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## THEIR LIVES WITH BABA-ERUCH & MANI

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**Eruch Jessawala, Mani S. Irani**

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59:35

**ERUCH:** 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 meantime 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 has 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 and 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 were 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 then 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 1:** [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 mine 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 businessman 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 1:** [inaudible]

**ERUCH:** Yeah. No, no, no.

**PILGRIM 1:** [inaudible]

**ERUCH:** Yeah, yeah.

**PILGRIM 1:** [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 2:** [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?" [gap in recording to 11:09]

So one day Baba asks, "What's the matter with you? Are you all right?" So I said, "Yes

Baba there's nothing wrong." "Then why are you so disinterested in all these things?" Well, Baba being Baba He had the knack you see to bring out the venom that filled our system you see. He always wanted us to vomit it out, as He used to call it. So, I told him that this was my difficulty. That of late people were asking us, all of us, the question, and sometimes they asked this question directly to me and I have no answer to give them. What have I gained? They ask me. So Baba smiled with His that compassionate smile as we remember. Very loving. And He said, "But how can there be an answer to a wrong question? How can you answer? Give a correct answer to a wrong question?" So I just looked. What is this wrong question? How can a question be a wrong question- is always question after all? How can there be a right question and a wrong question?

So Baba even differentiated between a right question and a wrong question and He says, "The ones who are ask you what have you gained by being near Meher Baba they have put you definitely a wrong question. The proper question for them to ask you is how much have you lost by being near Meher Baba? That would be the right question you see. Nobody comes to me to gain anything. I want them to become empty completely. To lose everything so that they will know who they really are," He says.

**PILGRIM 1:** What an explanation!

**ERUCH:** What an explanation. Yeah, what an explanation. Everything was said in this. That's all. Right Mimi? So, you see this story about the sadhus and the prasad was told to some of the people in the group with a context. Reference to context you see. How important it is for us to take

Baba's words seriously. When He tells us not to pay visit to any sadhus or saints or masters you see. There is some meaning behind all these things. Not that our God is not a jealous God because I tell you believe me I have lived with this God-Man for 40 years.

And I tell you from my experience that indeed God is extremely jealous. Believe me that. But apart from that you see He wouldn't want us, His children, to love anybody else other than Him. And in His being jealous He exercises infinite compassion for His children I tell you. So, every time there would be visitors over here He would take. Go out of His way and tell them to go home straight. Carrying His love with them in their hearts. Back to their homes and share His love with their people you see, there. He wouldn't want us to go out you see. Sightseeing or pay a visit to this master or that ashram or go to that saint or that sadhu or that yogi you see. He wouldn't want us to do that. He would take every pain and precaution to see that His lover. Mind you I'm using the word His lover, not anybody else. There would be thousands coming, He wouldn't take care. He didn't care for anybody going here or there you see. But once He has accepted that person, that child, into His own lap. Onto His own lap and considered him as His lover, to him He would tell.

So every time the person would come for His darshan. So there would be a signal from Baba. I had to get up and go and whisper the words in the ear of that person says, "Look here, boy. Baba wants you to go back to your home carrying His love with you. Don't go here or don't go there. Don't pay visits to this saint or sadhu or some ashrams or yogis or anything. Go

back straight. Carry His love with you." So every time there would be that signal and Eruch would go out and come back and Baba would ask, "Did I tell him properly? Did he hear it?" [general laughter]

Year after year you see it went on and on and on. Till one day volcano erupted in Eruch you see. "Baba but they are the ones who repeated the visits to you. They know your instructions once and for all. They know it. It has been printed. Everything has been done. These people have been told time and again. These are our own people. This is my mother, father, brother, sister. They know it. We have been brought up in your vicinity all these years." "Now go and tell them." Again Eruch has to go and tell them. Well, he goes and tells them. But Baba being the compassionate Father, He has to pacify. I'm also His child isn't it? Although I stay with Him, lived with Him whatever it be, I still remain as a child, a baby. So, He has to pacify my tantrums too you see. He must see to that.

