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## STORIES

### THE DOVES AT IMAMPUR

MANONASH

MASTER EUNUCH

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#### Eruch Jessawala

Mandali Hall, Meherazad, India

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**ERUCH:** So now the first story is about the last day before we returned to Meherazad in our New Life. The last phase of New Life I must say was the Manonash phase. Before we returned to Meherazad. We began this phase at Hyderabad. At present it's the capital of Andhra Pradesh. The Andhra State. There Baba told us to find a cave for Him on a hill and so forth. And it was found. He sat there for His work. He did some work over there and then He decided to leave the place and start walking towards Ahmednagar. We did not know that we will be going to Meherazad one day very soon. So we left Hyderabad on foot. There were four of us. Excluding Baba of course. Baba was our leader. The companion in New Life. The four were Pendu, Baidul, Gustadji and Eruch.

So the four of us followed Baba and we walked and walked and walked. Of course with our halts in the nights and rest periods. And one day very late in the evening we reached a spot called Imampur here, nearby. It's about eight and a half miles from Meherazad. It was very late in the evening. About 9:30 or so. We were really very exhausted and Baba told us that we should now take rest for the night. And find a spot, a secluded spot. He Himself reminded us about an old mosque. So when we reached that spot,

we took a turn to the left from the road and decided to enter the mosque. We did that. And I selected one room for Baba and in the darkness of the night I made it clean for Him. Well whatever was possible with my hands and any piece of cloth that was there to dust the dust and all that off the floor and all that. And I spread a rug. What do you call a blanket type, a coarse blanket on the floor for Him to sleep. Lie down.

And He rested and then it was my turn to keep watch near Baba. I don't know whether you'll are aware or not that whether it be day time or night time, whenever Baba remained in one room, one of the mandali were supposed to be by His side except when He did not want us to be by His side. It was a 24 hour deal with the mandali so to say. And it was a privilege. It was a great blessing for the one who remained by His side. In the nights whether it be on long tours or short tours, whether it be tours for the masts or for the poor and the needy, or for the tours for the programmes or mass darshans, whatever it be. When Baba rested in the night one had to sit there by His side. And it was because of the silence that Baba observed. Because our presence was all the time needed, to attend to Him, to whatever He wanted.

And He may have some other reason too we don't know. But it was my turn that night. The first turn to sit by. Sit just outside the room. So after half an hour's rest or something like that He clapped and that was the sign that I should enter. He needed me, my presence. So I went inside. It was all dark. With the help of a lighted match stick I found out that Baba said that there was some noise of somebody snoring. So He told me to tell the remaining mandali to rest far away from His room. So I woke them up and drove them you see at a distance. Drove them away from Baba's room at a distance and told them to go to sleep because Baba was being disturbed. And that was very customary, usual for Baba to wake us up in our sleep you see every now and then. But He would be very particular at the same time to see that we have good sleep, have good rest. Especially when we are tired. So His interest in our rest and in our not having rest was simultaneously expressed, so to say.

Same thing with taking meals. He would want us to have a good meal, want us to relish food and at the same time He would create such situations and circumstances that we. After the meal was over we would feel as if we never relished anything you see. We never had anything except the feeling of a bloated stomach that we had something inside you see. In short He wouldn't want us to put our mind into anything that we would do. That would remind us of our own doings or acts you see and that was a great thing.

Likewise Baba made me wake up the three who were tired and fast asleep and snoring and I told them to go away. I came back to

my seat and sat. After some time there was another clap. And this time I lighted the match stick and found out that Baba was disturbed because of some noise inside the room where He was resting. And it, first of all it of course it created an anxiety in me because if the room is, if there is somebody else inside the room it's not proper. Because it was so dark I couldn't find out anything. But then what I found was that, by standing still, that there was a flutter of wings inside the room. And I immediately guessed that there must be some bird inside the room resting for the night, perched somewhere. So in the direction of the noise I went there and I found that there was a bird not resting but nesting. Because of the straw and other things that I could touch in the night you see. Feel through touch.

And then I could hear the dove. It was a dove there you see. You know that little sound it makes sometimes. You don't know that? [Eruch imitates a dove cooing]. Like that you see. Well I came back to Baba and said that, "Baba there is nothing here, nobody inside but there is a bird nesting." So Baba immediately signalled to me to throw the bird out. To get rid of the noise. I tried to immediately follow His instructions and go towards the nest to pick it out and throw it out of the room. Immediately there was incessant clapping you see.

