
MAST STORIES

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15:31

ERUCH: You want some mast stories right?

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.

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, Paramatma, 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] ragas. Song of certain raga that would light lamps. Unlit lamps that were in the room would be lighted, flame would come in. Or there were certain ragas 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."