So, one day He takes an opportunity while I'm driving Him in the car. He tells me the explanation as to why He said these things. Why He takes so great a care and pain to drive home this fact. He said, "I tell you I am the God in human form. The God in human form. I am the one who comes time and again. I repeat my visitations on this Earth for my own children. To make my love tangible to them. To make my being tangible to them, you see, through my presence. Because form can recognize form alone. I tell you this little story and you answer Me honestly," He says. Said, "On this earth love affairs take place everywhere. Don't they?" Baba puts this question to me. I said, "Yes Baba." "Take for instance that there is a beloved. A very beautiful woman who is loved. Who is

loved by a person. A man loves her. But somehow or the other you see because of her beauty, although the man loves that woman, the woman all the time promises the man you see of her love for him and yet there is no tangible expression. So, what happens? The man just remains in the air all the time. With just clutching his love for her. He just clutches that love and remains there you see. He feels secure because he knows that he loves her. Then what happens?" Baba says. "Out of the blue one day comes the information through somebody that your beloved wants you go and hurry to her. What a joy it is in his heart that day. How beautiful it is for the lover to be remembered by the beloved. And then he makes preparations. He wants to fly to the beloved if he can. Would you ever imagine, even would you dream of that lover on his way to his beloved would ever want to pay visit to the brothels and pass a night with any other prostitute, any woman? Is it ever possible in this world?" Baba asks. "Is it ever possible for that man to pass a night with another woman when he is visiting his beloved? He's about to visit his beloved en route? Does it ever happen here? If he's a lover, does it happen?" Say it, say it, why do you gaze at Me? [crosstalk]

**PILGRIM 3:** Is this a part of the question? [inaudible]

**ERUCH:** Yes, it's a question that Baba puts us. Do you ever find in this world a lover who has been called by the beloved you see after so many years of waiting, and when he's longing to pay a visit to her, en route, would he ever dream of paying a visit to another woman?

**PILGRIM 3:** Of course it happens.

**ERUCH:** Does it happen like that? A lover of a beloved?

**PILGRIM 4:** It happens. It happens around [inaudible] [crosstalk]

**ERUCH:** I am talking about a lover and the beloved, mind you sir. Not a man and a woman. I am not Eastern or Western.

**MANI:** No, even if it's an ordinary person, Eruch says. Someone who has been waiting for that call and loves her so much this beautiful woman. When he has.

**PILGRIM 3:** Couldn't see.

**ERUCH:** Couldn't see. Couldn't dream of such a thing.

**MANI:** And at last he's called by her saying, "Come." Well for heaven's sake he's trying the way to go as fast as he can to her. In that case would he ever dream of stopping on the way and loitering and passing his time with another woman?

**PILGRIM 3:** Yeah, no.

**ERUCH:** Tell us?

**PILGRIMS TOGETHER:** No! [Mani laughing]

**MANI:** So? [crosstalk]

**ERUCH:** I'm talking about a lover. Who has only one beloved. And he has been loving that woman with all his heart and soul. Would he ever want to, when he receives the call on his way to his lover, would want to pass the night?

**MANI:** To his beloved.

**ERUCH:** Yeah beloved. Would he want to pass a night with another woman?

**PILGRIM 4:** Well now he would [inaudible] [general laughter]

**ERUCH:** Would he be faithful to the beloved if he were to do so? Would he be?

**PILGRIM 4:** Sure.

**ERUCH:** Would he be faithful if he were to pass a night with another woman?

**PILGRIM 4:** Of course not.

**ERUCH:** No. That's right what I said. So, that's what Baba says that, "If such a thing can never happen on this earth, how much more a beloved I am? For the whole world. How can ever such a thing take place you see while I am here on this earth? When you come to me, when you love Me as your beloved, how can ever you dream of paying such visits there? But I know."

**MANI:** To saints.

**ERUCH:** To saints and sadhus who are my children too. They are my creatures. They are my same beings you see. But then Baba says, "We are apt to forget these things. But because of my love for my children I constantly remind them. I dare not forget to remind them because I love them. It's the exercise of my compassion that I have to remind them. So that's why what you have to do." He tells me now. "What you have to do is to carry out my commands. Do your duty and just convey the instructions that I want you to tell them. You have nothing to do with it. How many times I have told them or how many times I have repeated to each one. It's not

your lookout. All what you have to do is just obey the command. And just do one thing. When you come to Baba, come for Baba and to Baba. When you go back carry His love home back straight." So that was the instruction that I had to convey to these people.