You know there is a clap like this [Eruch claps] that indicated that we must attend to His call. But then different types of clappings were there of Baba which indicated different things you see. There would be an applause from Baba [Eruch imitates Baba's applause]. That will be a sign of applause you see. And then there

would be a sign of immediate attention. Calling somebody immediately. Leave everything and come soon and that would be [Eruch imitates Baba's urgent clapping] like that. So I left my place and ran inside to find what it was.

No. I'm sorry. While I was with the bird there trying to throw it out, feel there, there was that clapping heard. So I ran towards Baba to find out what was the matter? So with a lighted stick I again sat down there and deciphered. Now one thing. There is a little digression over here. And that is that while I narrate this story it is so simple to hear. But at the time to decipher through His gestures and specially in the darkness of that night, it's not that easy. It needed great patience of Baba you see to convey the things that He wanted to convey. And specially when there is no flashlight or anything. Usually we do carry flashlights with Baba all the time but that was the occasion when we had exhausted the stock of our batteries you know. Dry cells. We didn't have anything except the match sticks. Match box that we had and that too was a little luxury Baba permitted us because I was smoking at the time. I was a chain smoker. So I had that.

So stick after stick I had to light in order to find out what Baba wanted me to do. So in that darkness, in the stillness of the night Baba gives me, admonishes me first of all and says that I had forgotten one of the most important rules of the New Life. I didn't remember what it was. What was Baba aiming at or hinting? So I just kept quiet. I couldn't say. I couldn't retort and say, "Well which was the order or what rule?" So one important condition of our New Life was that we should have a

cheerful appearance you see. Apart from that. And there were other rules pertaining to our following Him and leading a life of helplessness and hopelessness and having no thought for any reward material or spiritual. And complete obedience to any order, good or bad. And having disregard for ourselves or for our companions and so forth and so on.

There were a few from the lot of the companions that were following Him who were also given certain special instructions. One of them was myself. He had told me to remind Him whenever there were occasions when Baba expressed anger or when Baba spoke untruth. If I felt that He was angry, if I felt that He was telling a lie, if I felt that He was being cruel to something, my duty, I was bound by the order. My duty was to remind Him immediately. That was one of the instructions that I was given you see. So Baba reminded me of that and said that I had forgotten to remind Him because He was expressing cruelty now.

So I said, "Yes Baba, I forgot about it." He says, "You did a very wrong thing, a bad thing. You should have reminded me in time. Suppose if the bird had been thrown out? The whole of our New Life of so many months," you see it was now nearly two years, "Would have been spoiled. The very purpose of it would have been spoiled." Well He says, "Never mind, don't worry," He told me, "Go back to your seat, don't throw the bird out. Keep it as it is. You go and sit there and take your seat there and keep watch that's all." And to remind Him the next day.

Well I went and sat down and I started pondering over the things. I said, "Yes

there was my mistake. He says well I have to remind Him in the morning." Now it was the turn of another mandali to sit there after some time you see. He had given us say 2 hours or 3 hours according to the time gap that was there. So we had to follow those instructions. So I must have. I don't remember who was next to me and who was next to the next and so forth. But all the 4 had to sit. Divide the time, divide the night.

But then again the rule was such that I would be the first person to be by His side in the night so that I can arrange His room and all that because I had to attend to Him personally. I was a personal attendant. So I had to clear up the room, clean the room, spread the blanket, see that He begins to rest and all that and then my turn came back early hours of the morning again. I had to wait there till He called us again, called me inside now to wake Him up or to help Him to get out of the room and then wash His face, get water and all that you know how it is. So my turn was early hours of the morning. I was there back to my post and then after having fetched water from the well and made Him feel fresh so to say after having washed His. He washed His face. I helped Him to wash His face and all that.

Then all of a sudden without my reminding Him, He reminded me about the last night's incident you see. And He said, "Call the rest of the companions." So I called the three of them there. So we four were surrounding Baba at the time in a small room which was the bath room at the time in that building called the mosque. Jim you must have seen that room. We had been to that place. Yeah. Now it's in a very dilapidated condition

you see. And after a couple of years I think we won't see the sign of it now. Already the roof is blown out.

