
STORIES

THE HUSBAND AND WIFE HOW THE KING LOVES RAM PRICE OF CASTLE IN HEAVEN BAHLUL THE WISE

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45:50

ERUCH: I have a story based on this very fact you see. It so happened that this man who was supposed to be a very dutiful husband and having a very dutiful wife you see. Both lived together happily for years together. And all of a sudden he gets an urge that, after hearing discourses and going to congregations and all that he gets an urge that all this is illusion, it's a dream. And that he has been living in a dream. And that he should be in the world of reality. And to go to the world of reality he has to brush aside all his dreaming you see and go out and approach reality.

So one day he leaves his wife and he goes. He roams, he wanders from place to place taking darshan of this Master and that Master and he's the Perfect Master and he's a Saint and he's a Wali and he's a Pir and he's a mast and he's a saintly person and he's a person who was with the Perfect Master. And here is a group you see where he goes in contact with the people who were with the God Man and so forth and so on. He goes on and on spending his years in search of reality.

He's now nearly 78. Hardly, barely he's able to walk long distances or any distance now. Because of his life that he has led you see. And he comes to a village to rest you see. He's so tired. He's so hungry. And he just falls down so to say in front of the entrance to a hut you see. And he reclines there and he's completely exhausted. When he could recover he just turns back, turns his head there towards the hut there and peeps inside you see and sees an old woman there. Says, 'Lady, will you be able to give me some food? I'm so hungry.' Says, 'I'm so old myself. How do you expect me to go begging for you? I am hungry myself.' 'Oh right, we can both share. I have got something you see. When I went around begging so I have got some grain with me.' So out of his satchel two handfuls of rice is doled out to the woman to help cooking the rice. To help cook the rice. 'Well how do you expect me to cook? I am an old woman, very poor, neglected. I have no vessels to cook.' So out comes from the satchel a pot to cook the rice you see. Says, 'I've got a pot. Please cook it for me.' 'Right, I will do that. But how do you expect me to cook? Do you want me to cut my limbs there and use as faggots to light a fire?'

Says, 'No, don't do that. You're a kind woman. I have got some faggots too you see.'

Now then, then the faggots come out you see. He says, 'That's right.' He says, 'I've got also a wee bit of salt and pepper and', what do you call? What is that thing they use it you see. Yeah, 'Some butter to cook.' 'That's right,' she said, 'It's good that you have got all that.' Says, 'I've got also lentils. Will you be able to cook that or you feel it will be difficult for you to?' Says, 'No, if you can, if you want me to cook a meal for you and me, I'm prepared to do that.' So he says, 'I've got lentils too and some chili and vegetables. Everything is there.' [Bell rings]

So then she picks up one of the faggots you see and gets up and says, 'Do you recognise me?' And with a faggot in her hand you see she comes out. Says, 'Do you recognise me, who I am?' He says, 'No.' 'I am the same woman. You left me behind. You could carry the whole world on your shoulder. You could carry the rice and the lentils and the pots and the pans and even the faggots. But you couldn't allow your wife to accompany you on your journey to God? What have you gained by leaving me behind you see? What have you gained? Nothing but a whole burden of household effects you see on your shoulders. And hunger as before. And somebody to help you to cook food for you. You have wasted your years. This is not the way to realise God or to go in search of God.'

So then she taught him the ways of how he should go and contact a Perfect Master whom she had known and then

the Perfect Master blessed him and then he got emancipation through her. Through his wife whom he had left in search of God you see. And she remained at home and she had advanced far more than he had advanced through his wanderings you see. He was lucky you see because he had a very loving wife. Otherwise had there been some other woman he would have been thrashed with the same faggot you see [General laughter]. If he had a wife like Socrates had.

PILGRIM 1: Socrates?

ERUCH: Yeah.

PILGRIM 2: Socrates, what kind of a wife did he have? [short gap]

ERUCH: The story is about how one should love God. And the story that I will narrate now depicts wonderfully how one should keep one's love for God to oneself. Years and years and years back there was a king who had a very handsome prince. And he wanted to have a beautiful princess for the prince. So he searched His kingdom and he could find a suitable match for his prince. She was very beautiful, healthy and all the talents and everything that the king wanted for his prince were there in that girl. And now what happened is that this prince was married to this lady and after some years the king called all his subjects and said that he would like to retire you see from ruling and he made his prince the king of his kingdom. The princess became naturally the queen. And both lived as the king and the queen.

