
MEANING OF MY NAZAR

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ERUCH: So He gives a very good figure about it. “When I say My nazar is on you, it is not just to comfort you or anything of the sort.” That’s what He would say, “My nazar is on you. Remember that.”

So, one day we were here. It happened in this hall itself. Hall was jam-packed and all that. There was a mother who had come with her baby. Just feeding the baby. It had started crawling and all that. And you know how babies are. To them, everything is just — nothing makes a difference to his, a child, a baby. So naturally, after it had his feed, and all that and mother is seated, and all are there. Every now and then, the child would shriek out and giggle. Or sometimes cry out and all that, and mother would feel very embarrassed and all. Baba says, “Leave it. I was a child too. I used to do the same thing. Leave it. Allow it to play. It wants to come and crawl, why don’t you leave the baby? Let it go.”

So the mother put the baby down. So whatever little aisle that was there, it started playing, you see. Crawling up and down, crawling up and down and all that. And Baba continued whatever. Most informal way, chatting and joking with us and fine, it was fine time. But I still remember this sight. The child goes and crawls at His feet. Baba plays with the child you see, with His toe. And the child goes and disturbs somebody there, and somebody there and here and there, and just goes on crawling.

The time did come. And they are so all focused on Baba. Baba is saying things and all. And child is of course left to itself. So, while it was crawling, crawling, crawling, crawling, it went out, you see. And where now Craig is seated, there. It went to the threshold there. And with his hands there, it just looks out, and then it tries to take a step beyond it. So, Baba draws the attention of the mother, “Don’t you see the child will fall down there? Down the steps there. Go and get it.” So, the child — of course the mother rushes there and gets the child back and puts there. And it cries you see, and all that. Baba says, “Keep it there.”

And then Baba gave the figure. “This is what I mean by nazar. My nazar is on you. I allow you all to crawl and play, and do whatever you all like. But when I know, at the instant when there is going to be a fall, I don’t allow you. I allow you thus far, but because My nazar is on you, I’m always there to get you out of it. And when I

get you out of what you want to do, you start howling and crying.” [general laughter] “Just as the child did that. That is my nazar.” That’s the figure He gave.

But I stop you from falling and, what do you call, destroying yourself. Time and again it happens. That’s how it — [Eruch laughs] So childish you know.

DEVANA: But it’s like everything in — I mean it’s all like the world, it’s just, it’s like, you know an intense microcosm and all, but there’s still that.

ERUCH: But all this is a pointer. How futile is all this? Although it is in the name of God, although it is supposed to be in the love, In the name of love for God, but how futile is it all?

So, he says, that fellow was saying, bemoaning the fate, “I have come to know of Baba and here it is. Like this, means at his place, what should I do? Why? And Baba is the one who does everything. I know that. I have full faith in Him. But why does He do like this?” I said, “Learn a lesson from it.” Which we do not like to learn lessons from Him. But we begin to take sides.

DEVANA: And then he said ignorance is bliss.

ERUCH: No, he said ignorance. He should not know.

DEVANA: Yeah.

ERUCH: Yeah. So, do you mean to say that we should all remain ignorant? I said, “No. It’s not that type of ignorance. Child-like ignorance.”

DEVANA: Yeah, because then he said about the gullibility. Should we be gullible?

ERUCH: It’s all -----