things as you find in the Wayfarers also. Succinctly put you see. About the mind. "The mind that works fast is mad, mind that works is man, mind that works slow is mast and mind stopped is God." So such are. That is His language. And likewise.

MANI: What is a philosopher? What is philosophy?

ERUCH: "Simple thing made difficult is philosophy." That Baba said. [general laughter]. That's what He would say you see. Like that. These are the things. All of sudden He would say these things.

MANI: And the real yoga.

ERUCH: Ah yeah. That's

MANI: 'You go' means yoga. Otherwise there is no other yoga. [crosstalk]

ERUCH: Real yoga is 'you go.' There is no other yoga other than 'you go.' And I come Baba says. "You go and I come, that's yoga." All right whatever it be, so one day likewise Baba asked this you see. He says, "Do you all know why you people, when you all get angry, you shout at one another?" Baba puts this question to us. So we of course tried to explain in our own way as to why we shout. I said, "We feel angry." He says, "Yes, but why do you shout? They are so close to one another you see, why do you want to shout at the persons?" So well somebody gave some

explanation, I don't remember you see. So it took about half an hour. The discussion and all that before the real explanation came from Baba. Naturally He used to give us scope to exchange our views you see. Baba was a perfect person. He lived with us as Man among men. Not as God among men. Follow?

So time and again we forgot who He was you see. He came so close. He was so, so, so very intimate that we forgot all the time. [crosstalk]. Had we ever remembered who He was, today you wouldn't have found us sitting by your side sir. We would be by His side. But He made us forget because it was our time to forget. All right whatever it is, so He once asked why we shouted, why we raised our voice?

MANI: When we were angry.

ERUCH: Yes, when we were angry. So there was no plausible explanation that satisfied Baba and all that so Baba Himself said, "Well maybe that the distance that you create when you get angry is much more than when you are not angry. So what happens," Baba says is, "When you feel angry or get angry on a person he's far removed from your heart. Removed far away from your heart and that's why you raise your pitch you see and shout at the person and shout loudly at him. And the more you get angry the more, the louder you shout at him. That means you drive him further away, further and further away from your heart. The distance you create." So that appealed to us. Appealed to most of us. But well we just nodded our heads you see like sheep, but then Baba didn't seem to be satisfied with the satisfaction expressed by us. So He tried to give a different explanation, different angle, the viewpoint was quite different now. So He changed the topic and says, "But do you know why people speak softly when they are close together? Because they come closer and closer. What happens?" He says.

MANI: You mean close together in affection.

ERUCH: Yeah in proximity, in affection. "When two persons love each other what happens? There's no shouting at all," Baba says. "There's just the opposite of the person who is angry over something to somebody." So what happens when a person is close to the other person, when a person loves the other person they speak softly. The more they love the softer is the tone. Till some time you find that they whisper. Then the whisper becomes even less audible you see. And then the audibility is no more. Then there comes a stage when the person is brought so close to the other's heart that there is no question of even whispering. There is just gazing. And then eventually you become just one with each other. So that's how. Why do we shout at each other? Because we remove the person from our vicinity. From the vicinity of our heart. And when a person is brought closer, there's no need even to speak or no need even for any exchange of speech. Maybe His silence is because of that reason. That He's so close to us you see. That there's no need.

MANI: That we are so close to His heart. [crosstalk]

ERUCH: We are close to His heart. That He loves us so much. That there is no need.

MANI: That He loves us so much that there is no need for speech, words. I think that's one of the, I think the best reason for His silence. He's silent because there is no need. We are so close to His heart. He loves us so much that there is no need for speech. Or words.

ERUCH: What did you say?

PILGRIM 6: [inaudible] someone [inaudible] explanation.

ERUCH: Yeah.

MANI: Baba's explanations would be like that. Even if they were the most practical, they would be usually. And even on a tiny thing, any subject. Baba's explanation would be just, just a bit "aah." You would say, "That's right." Like these explanations. I mean they're complete. Right, whole.