And another thing that Baba would say is, whenever a person would come to Him Baba would say, "Now remember, be here." So the person would look at Baba. What does Baba mean by this? Be here means what? He's here already. "No, you be here." So there's a world of difference between his physical presence being here and his mind being here. Although he's here physically, his mind hovers you see at home. He has left behind his ailing wife or that wife who is in hospital about to deliver a baby. Whether everything is safe there. All that will not count. It would have been far better had he remained there and thought of Baba from his home than to have come over here and be at the place from where he has come. So that's why Baba all the time had to remind some people you see. Be here, relax. Be here now that you have come to Me, be here. Where else can one be you see? From all outward expression one would just say what is this old man trying to say? Be here means what? I am here of course. So that's also another sign that He would say. And we would at once gauge you see, what He means by it through what He had explained before. So those people would come and ask us, "What does He mean? We are here." So we would tell them. "Oh I see, that's right, that's right." Then they would also confess where they were you see and they would be brought back to Baba.

**MANI:** And we have also seen that those who were here, who had been here in the sense Eruch was explaining, that Baba had also been there.

**ERUCH:** Ah, yes.

**MANI:** Looking after their problems, their family, whatever was troubling them. He was taking care of it there. Because Baba can do it much better than we can. And when we are with Baba, Baba is there looking after whatever was worrying us. [Mani laughs] And we've heard that from different people. Saying, "Oh this happened and I was worried. But everything turned out all right. It was such a coincidence. So and so came out of the blue. Came and asked me can I do this and they took care of the children and..." It's like that story I'd told you the other day James, eh?

**ERUCH:** What story?

**MANI:** Story of Baba. When you come to Baba you have to leave your buffalo behind you. Never to bring your buffalo with you.

**ERUCH:** Right, now it's tea time. [Mani laughing]

**PILGRIM 5:** You'll leave us hanging.

**MANI:** Maybe I'll take a bit of snuff that'll help.

**PILGRIM 5:** That's on tape.

**MANI:** Oh no. [laughing] [pilgrims laughing]

**PILGRIM 5:** I'm sure they'll understand.

**MANI:** Well it's good we've stopped presents because now I can see there'll be tins of snuff coming for me. [all laughing]

**PILGRIM 5:** Most people don't know that though, Mani.

**MANI:** No, no, no you better not put that on tape ha. Or, or

**PILGRIM 5:** It's all there. I can't erase it now. It's on there.

**MANI:** Well Jim Meyers sent me some snuff. But it's so good, refined you know and very nicely flavoured. I just sniff at it sometimes. But this plain tobacco. Plain Indian kind like you like the bidis you see like. Acha [foreign] so everybody knows now I take sniff snuff. Shall I sneeze for you in the mike?

**PILGRIM 5:** Sure you could.

**MANI:** [Mani pretends to sneeze]

**PILGRIM 5:** Okay, got it.

**MANI:** But actually [Mani and pilgrims laughing] Actually. Wait a minute don't put it up till I tell you. Actually it's only those who are not used to snuff, sneeze when they take a pinch of snuff. When I take a pinch of snuff it is because I've been sneezing or about to get a cold. And the snuff helps immediately. It's the other way around.

**PILGRIM 6:** I chew tobacco sometimes when I get a sore throat.

**MANI:** That's, that's it. Okay what was the story?

**PILGRIM 6:** Goldney and [inaudible]

**MANI:** Oh yes. You haven't taken on tape before? Well this was the time when Colonel Francis Goldney, a Baba lover who's in Farrow Islands. Very, very fine person. And Baba allowed him to stay for a few days in Meherazad. He had come at that to help Irene Conybeare do her manuscript and all. And when he came, the second time when he came for a few days, he came with his wife whom he had just married, Olla. So Francis and Olla had both come. Now Francis accepted, recognized, loved Baba. But Olla was reserved. She was in a way resisting Baba. She felt nervous that, "Oh, what is all this you know?" She might. That Baba would take her husband away. But he

**PILGRIM 7:** She didn't understand Baba?

**MANI:** No. She didn't understand about Baba but vaguely. She was afraid that by loving Baba her husband was going to go further away from her. Anyway when she came she didn't understand and she couldn't adjust but then she liked Baba very much because you can't help it. And Baba was very loving. Asked after her and put her at her ease and she liked us very much. We would sit and talk with her. [clock chimes] And see to her needs. Rano used to take her meals and breakfast and things to her room. And we liked her too. We liked her very much.