Well we were standing there. Baba was in the centre of us. And then He told me to narrate the whole story. What had happened? What transpired in the night? And I narrated the thing. And after I finished the story so Baba reminded all the four of us about His special instruction given to me. And He said that Eruch had forgotten and he did a serious mistake in this. It's unpardonable. To get over the whole thing the only thing that could balance the situation would be that the four of us should beat Him with our slippers. The shoes or the chappals as we call it. Now we were so bound by the orders that were given to us and the obedience that we had pledged that like automatons when He ordered us to slap Him with our shoes we removed our shoes and started slapping Him, beating Him. We did that.

The other order was that we should not feel anything about it. At least from all our outward expressions we should remain always cheerful under all conditions in New Life. Well we thought the ordeal was over. But no sooner we stopped He said, "There is one thing to bring an end to the whole thing and to forget about the incident completely and to make Him happy and relieved is that we should spit on Him." And we did that. And that was the end of the whole thing.

We don't know why He underwent this punishment from His own companions. Maybe having other things in His mind. To set an example to humanity in His New Life as to He being the leader Himself,

shoulders upon Himself the responsibility of His companions as a leader should do. And another thing is there that well a leader should be, is capable also of taking punishment. That's not His weakness but that is His strength. That leader is just, He accepts His faults and so many things come up you see. But apart from all these things what He made us do that day, our acts. First of all my having forgotten the instruction started stinging me you see like so many stings. Because of my fault, because of the lapse on my part I had to beat Him with the shoes. Not only that but then there was an occasion for the others also to remove their shoes and to beat the Lord of Lords. And to spit on Him. This humiliating act, I felt myself responsible for it and I felt after the whole thing had happened you see a great deal. I felt a great deal and till this day I haven't forgotten it and I remember it every time I pass by that place.

And I first of all I didn't divulge this to anybody here or the four of us but then once it so happened after Baba dropped the body. There was a talk of Baba's humiliation. And I thought. People came and asked me, some of Westerners and then I thought that this was also one of the phases of His humiliation to begin with. And I immediately it struck me to tell them this story. So I told them this story and they asked me to show the place. So I took them, I led them to the place and since then this has been repeated by people who come in different groups you see. Those that feel interested I take them to that spot and show them the spot. As long as the place remains naturally it will be shown otherwise it will just turn into dust you see and the spot of course will remain and the incident will always remain in my heart

forever. That on our account He had to take the punishment. That's all. That's the end of the story.

**PILGRIM 1:** Where did Baba go from there? He walked.

**ERUCH:** Then what happened, no sooner the whole thing ended you see that ordeal passed away. It took about half an hour there and then Baba told us to prepare to start walking towards Ahmednagar. As we approached Meherazad you see, because Baba's Seclusion Hill could be spotted from a very long distance you see. So as we were approaching towards this side. Not Meherazad proper but towards Meherazad. From a distance He pointed at the Seclusion Hill. And for the first time we realized that we were heading towards it and He said, "We'd go there and then stop there." Because the two cabins that were on the hill, they were still there. They were built before we started on New Life. The two cabins were there before we start for the New Life. He had sat in seclusion there, that cabins were already there.

So Baba pointed at the two cabins that were there from a very long distance they could be seen. Said that, "We'll go and rest there." So we walked the distance of eight and a half miles and came to this spot here. And we had nothing to do with the Meherazad people here you see. We stopped there and stayed there for some time. For some days and then all of a sudden Baba, He started His work there.

**PILGRIM 1:** The four companions were with Him?

**ERUCH:** The four companions were there yes. And for water we used to fetch water

from nearby well, near the hill. We didn't come to Meherazad for water or anything of the sort. And then for food Baba didn't like us to have any food from Meherazad or anything of the sort. So I went to Ahmednagar on foot and then I begged for food from my sister. My sister who is now dead. She used to live in the same quarters where the Avatar Meher Baba Trust office is situated at present. My sister's name was Meheru. So Baba told me to go to her and tell her that she should supply us with food, once a day only, in begging. So she used to send the food every day. Whereas. And she also supplied us with stock of tea and sugar and our milk was either condensed milk that she sent or sometimes she sent fresh milk with the man who brought the food. So we used to prepare our tea like that. And stay there.