Everything was there at their command. The king was handsome, healthy. The queen was beautiful and healthy. Everything was there. The whole kingdom and the subjects were very happy about their ruling over them and all that. In spite of it all it seemed that the queen never expressed happiness. And she as years passed by looked more gloomy. Appeared to be more gloomy, unhappy. Sometimes the king would ask her what ailed her. Was she not good in health? Was there anything lacking from his side? She never gave an answer to all this. She said that, 'Well, it's her fortune', you see. 'She was not blessed with what she desired.' And the king asked, "What's the matter?" Says, "Everything is there at my command. You have given me everything. I am the queen of a great dominion. And yet there is one thing which is most dear to me is lacking." "What is it? I will try to supply that," He said. She said, "Well, I haven't heard from your lips even once during the years I am with you the name of God. And I long to hear that from you."

He gave the answer saying, "Did I ever come in your way of worship? Did I ever ask you not to worship your God? Did I ever come in the way of my subjects? Leave me alone in this respect. I can't help you in this respect. My duty is to see that my subjects are happy. That I discharge my responsibility as the king. I attend to my daily duties. I see to the welfare of my wife who is the queen. Leave me alone where matter regarding God concerns." So she took this in a different light and thought that he was an atheist. And all the more it hurt her.

And she was not happy even after she cleared her heart about the subject.

Years passed by and gradually it so happened that she lost her health, she lost her beauty. She lost everything you see in spite of all the wealth, all the subjects around her wanting to help her. There was no cure for this disease. She pined and longed to make her husband a devout worshipper of God. And she failed in that. And she thought that nothing useful was served you see. In his being a beautiful king and husband. Nothing, because he had no God in his heart.

Years passed by and the king had also lost hopes for her and she lost hopes in him. But somehow or other, years rolled by. One day, all of a sudden the king finds when he got up in the morning that the queen was up and she was very active. All of a sudden. Not knowing what had happened she tried to ask. [Eruch corrects] He tried to ask his subjects. He says, minister who was there in the palace already, "So what's the matter? Why are you here so early?" He says, "Well, at the command of the queen." "What has she commanded?" Says, "That the whole town, the whole capital should go gay." "Why? What's the reason? Is there any anniversary? Is there any festival? Is there any birthday of the past advents of Rama or Krishna or anything that is to be celebrated?" Says, "We know not. We have been ordered to see that every house in the capital. Everywhere as far as the message could reach you see in the town. In the dominion itself, in the kingdom. That all people should feel happy, make merry and make the whole place very gay and lively." "But

what is the reason?" He did not know and he was so happy. His heart was so full of joy that day after many, many years of life with the queen. Not because of what she had ordered but because she had taken the initiative to give the order. Because he had completely lost hope in her. He thought that she had no interest whatsoever in her subjects or in the kingdom over which she was the queen.

So well he allowed the preparations to go ahead and then when it was day and he had the opportunity, he came to the queen and says, "I'm very happy today to find you so preoccupied with all the arrangements. It really makes me very happy. It's a great day in my life." And she said, "Indeed. It's a great day in my life too and therefore I am very happy." "So what's the cause of your happiness?" Says, "My longing has been fulfilled. My God, my Master, my Lord has fulfilled this desire in me." He says, "What's that? What was that?" She says, "Tonight when you took a turn in your bed I heard from your very mouth the name of God." "What?" He said, "Did my Beloved escape from my heart?" And that was the last sentence he uttered and he collapsed. He died. And that's the story. That's how he loved his God, the Lord of his own heart. He wouldn't want others to share with his Beloved you see. Nobody knew that he was a devout worshipper of the Lord.

The moment he heard from his queen that his Beloved had escaped from his heart, he no longer could live. The very breath from his heart had left. So such should be our love for our Beloved

Baba. We could love Him if we can love Him in that way, in that fashion. While attending to all the worldly duties. Being in the very midst of all the duties you see. People not knowing whether we love Him or we are an atheist or what. And yet we are in tune with Him all the time you see. That is real worship. That is real love as Baba always would point out to us.

You see in our loving Him or our love for Him. That's the thing. That's the theme of this story. Or that's the proverb as you call it. What do you call it? Aesop's fable?

