
THE NEW LIFE WITH MEHER BABA

Eruch & Mani

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58:50

MANI: 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 dematerialize. 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.

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]. Oh it was delightful.

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 above 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.