Then all of a sudden one day Baba decided that we should remove the two cabins and make them. Take them down the Hill and fix them in front of Pendu's cabin now. Pendu's room there. Which was originally Baba's room for resting in the night. So it should be pitched over there so, made into one cabin. The two cabins were put together into one and Padri was called from Meherabad to fix that, while we dismantled the cabins from the hill there. And there were other labourers employed by Padri who got the things down you see. We used to send them there. And then the cabin was built here.

And Baba started His work. From here He completed His Manonash phase in this cabin. One cabin here. Down here. Which is now used by me as desired by Baba. And when He completed His Manonash work, the night I remember the evening,

He told me to light a dhuni fire behind the cabin there. Made me dig a pit and then prepare it for fire. And then He made me write down on a slip of paper, I forget what the wordings were. But the jist of it is was, that the 'That all rites, rituals and ceremonies of all the religions in the world are hereby put into fire.' And just that. Means they should go. So then when the fire was lit, Baba was there. Baba Himself lit the fire here. And then He made me read that out loudly in His presence. He stood there and we, the three of us were there. And then He put that slip of paper into fire. Signifying that the whole thing should go into fire, flames. That's all.

So the rites, rituals and ceremonies were put to flames. The end of it. This is the end of the Manonash phase. After that He prepared to go to the West in 1952.

So you want to hear that story of the perfect master, that was told by Baba. It so happened, I don't remember now the actual discussion that led to this story. But there was some topic you see about different types of human beings in the world. And then how the Avatar always comes in a human form, male human form. Can never, the advent can never take place in a form which is not male. Male human form. But Baba says, "The perfect masters can be in female form or a male form." And I think now while I'm telling this story, I now feel that yes, the topic was this and that He said that, "But there is one instance where there was a perfect master in North India where he was a eunuch."

What's a eunuch you ask me? Here we recognize eunuchs you see. The common meaning behind it is castrated male you see. Because these eunuchs were kept by

the Moghul emperors to protect their harem you see, as watchkeepers. To guard the safety of the women they needed men. But the Emperors or the kings or the royalty were not, did not feel secure and safe to employ men to watch over their women folk. So they castrated them and made them into eunuchs. But then what Baba was telling us about was not an incident of a person who was a man-made eunuch but he was a born eunuch where means he was, what's the word for it? I don't — who.

**PILGRIM 1:** They have undeveloped [crosstalk].

**ERUCH:** Undeveloped sex organs. Male sex organ you see. Was born like that. So that also we call it eunuch here commonly spoken here. There is a sect here in India. And so the topic of the day was about how the Avatar is always in male human form and the perfect masters are sometimes. Always in male human form but sometimes there are cases of female form, female perfect masters like Babajan herself. Yeah. Baba then gave us this story about this perfect master who was a eunuch.

So here in India you know there, what they do. It's a different sect here you see. They do not get mixed with the society. The common society, the ordinary society of men and women or anything of the sort but from their appearance they, even the men folk you see they wear saris and they wear jewelry and they wear bangles and so forth you see. Necklaces and earrings and nose rings and all that. And their vocation is just to sing songs you see. And dance on the streets. The leader of this sect carries a drum you see. Hung, what do

you call? From the shoulders and then just he plays the drum and the others clap their hands you see and dance and sing and all that and make merry you see. On the streets and people stand around you see just for the sake of fun and sometimes they throw an anna or two or some cents you see, to help them that's all. And at the time of, when a child is born in a family, this party is called to sing. Or when there is some occasion these parties are called to, yeah, sort of an entertainment you see.

But the society looks down upon this caste you see, this sect. As if they are misfit in the society you see and their interests are all discarded and nobody cares for them. Now in Northern India, place called Lucknow you know. It's a big place. So there was one you see. I forget now the name. Baba also told us the name. He's a famous person. Famous master you see. I forget the name. I don't want to, what do you call, give the name of which I'm not sure. So we will call him the master. So this master as is usual with this sect was heading the party of these eunuchs you see. And they would go from street to street and his companions you see who were also eunuchs you see, they would clap their hands and sing and dance and all that. And they will all walk in a procession headed by the master.