PILGRIM 1: The moral.

ERUCH: The moral of the story.

PILGRIM 2: [inaudible]

ERUCH: What else now? Come on one after the other [crosstalk].

You see you all know about how Baba was interested in the masts and His work with the masts. He went in search of the masts. To us of course they were people who had abandoned the worldly desires and lived only for God. And we followed the God Man in His search for the masts as He called them. But to some of us He said, "They maybe the masts in the eyes of the world but they are my beloved children and now that I have come on this Earth it's my duty to be with my children. To serve them, to love them, to give my love, to fill their hearts with my love." So forth and so on.

Masts you know, people in India, some of them of course they know of them.

They know of their good qualities. They know their status. Mast is a word, it's an Indian word. Means, what's the English equivalent of the mast you see? Somebody who is. I want to have a literal translation of that word. Mast is somebody who is more than satisfied you see. Just like when you have an appetite and you fill your belly with all sorts of rich food that is served to you. Or that is there on the table and placed before you. And then after you have had your fill you say that, "Well, I am full," you see and, "I have become mast you see with this." That means, what's that word? What's the equivalent of that? Is there any phrase or word there for it?

PILGRIM 1: Satiated?

ERUCH: Yeah. But satiated is here. [crosstalk]

PILGRIM 2: Too much? Glutton?

ERUCH: No but that is too derogatory a term you see. Yeah.

PILGRIM 2: Completely full?

ERUCH: Completely full so to say you see. Yes.

PILGRIM 2: Stuffed.

ERUCH: He's stuffed you see. Here Baba has used another word you see. Overpowered. The mast is overpowered by the love of God you see. Or absorbed as Baba says which is Majzoob who is absorbed in God you see. God and so forth. So while we were on these mast tours, Baba one day told us you see about a certain king

who had turned mast. His name is Bahlul. And two or three stories connected with this great king. were reported to us by Baba. And I remember them and I would like to reproduce them here today.

What happened once, Bahlul was a great king. And well he ruled his subjects and made them, over his subjects and made them happy. And they were all satisfied. Everything was very pleasant. There was a happy atmosphere there in the kingdom, whole kingdom. All of a sudden it so happened that he got an experience and if I am right in recollecting that experience, is that while he was asleep in his palace he heard some noises you see, overhead. Over his head there.

And suddenly he woke up from his sleep and tried to find out what's the matter in his palace. And there he hears some, he hears hooves of horses there right on the top and he wonders what's the matter. How could horses be up right there you see? Over the terrace of his palace. And he just, he couldn't believe his ears. He shouted out, "Who's there?" So he says, "We are wayfarers." "Wayfarers? What do you mean by wayfarers? How could you be here in the palace you see if you are wayfarers?"

So the voice echoes back and says, "Who are you?" He says, "I am the king." "How are you supposed to be in this palace?" "Because I am the king" "And prior to that who were you?" He says, "I know not." "And prior to that?" "Know not." "After this?" "Know not." So he says, "Let that be aside you see but how could wayfarers be there right

on the roof of my palace? How is it possible?" Says, "How is it possible that you are here in the palace? You too are a wayfarer." And that's it what brought him you see to his senses and it is said that his time was ripe. And he left the palace. And he went out on the streets knowing, feeling and experiencing that this is not a permanent thing you see. It will never last. And I am just a wayfarer as all the others are you see.

And he lost his balance. As we call it in the worldly way. And he roamed the streets. And then people wondered that it's useless you see to be. To keep him as the king over the subjects, to rule. So his younger brother took over the charge and he became the king. Younger brother's wife became the queen and this Bahlul just roamed about the streets like a mast. Like a man who is possessed with the love of God. Years passed by and people got themselves reconciled to the fact, now he's no more a king but a mast and they paid their allegiance to his brother whom they held to be the king and believed that now he was the rightful king.

