
HOLY GHOST FIERY TONGUES

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8:29

PILGRIM 1: I have a question about a related point to the. When you were saying about Christ telling them to go out and give His message but they didn't accept it.

ERUCH: Yeah.

PILGRIM 1: [Inaudible]. There's a part of the Bible where I think it's called the Feast of Pentecost where Christ somehow imparts His spirit to a great multitude of people after He'd dropped the body. And I think that that's the origin of the doctrine of the Holy Spirit and having the baptism of the Holy Spirit that Christians talk about. They talk about the Holy Spirit living within them. It's very mysterious and it's hard to understand but it seems somehow analogous to me to the notion of Meher Baba as an internal Master. And also the feast of Pentecost seems analogous to me to the concept of breaking the silence. Does that make any sense?

ERUCH: Yeah. It makes sense. The silence within or His silence whatever you call it you see. There is that reference of this. They speaking in fiery tongues and all that sort of thing.

PILGRIM 2: No, that was Jesus' public manifestation.

PILGRIM 1: Was there anything more than the people feeling His presence strongly?

Well we feel Baba's presence strongly at certain times. The whole room will feel charged with His love. What's the difference?

PILGRIM 3: They had all kinds of external experiences though with all this miracle mongering and all that.

PILGRIM 1: Yeah but really basically a large group of His lovers feeling His presence strongly simultaneously is not unusual for Baba's lovers. I mean it's not certainly not unheard of. And maybe it had been unheard of before with in general with the followers of Jesus so they had this one experience.

ERUCH: Yeah.

PILGRIM 1: And magnified it so greatly. Something which [crosstalk].

ERUCH: But there was no.

PILGRIM 4: [inaudible] although is that He wasn't in the body. I mean He manifest while He was in the body but it could be analogous to the 1969 Darshan which was absolutely an experience of Baba's presence when He wasn't in the body.

PILGRIM 4: They even heard. They claim to have even heard his voice though. He was supposedly heard His voice thundering from the heavens and all this.

PILGRIM 1: That's not unusual either.

PILGRIM 5: We all heard His silence.

ERUCH: You know the thing is that that which reference has been made about each one speaking with the fiery tongue and all. The Holy Ghost descended and all that. Well the atmosphere is so charged at the time that each one could speak out about their Lord you see. They were inspired about speaking on their Lord you see and they could speak out. It was a surprise to them also because they were not speakers. They were ordinary human yeah people you see. Fisher folks and here and there and someone was a scribe and something like that. They were not public speakers or anything. And all of a sudden they got so inspired that they could speak out. And they thought that well the Holy Ghost has descended upon them with fiery tongues they could speak out these things.

And when they spoke out, they spoke out with real fire in their speeches and about their enthusiasm for the Lord and they stood. They took their stand on the divinity of the Lord. The son of God you see. And they spoke out firmly. So they were themselves seemed. They seemed to be to me when I studied that it seemed to me that they themselves got surprised with what they were saying. And they could attribute that only to the descent of Holy Ghost you see. And being what gifted with the fiery tongues and all that.

So what it's for all it must have been the experience for the first time and that has been narrated and related there and written down later on. You know all these scriptures were written at a later stage you know.

PILGRIM 6: Yeah even today though, the modern born-again Christians as they call themselves. There are groups who. Pentecostal actually. Someone will get up and start babbling off in some tongue which you've never heard of before and someone else gets up and starts to babble [crosstalk].

ERUCH: Really? Really?

PILGRIM 6: Oh yeah. This is very serious.

PILGRIM 7: It's their primary way of worshiping.

ERUCH: It's good. If nobody knows what one is speaking it's good to speak out in that tongue you know.

PILGRIM 5: No, but they have an interpreter.

PILGRIM 6: Then there's someone else who gets moved by the spirit and stands up and.

PILGRIM 7: An interpreter?

PILGRIM 6: Yeah but not always [crosstalk].

PILGRIM 6: Part of them. Some though that does occur.

PILGRIM 1: I mean some of it ones that I've been present at everybody starts talking at once and sort of baby talk or nonsense like that. [crosstalk] And it will go on for a long time [inaudible].

PILGRIM 5: Nobody listens.

ERUCH: All talk. Nobody listens. There's no audience there.

PILGRIM 8: They have a concept of praying this way to. This is the Holy Spirit speaking through them and praying to God.

ERUCH: Everything is acceptable to the Lord.

PILGRIM 5: I don't think I'd like it too much.

ERUCH: Well in the beginning you may be one of them you see. Why you don't like? You feel that you won't like it because you must have been there at one time.

PILGRIM 5: I probably didn't like it then.

ERUCH: Yeah. So after some incarnations then well you thought that that's not my what do you call piece of cake.

PILGRIM 6: Cup of tea.

ERUCH: Huh?

PILGRIM 6: Cup of tea.

ERUCH: Cup of tea, yeah. All, all of us are the same. We want to go in for the mind is like that. You go anywhere in the world. Anywhere is the world, there's always a mind, there's always the heart. And it's no different from any part of the world.

PILGRIM 5: Do you think it's a? Do you think primitive tribes people?

ERUCH: Same, same. They have the same feelings, they have the same mind. They have the same type of worship. Variegated worships and they would want the Lord to speak through them and they would speak out and all this voodooism came in because of this sort of thing you see.

Because they have been possessed by the Lord. They have been possessed by the spirit. So they go on speaking like that.

Yeah even now you see this Ramzan. All this fast business no. At the time Hassan himself, when is that? Is this the month or?

PILGRIM 9: This is running, running.

ERUCH : That is.

PILGRIM 10: Muharram.

PILGRIM 9: No, no it's running.

ERUCH: Muharram.

PILGRIM 9: I think Ramzan.

ERUCH: So with the Muharram you see what happens they bring in the same stage at the time the suffering of Hassan and Hussain and all that. They go on beating their chest with knives and chains and this and that and all that. They create the same scene again you see. They get into it so much that they create the whole situation at the time. And they don't feel hurt. We see them. Allowing the needles to pierce through them and this and that. And stabbing them and beating them and cracking their skin and all that sort of thing.

PILGRIM 11: Last year when the hostage crisis was in America they reported that in a New York newspaper, but they didn't report that it was a religious ceremony. They just reported that they were going crazy in Tehran. This headline said frenzy and it said beating themselves with chains.

PILGRIM 12: No but they did report it as a religious ceremony.

PILGRIM 11: Do you remember that headline?

PILGRIM 11: Yes [crosstalk].

PILGRIM 13: Anyway it's a long tradition in Christianity flagellant. Recreate the passion play and somebody gets crucified.

ERUCH: Yeah somebody gets crucified and all this. Everything is there. Even now to this day there is. You see in the Time Magazine images like that you see.

The cross is put. Somebody is hanged on the cross there and somebody suffers. All this goes on.

Even in the society which is considered the most cultured one it continues like that. It seems to be so primitive. Yeah. But then what? It brings back the memories of the old.