ERUCH: One day Baba asked us too, "Why, why, why do people pray to God? With an expression that there is something above them?" you see.

MANI: They raise their hands.

ERUCH: They raise their hands.

MANI: Gaze up.

ERUCH: Anywhere you go in the world you see, anywhere. You may go and meet the Aborigines in Australia or the most sophisticated people or anybody who is in touch with God so to say. Just it's like.

MANI: They look up.

ERUCH: Why they look up? What is there in the skies? Why do they want to look up? Why do they raise their hands like that? In supplication, why? Why is that natural reflex of a human being in trying to invoke God's attention or blessing or whatever it is? Why? Why is it? [clock chimes]
So then of course we started saying that well we want something from somebody who is here and there and everywhere and so naturally we can't do this so. "Why can't you do that?", Baba says. "Why can't you do that? You can do that if you want to. You can do that. But why all the people, everywhere you go they do like this? Why is it so? Without any distinction of race, creed, caste, sex anything like that. Why is it?" So He says, "It's but most natural, most normal, the most logical thing to

do you see. Because although we do not know through our minds but innately it is so." It is a fact. It's reality that, that which we. To whom we pray to is beyond us you see. It's a sign. It's a symbolic expression of something we are invoking the blessings or attention of somebody. Something that we call God, beyond us. And mind we know that mind is something here. It's something here so what is that beyond that is nothing but here. You can't, it's just beyond so that's the reason why the expressions become like that you see. That we are asking. Not that because God is in the sky. But it's a symbol, it's symbolic of we are trying to address some, something or somebody who is beyond us. And where can it be? Beyond us means something about this you see.

And as this story comes to our mind about our being spiritual you see. As to maybe some of you all have heard it. It might be a repetition. One day there comes a person in all sincerity to surrender to Baba. And he says that, "Baba, I beg of you to accept me. I want God-Realization from you. I want the grace of God-Realization, I want the experience. I want to realize God." So Baba was very pleased. Well pleased and said that, "Well done. You are one of the very few who has come asking me for this boon. Because there are people in the world who come to me, they want a beautiful wife, or handsome husband, or they come to me for children. Or they come to me for jobs or getting well from their illnesses and all that. But here is somebody who has come to surrender to me so that my grace be on him. So that he realizes himself. That's wonderful." Baba says, "Very good. I'm well pleased with you." But He says, "The most important thing for it is that you must obey me. The very fact that you will obey me implicitly means that you have surrendered to me. Are you prepared to obey me? Are you determined first of all?" He says, "Yes Baba. I am determined to follow you. I am determined that I will surrender to you." "Oh, that's good." Baba says. "But try it. Try to ponder over this. It's very difficult. All what I want is that you must obey me." So he was given some time in order to honour Baba's word he went out to ponder over the thing. He came back and he said that, "Yes Baba. I am determined to obey you. I will do exactly as you would say."

Baba said, "Right, sit down." He mind you he was a Brahmin by caste.

PILGRIM 6: [inaudible]

ERUCH: Pardon?

PILGRIM 6: Very religious.

ERUCH: Very religious. Ultra-religious, yes. So he comes there and he sits there expecting Baba to give instructions now. Says, "The first thing is that what you have to do is to eat meat, fish and eggs and non-vegetarian diet. Of course you should have your vegetarian food too. But that doesn't mean that your food should be just exclusively vegetarian. You should eat meat, fish, eggs. You follow?" "Yes Baba."