The brother you see had no regard for his elder brother who had turned mad. But his wife, the queen had some sort of regard and felt that this Bahlul was not an ordinary mad person. He was possessed with the love of God. From the way he lived the life. Even though he lived in the streets. So one day it so happened while she was going out with her maidens on the shore for a stroll to take the sea breeze, as it is said. And Bahlul was spotted by her. And he was playing there with the sand on the shore. So the queen stopped there and

asked Bahlul, greeted him first, She says, "How are you Bahlul?" He says, "I am well, fine." "What are you doing?" He said, "Well I am just building castles in heaven." "Building castles in heaven?" "Yes." "For whom?" "For those who are destined to be in heaven." So the queen just joked with him and says, "Bahlul, wouldn't you want to build a castle for me in heaven?" Says, "Of course, why not? But you will have to pay the price for it." "What price?" Says, "You see that you have that necklace round your neck there with the gems. That's the price for it."

She took him lightly and said, "Well here is the necklace. I pay the price now. Will you build the castle there for me in heaven?" Says, "Right." So he took the necklace from the queen, tore it and threw the gems in the sea. One after the other. It is a priceless necklace. And the queen laughed and Bahlul laughed and the maidens giggled and they waited for some time and they left. When she returned home she was in her palace. A day or two passed by. She completely forgot about the whole thing. One day king spots the absence of the garland, necklace and asks her as to, "What has happened to the necklace? You don't like it? Have you put it by in the treasury? Where is the necklace? That was one of a beautiful necklaces. Why don't you like it?" Says, "Well it's no more," she said. "What? What happened? Did anybody steal it?" "No. I gave it to Bahlul." "And what did he do?" "He threw the gems in the sea." He got infuriated over it. He says, "Why do you play with that mad man like that? Don't you know that he's

mad? Why did you give it to him? Do you know that it doesn't belong to you personally? It's an heirloom. You can't just treat it lightly. How will I reveal this to the ministers and the subjects?" She didn't realise that. And she was very upset and very sorry for it. And the king was very upset too and rather angry on her. And the day was spoilt in the palace. Long faces everywhere.

Well, a day or two passed by. The king somehow or the other got over this loss and the queen got over the loss and they again started being normal. But just then it so happened that the king in the night got a nightmare you see. And in that he finds himself you see somehow or other stranded all of a sudden. Being the king you see we can't realise his feelings because we live in a situation where every step of ours is taken in this world and we find ourselves stranded. So we are used to our being stranded you see, wherever we turn our head or what direction we take. But for a king it's a difficult thing you see. To accept the fact that he's stranded anywhere. And somehow or other he gets this dream and he wakes up you see. That nightmare is so terrifying that he wakes up from his dream there and he has perspired you see. And he does not know he shouts loudly and wakes up. And the queen is disturbed from her sleep and she wakes up and says, "Take it easy. What's the matter? What has happened?" He says, "I saw a very terrifying dream for me." "What is it?" Says, "You remember some days back you told me what had happened to your necklace?" Says, "Yes. I gave it to Bahlul I said. Does it still linger in your mind? Is it such a great loss that you can't forgive me for

it?" Says, "It's not that, it's not that. In return for the necklace it seems that he had built a palace for you. A castle for you in heaven." "So what?" She says. "Did you take that seriously?" He says, "Yes I do take it seriously now after what I have seen and believed in what I am seeing." "What is it?"

He says, "I find myself completely stranded in heaven. I am dead. And I am taken and led in heaven you see. And there I go. And what I find is that each one has his own castle. And I spot you in your own castle there. And you are there and I beg of you to allow me to enter. And you said the code of heaven is such that a castle is for the one who owns it. Each to one his own self or her own self. Nobody can share the castle there. And I then go out in search for the castle that should be for me and I don't have any place to step in. And the experiences that I went through were horrifying. So then she says, "I told you often that you shouldn't take your brother lightly. What you should do is, don't worry about it. We can tell him to build another castle for you. It's good that you got this sign now."

So preparations are made to invite Bahlul to the palace for the first time after he had left it. Mind you this is the story that Baba told us. And Bahlul comes there you see. Escorted by some officers and all that in his dirty rags, filthy body you see. Cheerful as ever. And he steps inside the palace and says, "What's this? Why am I being dragged here? What sin have I committed?" So then he's pacified by the queen because queen had a real regard for him. And the king keeps

mum. And queen makes him sit on the best of the chairs there in the palace. And then orders you see the servants to give him a good scrub you see and a bath and make him wear royal robes and all that. And that's how he is received in the palace for the first time.