But people thought that, well this is the usual group you see of eunuchs. And Lucknow is famous for all this sort of thing you see. There are that sect somehow or other you find predominant over there you see. And well nobody paid any heed or attention to it except to ridicule the whole thing. And they used to derive fun out of these people you see. So there was one. One day this master was passing through

the main street of that big city. It's now the capital of North India. This place, Lucknow. So there, there was one wrestler who was the strongest person there you see. He was going with his group of his admirers and other wrestlers you see. He was a wrestler. Baba is telling us this story mind you. So He says, 'This wrestler trying to show off you see on that main street. When the group was about to pass them, this wrestler who was heading his group just lifted his hand you see, arm and with a forefinger pointed at the master. Says, "Look at that man you see. That eunuch. That eunuch you see. See that, how he heads that group of people there and how he walks you see as if he's the lord over here. And he just kept, remained. His hand, his forefinger remained pointing at the person. Even though the master and the whole group passed by. So then after some distance was crossed, the master turns back and looks at him and shouts out to him. He says, "Well you are a strong man you see. Haven't you got the strength to put down your own arm?" His arm was paralysed. Became stiff there. He had no strength you see. When he pointed out how ridiculously you see. Ridiculing the whole thing.

So he thought that he was a great wrestler, a very strong man and all that. So his arm remained stiff in the air. He couldn't do anything. So the master from there shouts out, "All right now strong man put down your arm." So then he could put it down. And the master walked past. That was the first indication that the people in the town got of the greatness of this person, this personality.

Another story that Baba told us about this master was a very funny story. Something I

think that never happens in the world. And the story is this. Have you'll heard this story? You? Last time I didn't tell you this story? All right then. It will be a nice thing for you'll to hear this also.

So Baba tells us that there is another incident recorded about this master's greatness. People as I told you, the whole town ridiculed this sect and this group. Because they had some shelter you see of this great master. So the whole sect followed him. Knowing fully well that he was somebody great. Maybe in his own group he might have given some experiences to them. Maybe a perfect master was for that particular sect, for the development or upliftment for the sect. We don't know what's the divine plan you see. So maybe some from the group knew his greatness and the whole sect followed him and there was a huge crowd all the time around him. This somehow or the other drew the attention of the so-called society you see in the town. And they were not happy with the happenings that were happening around a person who was himself a eunuch. And he was regarded as a great personality you see. Society couldn't gulp this. Couldn't swallow this you see. So, it is but natural that there was big crop of adversaries around him too.

So in order to denounce the master you see and his. They thought that he was posing himself to be a great person. Posing himself to be a person having some spiritual powers or something like that. So they tried to have a. Formulate a plan so that they could just humiliate him, denounce him publicly. They selected two youngsters you see. A very handsome boy and another equally handsome but having delicate features so that they dressed that



other lad you see in a woman's dress and then dressed the other one as a bridegroom you see and put before the master as bride and the bridegroom. Newly married you see and wanting the blessing of the master.

So the leader of this society that was against this group engineered this plan and said to this so-called couple that they should approach with their followers and friends to the master and beg for a boon saying that they are married now for some time and they want to be blessed to have a very good child you see. Born out of them. So they went to the master. Fully dressed you see in their best of clothes. One of the boys dressed as a girl. Another boy dressed as a man you see, husband and wife there with the other followers.

So they went and sat down by this. In front of him. After a while, after the singing and the dancing and everything subsided and they all settled down and all that the master naturally, his attention was drawn towards this couple. Says, "Well, what do you want? Why are you sitting for so long now?" Says, "Master." Of course they had their other friends there around them too. To guard them or to watch the whole show. To be witnesses to the whole thing. That included some of the leaders from the society too. So he said, "Master we have married and we have come for your blessings. And we want your blessings so that we may have a child which is worthy." So he turns to the so-called girl you see. The boy dressed in girl's garb. And emphatically asks the person. Says, "Do you want a child?" So she's dressed in a saree and I don't know how to express this. Give you a picture of it. You know when a girl is newly married she always

has a sort of, her saree over her head hiding half of her face. Veiling half of her face you see. And with a very coy voice and all that she says, "Yes master. I would like to have a good son." So master again asks, "Are you sure you want a child, a baby?" So then he turns and she says, "Yes." And then he turns to the bridegroom and says, "Do you really want it?" Says, "Yes master, We have come for the blessing for that." He says, "You're blessed." The master says, "Go."