But now after a few days when they were here there was a function, a programme fixed at Meherabad. This was in Meherazad when they were here. And Francis was very eager that his wife should love Baba. Should understand Him as Francis did. Francis Goldney. So, when they, Baba and the men mandali, went over to Meherabad for this programme,

this. Where Baba was to wash the feet of a number of poor people who were collected and brought there for that reason. And would give them grains and clothing, prasad. You see that was one of His usual working. So that was set up there and Baba also took Francis Goldney along and his wife Olla went too. So Francis and Olla were sitting a little distance away from where Baba was seated. Baba was surrounded with the men mandali and all these poor people who were coming one by one. And the mandali were giving Baba the towel, the water. He would wash their feet, wipe their feet, the poor people's feet, bow down, place His head on their feet and then quickly give them the grain. All this very quick and quick speed but very fluidly, just like Baba. So that nothing looked strained or unnatural, but in the most natural fluent way Baba was doing that. But very, very quick it was happening. Because there were many who were to receive from Baba, His touch, His prasad.

So while Baba was so busy actually doing this. Giving prasad here to this one, here to that one and bowing and quick, quick, quick, quick it was going on. At this little distance away Goldney, that is Francis, told his wife Olla, "You see, you see how Baba is doing that?" Wanted her to be impressed. And she was. So she said, "Yes, yes, He is good man, He is good man." And Baba in the midst of giving prasad and that quick activity turns around suddenly, flashes a glance at her, and with that authority that can only come from the very source of His being, He gestures and Eruch interprets, "I am not good man, I am God-Man." And immediately turns back as if nothing had happened and continues giving His prasad. And do you know later Olla told us that that was the moment. That there was no denying it when Baba

said, "I am God-Man." Because Baba being the God-Man when He said it, well there was no doubt in her mind, no question. Of course Baba is the God-Man. But the way He turned it you know. He's good man and Baba said, "I'm not good man, I'm God-Man." And just went on. Went on with His giving prasad here, giving the sari here, giving the grain there, washing the feet. [Mani laughs]

Some time ago that Baba was very fond of music by Otis Redding that He heard him, his songs every day. And that at the time when Otis Redding died in a plane crash Baba was listening to his record album here in Meherazad or Guruprasad wherever He was at the time. Well I would like to make it clear that this story has gotten a bit garbled in transit from one to the other. It was not Otis Redding. We have not heard his songs. But it was Jim Reeves. An American singer who died in a plane crash about 4 or 5 years before Baba heard his songs. And when Baba first heard his song here in this very hall in Meherazad where you are seated, my brother Adi from London had brought among some gifts for Baba a little record of a song by Jim Reeves. And the song was "There is a Heartache Following Me." And when that was played Baba liked it so much and He said, He said, "Jim Reeves' voice has touched my heart." He put His finger over His heart. And He had it played again and again. Then to the men mandali. Then when few days later when somebody else came. Then when we went to Guruprasad in 1968, when Baba was doing tremendously important seclusion work according to His own saying. And during that strenuous seclusion work that Baba did in 1968 in Guruprasad, for relaxation when He would be having lunch or in the afternoons when He was

for a while with the men mandali, the only relaxation He would ask for would be that we play the records, the songs of Jim Reeves.

And Baba said, "Just as in Indian singing, the voice of Begum Akhtar touched my heart, in the same way in English singing, Jim Reeves' voice has touched my heart." And so He wanted all the records of Jim Reeves. Any that are available. The songs didn't matter so much. But then we had to. So we called for whatever was available in Pune and then Arnavaz and others got some from Bombay. But while Baba was having lunch on the dining table in Guruprasad and we were all sitting around, there was the little portable gramophone on the table and Jim Reeves' songs were played. And the first song He wanted was "There's a Heartache Following Me," followed by any or all of other Jim Reeves. Particularly any new ones. "Any new ones?" Baba would say. "Oh this is a new one, I've not heard it before, play it." And then after all those were played when lunch was over and it was time for Him to go over to the men mandali's that side, that wing of Guruprasad which was closed, always separate from the women's side as usual. When Baba was going over to the men mandali, the last record He again wanted me to play on the gramophone was "There's a Heartache Following Me." So that when it was played the second time, the sound, the voice would go over to the men's side through the transoms, the ventilators. And as soon as that started we would hear Eruch's voice shouting, "Francis, everybody, Baba is coming. Bhau, where are you? Baba is coming." They knew now that Baba was. And even before that song would be completed. Even while it was being played Baba was

ready to leave for the other side. The door was open for Him to go over to the men's side. And there He was walking along in His sadhra because usually it was summer time when we were in Guruprasad. With Mehera by His side, and as Baba would walk along towards the door and the strains of this song by Jim Reeves just following Him, "There's a Heartache Following Me." And that would be the end of the day's music programme. And this would be repeated.