“And second instruction is that you should drink hard liquor as much as you can digest. You follow?” “Yes Baba, I’m hearing you.” [general laughter]. The third instruction. “I want you to visit brothels and pass some nights with prostitutes. You follow that?” He said, “Yes Baba. But Baba I am really very serious about spiritual life Baba.” [general laughter]. So Baba says, Baba then replies, says, “I am serious too. Do you follow what I say? Do these three things and well, and see what happens.” “No but Baba I am really serious about spirituality. And I would like you to take me seriously. I have not come here just to, just for a tall talk or a tall demand. I sincerely want to realize God and to be by your feet and to win your grace.” Baba said, “But I am telling you that I am sincere in giving my instructions.” I’m sorry [correction] “I am serious about giving the instructions to you. I want you to follow these instructions.” And again he pleaded and I was the interpreter by the way. It’s not a hearsay story. It has happened in my presence.

So it went on for about 5 minutes you see this bargaining that was there so to say, I call it. Then Baba says, “All right do one thing. Now forget about it all. What I want you to do now is that from such and such date you go out on foot, beg for your food from here from. It was in this place, in this state. From here you go to the North. Visit all the places of pilgrimages. Bow down to all the saints and aspirants that you meet on the road. That is the Sadhus. And sing in praise of the Lord you see.” He was a good singer. He used to play one of these string instruments you see. “So will it be possible? And not touch women. And not drink anything. Any hard liquor. Don’t cook food. Don’t eat anywhere but beg for your food. And only eat vegetarian food. Will that be possible for you?” He was so happy, he was so delighted that Baba has given him now these instructions and, “Yes Baba, with all my heart I will do this.” Baba says, “All right, do it.”

I am just driving home to you how mundane is our concept of real spirituality you see. Anything that appeals to us seems to be spiritual to us you see. While we aspire for truth. Not that which the master would say or what the God-Man would order us to do. So this is one of the case. So what happened is that this man goes out. Sets out on his pilgrimage. Goes from place to place and does it sincerely. Honestly he follows through the whole programme. He comes back home. In the mean time we have left for our New Life. We don’t know what happened to him when he returned. There were scores of such instances. But this being a funny incident you see that Baba gave such funny orders to this man to follow first. And then he refused it, the impressions remained you see here. And we remember this story. This incident. So we roamed about in our New Life and went from place to place and we forgot about this man and all that. When we came back again and passed through that town all of a sudden we. I remembered, what has happened to the man who was sent out by Baba? Has he returned or not? Just then, that was when Baba went out to the States in 1952. When Baba had sent Pendu and self you see to go out and blurt out about Baba and all that you see. I don’t know what happened. That time, that was the time when I was at that, in that town. So I made enquires as to what happened to the person. He says, “Don’t ask us Eruch. It’s

terrible." I said, "What happened?" Nobody knew the context you see. So they did not want to talk about this person. And I was very intrigued as to what is happened. Why don't they want to talk about this person? He was close to Baba. He used to come to Baba every now and then. So I found out. I said, "What's the matter after all? Why don't you tell me?"

He says, "Well we are really very ashamed to tell you about him. You see he who was so religious minded, so spiritual minded you see. He has kept 2 or 3 women in his house. Prostitutes in his own house. And he drinks now. And he has left off all the Brahminical habits. He indulges in meat, fish and eggs and all that. And he drinks a lot you see. He keeps himself all the time intoxicated. And he indulges in women.

Nobody knew the secret you see except myself a few close ones near Baba. Why is all this? Baba of His own wanted to erase all those impressions by giving these direct orders to him to do. That wouldn't have created those impressions. On the contrary that would have nullified the impressions that are there to be spent by this man. A Brahmin, a good person who had come in close contact of Baba. Baba wanted to help him. The time had come. He came to Baba. Baba wanted to give him His grace you see and help him out. But he thought that Baba was not serious about spirituality. And Baba said that He was absolutely serious about spirituality. He wanted him to obey these commands. Had he done so it would have just taken a day or two you see and everything would have been off. But here poor fellow went all the way you see right, thousands of miles on foot. Came back all the way empty handed. But he had the satisfaction that he had done something great. That he had done some. That he had attained great spiritual heights you see by going in the conventional way you see of begging for food and singing with the bhajans of God and the bowing down to religious places and paid homage to the places of pilgrimage and all that. It means nothing. It's just zero. Where the God-Man is there you see. To give His grace in no time everything would have finished in just one little sitting you see. Had he gone through the orders.