So they go and no sooner they turn their backs they start giggling you see that they have fooled the master. It's but natural. For human beings to feel that way. Little did they know that his word cannot go in vain you see. So when they left, they went and mixed with the other crowd there you see. And then they held a meeting over there and they said that, "Now we can denounce him publicly." That, "Here are the two who had been to the master and the master thought them to be a real husband and wife you see and blessed them with an issue." And so well they were now starting to form a plan how to get rid of this man who called himself, or who was looked upon as a master, the perfect master. A month or two passed by you see in the meantime. And the girl. The boy who had dressed himself as the girl and approached the master somehow or other started having peculiar feelings in the abdomen you see. In the whole system. Didn't know what to do. What was it? Thought that, in the beginning of course thought that he felt bit indisposed, then he felt ill and then something was wrong.

People thought that there was indigestion. Or something was there you see. Why was this sign you see? No. And within two

more months you see there was this sign that something had changed completely. The whole, what do you call, the feeling was that there was something, something extraneous within his body you see. In his body.

And that boy you see took fright. He knew because his conscience was biting there. There was that you see. It's not a joke to play tricks with the masters, perfect masters like that. And the bridegroom had completely forgotten this. But that one who had dressed as a female you see, she bore the brunt and she was pestered. What do you call? Having this feeling which always remained there and disturbed the poise. So he approached the bridegroom and said, "What's this? We tried to play fool with the master and there is something wrong with me. I am completely, I feel myself totally changed. And I feel that his blessings will come true in no time. And how will it be possible? What will happen to me? So they approached the head of the society again who was considered to be the city father you may call it. Says, "This has happened." "Is that fact?" He says, "Yes." So they, that was with the very thought of something, some danger to the person there they were humbled. And says, "Well what can we do now?" So again there was another large group meeting and all that and the only thing that was there. After all Indians are rather spiritual minded. And they have great respect for the masters and all that but it was natural for them to feel, to have such a feeling towards a person who was supposed to be a eunuch you see. That was the only reason you see why they behaved like that.

So well they could realise that even eunuchs you see, there is nothing impossible with God and even eunuchs can be the masters you see. They could realise later on. So then what happened was that it was planned that the two should again go back. Go to the master and beg pardon sincerely. They went. They tried to seek his presence but this time the master had his day you see. And he would. They would as usual you see sing and dance and master would lead the whole group and go from one street to another street and then wait in front of somebody's house there and somebody would throw some coins or give food or something like that. While away their time, that's all. So this, they were very serious about their own affair. There was a problem, serious problem. They wanted some private audience you see. But they couldn't get the opportunity. Master avoided them for some days.

One day, somehow or other they could come in his presence where master settled down. And they begged of the master to redeem them from this sin that they had committed in his presence. So the master just laughed and said that, "Well, the word that I have given I cannot withdraw." That, "My blessings cannot be withdrawn. Only ones. Only. I have no power to withdraw my own blessings. Only those who follow me, around me, who are around me, who are close to me here." They are themselves eunuchs mind you. So, "If they intervene and they plead to God the Almighty, maybe that He will pay heed." Because he wanted to bring home to the people there who called themselves the normal society you see that there is this sect here which shouldn't be discarded. Their voice is also there to be heard by God you see. So he

said that, "Once I have given my blessings I can't withdraw. The only recourse now left to you is to bend your heads towards them you see who follow me, who are close to me. Maybe God might pay heed to their pleading, their prayer and you be relieved of your dilemma. Get rid of this dilemma."

All right. So they went and tried to humble themselves before his followers now [Eruch laughs]. And they begged them to do something, to pray. So the followers remained dumb. They didn't know what to do. Whether they should take action or not? So the master then intervened and said, "Can't you do one little thing for them? Haven't you got a little heart that you should pray to God so that they can be relieved of this?" So they all joined together in the prayer. And very gradually the feelings that that happening that the boy felt in, within, gradually subsided and within a couple of months he felt normal. From that day this whole thing went round the whole town you see in no time. And from that day onwards nobody ridiculed them, nobody. They all revered and respected and even the cream of the society.