When everything is gotten over you see and he's relaxed and the king feels relaxed and the queen is relaxed, the king puts this question to Bahlul. He says, "Bahlul, my brother, I have one request for you." He says, "What is it brother? What do you want?" He says, "You remember the queen the other day? She was strolling there at the shore and you were doing something." He says, "Yes, I remember. I remember I was building castles in heaven you see for those who deserve castles in heaven." He says, "Wouldn't you want to build one for me?" Says, "Why not? Surely I can build but you have to pay the price for it." Says, "Right, what do you want?" He says, "What can you give?" "Well here is a pearl necklace you see I have. I'd like to have this." "Oh," he says, "That's too cheap a price for it." He says, "All right, a diamond necklace, from the treasury." "That's too cheap too," he says.

"But then you accepted the same from the queen, your sister-in-law." "Well, that's too cheap. That's for her you see. Not for the king. King of a great dominion has to pay a greater price you see for a castle in heaven." Like that you see he started bargaining. And the bargain was. He began with the bargain saying that, "Well I can give you half of the kingdom." Says, "Half of your kingdom? That's too little you see. Even if you were to give the whole

kingdom in return for a castle in heaven it's too little." He says, "But I can't understand what you say in this." He says, "Well, it's really difficult for a king to understand this. That's so easy for me to know it." "So but what do you mean by it? You accepted a necklace of diamonds from the queen and you built her a castle. And I expect you to build one and even the whole of my kingdom is too little you say." He says, "Yes, it is too little. Once you know the price. Once you know what it means to have a castle in heaven, it's too little. Even if you were to give up your own life and your whole kingdom a thousand times over, it will be too little now. Unless you have the grace of the master, you will never have it."

So Baba told us this story you see that, "Now when I am not known to the world and I walk the Earth and I have disclosed the fact to my close ones that I am the same Ancient One. You have adhered to me, you have followed me through thick and thin. Not knowing my status. Not knowing who I Am. I called you, you followed me. When the world will come to know of it and when they would want to sacrifice their lives in my calls, for me, that would be too little for them. Little sacrifices that you have made here for Me, that will be the price for being with Me. Just as the queen when she was ordered to give her necklace to build a castle in heaven, she offered it, spontaneously. Not knowing the worth of it. She didn't even realise what she's giving is a price for the same thing you see. She gave it. Just gave it. Likewise you gave up your connections with the world. You gave up things that belong to you, to be with me, to follow me. That's the price.

That's enough as a price. Knowing not what you are doing it for. But once you come to know why you want to do it for, then there is no price. It's priceless."

So that's the story Baba told us you see. About His coming here in the midst of mankind and not knowing who He is and following Him. Who after He manifests, it will be quite a different thing He says. World will come to know if it. But before my manifestation if people were to follow Me and believe in what I say, well they can pay a very small price for it. And can be with Me, can love Me. But once I manifest, once my glorification spreads all over the Earth, then there is no price, nothing. Then they will have to wait for another advent. So that's the story about Bahlul.

PILGRIM 1: Didn't he also come to dinner in the queen's court?

ERUCH: Coming to that.

PILGRIM 1: Oh.

ERUCH: Yeah. How is Jampu? Did he hear that?

PILGRIM 2: Jampu?

ERUCH: Yes. He heard that [crosstalk].

PILGRIM 2: Yeah he heard the whole story. That's the nickname of the monkey, right?

ERUCH: That's the nickname that you have to give him. With the next story. In connection with our Bahlul.

Well after this the king never forgot his brother Bahlul [clock chiming]. And it so happened one day. By the way before I begin this story I must give this little preface to it. Whenever, whenever there would be a royal feast you see in the palace, the queen will never forget Bahlul to be invited. But Bahlul being a person in rags roaming about the streets, it was not possible for the queen to use her powers and make him sit at the dining table you see with all the royal guests. Who were all the ministers and kings from the neighbouring kingdoms and all that you see. But she would always remember to invite him and give him the same food that is spread for the dining table in the royal feast. But he would have to sit you see in a corner of the room. Squat on the floor so to say. And people knew about it. They didn't object. Those who were invited, they knew. And that's how Bahlul would always be present at the feast, royal feast. He being the king who had left his kingdom but he was there squatting on the floor like a dog. Made to eat from a plate and then he would relish it and go away. He didn't care for all that show and pomp.