So that is what I say. What a contrast it is of our conventional beliefs regarding spirituality and what Baba wants us to do.

PILGRIM 6: [inaudible]

ERUCH: Oh never. They can't touch. They only deal in with water that is from the River Ganges considered to be the sacred river you see. No other water is suitable to them. So to such a person Baba gives him the orders which are quite contradictory you see. To their ethical concepts you see. Their very ethics cannot permit you see to even think of these things. And he is told to do that and he thinks that Baba is joking with him. But Baba is rather serious about it. Why? Because all these things are filled in him. In his mind there you see. There's a mind of all these things. He has to indulge in all these things you see. He has to. He has to pass

through all these things. He has to experience these things to be away. To be out of all this maze you see, that is there. So Baba on his own gives him the order because he is really sincere to achieve something. So Baba gives him this facility. Because Baba on His own orders him to do such things, they are not binding. They don't bind him at all you see. But he took Baba's orders lightly. He said Baba is just playing fool with him. So he asked for something which is spiritual according to him. And that was as I told you to go on a pilgrimage and go on barefoot and beg for food and this and that and all that. So he felt happy about it. But when he returned, what happened is that he was very happy, very elated. He came back and he started his business and all that. He was a business man I know. Then what happened in the house? Gradually those impressions unfolded. And then what happened? And maybe there might have come a friend you see who offered him a drink. It just, the whole thing you see got built up there. And he started indulging in this. And then he got caught in this.

PILGRIM 6: [inaudible]

ERUCH: Yeah. No, no, no.

PILGRIM 6: [inaudible]

ERUCH: Yeah, yeah.

PILGRIM 6: [inaudible]

ERUCH: Hmm. But pitiable. Had he done all these things in the first place where the Master Himself commanded him to do he would have been released totally.

PILGRIM 7: [inaudible] When people ask you what you have gained from Meher Baba?

ERUCH: Yeah. It was sometime in the forties when I think I had. How many years? 38 and then, years. Say about 10-12 years you know. Every 12 years is called the tap [foreign][Eruch laughs]. You know there are called tapasvis who do taps even and jap [foreign] and all that. These are the words. Tap means assertion of austerities you see. An era or a sort of a period of austerities. It's divided into 12 years. Every 12 years that he has done, he has undergone 3 taps. Means 36 years. A duration of 12 years each. So I may have passed a duration of the first tap or something like that at that time. All of a sudden you see it dawned upon me when people started asking me as to how many years I had passed near Baba? And what I had gained? With Baba you see usually Baba remained in seclusion and wouldn't permit people to come near Him and all that. We were so to say well protected because of Baba's own instructions that nobody should disturb Him. So as nobody wanted to disturb Him naturally we remained undisturbed. But occasionally when Baba permitted people to come to Him and they came for His darshan and Baba

allowed them. So naturally there would be the mingling. So people would come and ask us you see well how many years have you passed near Baba? So we'd say that, "12,13,14 years have passed now." And some would say that, "What do you do whole day?" Then we'd say, "We don't know what we do whole day. We just." We are just taken aback you see. We have no answer to say what do we do whole day.

Do we write? No. Do we lecture? No. Do you serve in the fields? No. What do you do? Is there any shop here that you work? No, nothing of this sort. What do you do whole day? Well we don't know we have no answer. What have you gained by being near Meher Baba for so many years? No answer. What's the gain? What did I gain? We don't know. So these things started you see. And these impressions started accumulating. And one day it affected me. And like Narad you know I was also sitting gloomily over here you see. And I said, "What's the matter with me? What has happened?" My mind started saying that, "Eruch, what have you gained by being near Meher Baba for so many years? People are asking. What's the answer? No answer. That means no gain." So then one day Baba says, "What's the matter Eruch? What happened?"