**PILGRIM 8:** [inaudible]

**MANI:** Yes.

**PILGRIM 8:** [inaudible]

**MANI:** Yes. So, Baba was so pleased with the voice of Jim Reeves. Baba would tell Francis, Francis Brabazon who was with us. Baba would say, "Francis how good it would be if Jim Reeves were alive and he could sing the ghazals, the English ghazals composed by you." What a combination. That would just be right. And we're not very sure how pleased Francis was but. [general laughter]

**PILGRIM 8:** He did say someday. [inaudible]

**MANI:** But then Baba said, "Someday it will be. One of mine would come along with the voice of Jim Reeves and will sing Francis' ghazals." Then one of the records that we were able to obtain later was "Welcome To My World." And when that was played, Baba liked it very much. When Jim Reeves' records were being played Baba would. You know when He liked good music Baba would sway a bit from side to side or make some gesture saying, "How good it is." And always that

finger would go towards His heart and say, "Umm, it touches my heart and it's so good. His voice is so good." And when this "Welcome To My World" was played, Baba told me, "The men mandali would also like to hear it. Bring it over." So there was Baba walking in front and I go along with the gramophone behind Him. Now I went over with Him to the men's side. And because it was that strict seclusion time when nobody from outside was allowed to enter Guruprasad. None of us women or men mandali were allowed to go outside of Guruprasad no matter what. So that the men were beginning to look like hippies. No haircut, you know and so when this was. When I went along with Baba to the mandali's little hall, the men's hall as we called it, and I put down this record to play.

Baba was seated in that chair which is now in Meherabad in the Museum, the green covered chair. And Baba was seated in that in His sadhra and just Eruch, Francis, Bhau, Pendu were there. And either Bal Natu or Nana Kher, I don't remember. One of them was called over for that period to stay at Meherabad just to keep watch. To be on the veranda all the time and see nobody came through the gate of Guruprasad, entered without knowing. So there we sat and there the "Welcome To My World" record was played. And Baba said to Francis, "Listen carefully. Listen carefully the words. The words are very good too. So listen carefully." And as the songs started as if to help us understand the words more clearly, Baba gestured each word like a pantomime of the whole thing. And He was like, "Welcome To My World." Or when it came to the line, "Knock and the door will open," [Mani sings]. "Seek and you will find." Each word Baba gestured

and then when it came to the line, "I'll be waiting there, with my arms unfurled," He held out His hands like that. "Waiting just for you." Till then He still kept them like that. "Welcome to my world." And we didn't know it was a message to us that it was really being sung for all. And He had me play it again. "Play it again, play it again. Now listen carefully." And again Baba went through the gestures of the song while the song was being played. In utter silence and quiet of that room.

He also liked the lighter songs of Jim Reeves. Particularly that one, "Snowflakes, Snowflakes." And Baba would do with His fingers all the snow falling. [crosstalk] [laughs]. And then another record that was played was by Harry Belafonte, "Coconut, Coconut Water." Aw, Baba used to have a lot of fun with that. That is why we have a box full of Jim Reeves' records. Long playing, smaller ones, just stacked there.

**MANI:** [inaudible] needs to be changed. [crosstalk]

**ERUCH:** Very often Baba would bring home to us you see as to how close we were to Him. And how privileged we were to be close to Him, and the responsibility that was on our shoulders you see of our being so close to Him. Different ways He would tell us. In the morning session you see. Mani told you how Baba sometimes would say that well, "How precious gems", you see we were. How precious we were to Him like gems and so forth. But all that never so to say made us feel happy. Knowing fully well that there was something in store for us you see. Some more work or something that needed all our attention and so forth. But occasionally Baba would tell us this story when we sometimes failed to stand up to

his expectations you see. And the story is this that He would tell us.