But after what the king had experienced you see, this dream. It so happened that the next feast when the banquet was spread, he was invited and the king insisted upon his sitting at the table you see. So he told the queen to see, to make preparations to see that he is given a good bath and that he's dressed properly and royal robes and all that so that it's befitting a royal feast you see. He properly dresses. So all the preparations were made and Bahlul was made to sit you see opposite his

brother, the king. Along with the other ministers and the other dignitaries.

Halfway through the feast you see it so happened that the king spotted him and what he sees is that with every morsel that he takes, he picks up from the plate he throws it into his sleeve. You know these royal robes you see they have very big sleeves. You know those days. Broad sleeves you see. So with every morsel that he takes he says, "Ay you sleeve, eat. It's for you. It's for you, eat it. You're hungry for it." So the king was very embarrassed. Had he done it silently it would have been alright. But he couldn't contain himself you see. And he admonished Bahlul saying, "Bahlul, behave, eat properly. Put it in your mouth. Why do you throw it in your sleeves you see? It's spoiling the robe. It's not good." So Bahlul answers. He says, "Well the feast is not spread for me. I am not made to sit here you see for the feast. Because of this robe that you have put on me, I am being given a place here on the dining table you see. So the feast is actually spread for this royal robe. So allow it to eat. [general laughter] And I will have my feast there in the corner as I used to have before you see." So that was Bahlul. Could you call that man a mad man?

One more story about Bahlul- Who he was, people naturally some of them took him to be mad. Now you come to the subjects you see. How the subjects treated him. Of the kingdom. People revered him as one who was all love for God. And then they would come and sit around him and then chat with him and hear him speak in parables. And there were the others

you see who would want to exploit him. And his love for God. And his words that he would speak out you see. Here in India and elsewhere too, wherever you find these men of God. There are two sections in the public. One reveres them and would want to derive spiritual benefit from them. There are others who would want to derive material benefit from them. And the majority of them are those who would want to derive material benefit of them. It's like now there is a race you see in the town. Well they would go and sit around him. They would try to serve him with some food or if he is in the habit of smoking give him good packs of cigarettes. Or massage his body and in the course of that you see they would say, "Please tell us the number of the horse that would stand first." Or if there are other things you see, gambling dens are there, "Give us the number you see." And so forth. There are the businessmen too who are very rich and wealthy who regulate their businesses and profits and losses with the answers that are given by these men of God. Here in India we do find them.

And elsewhere too. Likewise when Bahlul walked the streets of his kingdom there was one businessman who said, "Let's best to ask him. Let's see. Let's try him first." So he said, "Bahlul what do you think would profit me best this year? What should I do?" So he addresses Bahlul as, "Oh Bahlul the great, let me know what should I do for my business this year so that I profit." So Bahlul the great replies to him and says, "Sir, fill your barns with rice." So he goes to his office, orders his people to collect all rice from all

ports and fill his barns with rice. And he made a huge profit that year you see. A huge profit. He was very happy. And you know what wealth means. With that profit and with the increase in wealth, he also inflated his ego you see. It got inflated to a bursting point you see. And the next year came and when he wanted to again launch on another business or for the next year you see for his next year budget he asked, he came across Bahlul and he thought of last year's profits you see. But he was so egoistic this time. And he was now the wealthiest person in the town. So he addresses Bahlul, "Oh Bahlul the mad. What do you think should I do now this year?" "Oh," he says, "You fill in onions you see. Onions would do you good."

So he says well that's a turn now. Last year he made me the wealthiest person in the town. This year I will be the wealthiest person in the whole kingdom. So he corners all onion you see from all parts and just fills his barns to the full. And it so happens that it turned out to be the worst season and the worst year you see. And all that he had earned plus his own, everything was lost. He became a pauper. And he got so infuriated with the words of Bahlul you see. So he goes, makes it a point to go and approach him and tell him this. Complain to him. He says what he has turned him into. A pauper. So he says to Bahlul, "Hey, what have you done to me? It's a complete loss. I have lost all wealth now that I had possessed." He says, "What can you expect with my advice?" He says, "Well you advised well the first season you see. The next year you advised me just the opposite." Say's well, "It was

your query you see. You asked me as Bahlul the wise man and I advised you as the wise man you see, good advice. The next year you asked me, addressed me as Bahlul the mad man. So what can you expect from a mad man you see? Words of wisdom?"

And that's the story of Bahlul the wise.