That in the days, olden days you see there was the law of the land to put to death an adulteress. And that the person would be brought in the market square. Tied to a pillar there and anybody and everybody passing by had to throw a stone or a shoe or something like that you see. And to hit the body. So that gradually the wounds created would kill the person. It's a slow painful death that was to be brought about. So, one day He tells us this story, that there was a lady who was accused of adultery and brought there to the market square and tied to the pillar and was exposed to the crowd. Everybody who passed there you see had to throw something. So they were throwing stones at her. After some days it so happened that the lady's daughter had to pass by that route. Seeing her mother being in that situation and having to abide by the law of the land, she didn't know what to do. So she had to throw something. So what she did was, got an idea. She got a rose flower and when she passed by she threw a rose at her. And it hit her. So Baba said, "Do you know that the stones that were aimed at her and that hit her did not hurt her as much as that delicate, fragrant rose that was thrown at her by her own daughter? It hurt her most. Likewise when you don't stand up to my expectations, the trust that I have put into you, It hurts me quite a great deal. Even if the whole world were to disown me you see and not do as I would want them to do, it won't hurt me. But those who are close to me and live with me and if one of them, once even, were to let me down, it hurts me most. Because that one is so close to me as that daughter was close to the mother." That's the story, yeah.

**PILGRIM 10:** Tea time.

**PILGRIM 11:** [inaudible]

**ERUCH:** It so happened that Baba sent us to the south. For the usual mast hunt. And I had been to the very south of India you know. That little point there at the end of the peninsula. So there, there is a very famous temple called Rameshwaram Temple. Inside the temple, we had to go there. We have to go to every nook and corner to find out the whereabouts of any good mast or a saint. So the information that I got, I had got was that it was somewhere near the temple there. In a corner. So I went inside and searched. I think somebody was by my side. I don't remember now who he was. Might be Baidul, Kaka, Pendu, I don't know. I think it was Kaka. Kaka right in my south India tours. So we were there. We both went there. We saw, naturally when we were inside the temple we tried to find out where that man was sitting and all that. All of a sudden you see we came across the symbolic representation of the different yugas you know. You know in India there is that belief that at the very beginning there was the Sat Yug. When truth weighed heavy you see on us all you see. That means everything was what do you call, straight, truthful. Everything was painted in the colour of truth so to say.

**MANI:** It predominated.

**ERUCH:** Not predominated. There was no. The truth prevailed so to say. And it was the era of truth in short. It's call Sat Yug. Sat means truth. Yug means era. Then after that comes the Treta Yug. Then comes the Dwapar. And then comes the Kali Yug. That's common. So the duration of the Sat

Yug is quite a big period you see. Very big period. When during that period you see man has to strive to realize himself and free himself from that birth and death business you see that we have taken upon ourselves. And in that period it seems, it's believed that it was very difficult for human beings to realize God. It's paradoxical isn't it?

**PILGRIM 11:** Yeah.

**ERUCH:** In the era of truth it's very difficult for one to realize God means what? It was not difficult. Difficult in the sense that it took lot of efforts. It's like this, say in this Yug, Kali Yug and by the way Kali Yug is the period or the era where man has to labour least in order to realize God, comparatively, relatively with the era of truth you see. Why? Because everything truthful is there. Everything was so pleasant and everything is so congenial to one realizing God you see. To that tune or to that attitude of mind and heart when one can easily realize God. It's so simple there. So naturally God realization should be so simple at the time. No, it wasn't so.

Because what happened was that was the natural course for man to realize God in his own natural way you see. Through the process of forgetting himself. And the hand of the God-Man was not there to help man to reach Him. The hand of His grace was not bestowed upon mankind in that era. So as ages passed by, then what happened was that even now it is as much difficult or more difficult, it should have been much more difficult for man to realize God, realize Himself as his true self. But then we have got the assurance of the God-Man that well, never mind. Man will have to pass through this era of Kali Yug. Kali Yug means the Yug, the era of machines. It's a

machine age. Kal means machine you see. And where everything is dealt with the help of machine you see. Everything is accomplished or attained with the help of machines. Even you're going to the God-Man's house or abode is accomplished through the help of the plane you see. Machine you see. Jumbo jets and so forth you see can bring you crowd of Baba people from across the ocean you see.

So it's a helpful thing in a way. But then the environment is such that the distraction is so great that it's very difficult for one to concentrate and become realized. So the assurance is there. That in Kali Yug, what will happen is that I assure you that even if you were to take my name once with your last breath, you will realize Me. You will be liberated. That means you will be liberated. From this chain of birth and death. But after all what is Kali Yug? What is this Kali Yug you see? What is it? How is it depicted? What is this? What is this Sat Yug and Treta Yug and Dwapar and all this? Treta means the third Yug, Dwapar means the second and so forth.

Now what happens is that when I go to that temple what do I find symbolically represented? The Kali Yug there. And what was the symbol? Man sitting on the lap of a woman. It must have been depicted some, you may call, I may not exaggerate and say thousands of years ago but say even hundreds of years ago you see. But there was somebody who had visualized this. And say I just looked at it I said, "Wonderful, the way they have depicted it." Because in those. In that year, thirties, early thirties when I visited you see, I had just sensed you see that we are coming to that age when man seems to be on the lap of a woman. So that's the symbol of Kali

Yug, when man will be governed by a woman.

**PILGRIM 12:** Oh. [inaudible]

**ERUCH:** But for you people it may sound so what is this? It's trash what Eruch says. And what is that symbolic? Nothing. But in India it means a great deal you see. When man is supposed to be the one who controls the destiny, not himself. Of not himself not his wife or children but of the 7 generations who are closely knit together with his generation. Man is responsible for the liberation of all around him. So man is considered to be in the form of God you see. A replica of God. And the duty of the wife, the woman who is there as a life partner in India for a man is to assist his man. In order to attain that liberation which will liberate his 7 generations. Which included her. So when that man were to be depicted to be seated on the lap of a woman, what has become of man? Oh God, that's Kali Yug. That's how it is, yeah.

**MANI:** When Eruch had read out correspondence from so many people to Baba, he can [inaudible] [clock chimes]

**ERUCH:** No this is impossible.  
[general laughter]

**MANI:** Worse than Delia?

**ERUCH:** It's no writing, its.

**PILGRIM 10:** That's right it was just. I thought it was scribbling in a hurry.

**ERUCH:** Baba broke physical bones.

**PILGRIM 10:** That or the top part [inaudible]

**ERUCH:** Yeah, yeah. Yes, yes. [inaudible] physical bone broken. [crosstalk] So as to break the backbone of the material aspect of machines.

**PILGRIM 11:** Dealing with machines.

**ERUCH:** Machine age, yeah. [crosstalk] No, it's all right. So while we are on this machine age you see, Kal Yug and all. Kal means machine, age means yug. So one day on 5th of February 1959, Baba tried to dilate upon the, His undergoing the accident you know. He had two accidents as you know. In 1952 and 1956. So Baba as far as I remember, Baba must have some meaning behind telling us the following you see. And Baba tells us that Baba got His physical bones broken so as to break the backbone of the material aspect of machines. Meaning the machine age. Leaving intact the spiritual aspect of the age.

**PILGRIM 11:** [inaudible]

**ERUCH:** Hmmm. So where is that?

**PILGRIM 12:** On the next page. [inaudible]

**ERUCH:** Keeping intact its spiritual aspect. That's what Baba said. I remember.

**MANI:** I think as time we talked so many years and we asked for how many years was this yug and how many years ago was, were before this one. Because it has to disseminate and dissolve and be created. It just keeps on and on. So when we were so concerned about the number of years and then Baba gave us this example which made us realize that what is time in that sense relatively? That the whole, whole of

this rebirth of the world and then taking in and then. What is it what did you say?

**ERUCH:** Dissolution.

**MANI:** Dissolution of it. He, Baba sat there and said, "Breathe in." And He said, "It's just like [Mani inhales deeply] breathing in. [Mani exhales] breathes out. It's all again. All what we call thousands and thousands of years that God is just like we breathe in and breathe out, and breathe in and breathe out. How then can there be that importance to time as we try to portray it or think it?" Although Baba comes to our level and makes us understand that, but it is that unimportant because it's just like [Mani inhales] breathing in and out. And another example He gave was like when the.

**ERUCH:** So that was the gap between inhaling and exhaling is the time factor. The gap that is called present moment.

**MANI:** Yes, but yes, that's right. The inhaling and exhaling and that's right. Another example He gave was of the tide. The tide that comes in and the tide goes out. And the tide. And how many innumerable times this has happened. Just as the tide.

How many innumerable times this has happened. Just as the tide comes in every day and it has gone on and on on being for thousands of years, it has. The tide has come in and the tide has gone out. So all that we are seeking to know no matter how far back we go would be only just that one.