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## STORIES

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### TWO SIGHTINGS ERUCH'S COUSIN DHUN CLOSE AND DISTANT IN HEART HOW ERUCH LIVES NOW BAIDUL AND KAKA OUT OF THE MUCK

#### Eruch Jessawala

Mandali Hall, Meherazad, India

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39:37

**ERUCH:** Describes this. The man is narrating all this to me now.

And she says that, that light is not scorching or it's not the heat or the light of the sun that she sees. It has a tinge of colour in it and that colour goes. Some sort of very cooling and calming effect on her system and her mind. And she's full of happiness, bliss, joy and all of a sudden she sees in that light two figures approaching her. She sees it actually. And says that there is. There Baba. "I saw Baba". That's what she says. So these villagers, some of them are skeptical. So they thought that this old woman now through frustration is trying to pull their leg. Kidding them because all the time they forget to take her. So the boys now are interested and so they tried to kid her saying that, "Well, you saw Baba?" Said, "Yes, I saw Baba coming towards me and He came to me." Says, "He must have talked to you?" He says, "Did He break His silence that, before He dropped His body?" So somebody from the crowd said, "No. He didn't break His silence." "So then He didn't talk to me. He didn't talk to me. He didn't, I will tell you." She said, "What happened is that

this, the two figures approached me. And He, Baba, was wearing a long thin kafni [foreign]." We call it kafni like thing. You see that sadra that is there we call sadra here and locally it is known as kafni. "And it was so thin that I could see His body through that. So He wore that cloth, that dress that day," She says. She had never seen Baba.

So she's describing now Baba's [inaudible]. So then somebody said that well you must have seen him in the. Because now there are many western followers you must have seen Him in His western dress with boot and tie all. She says, "Nothing that. Only plain cloth was there. That kafni was there. And but He had sandals, chappals." The same type that you wear. You know the stripes there, like this. So she described them too. They tried to fool her by describing some sort of modern footwear. But she said, "No. I just saw this plain simple thing like that." Says, "You must have seen Him with long beard." The beard that He. Because Baba being God in human form. She says, "No. Does He keep beard? I didn't see Him with beard."

"I didn't see Him with a beard but He had a mooch." "Oh," he said, "He had a mooch?" "Yeah." Said, "And what's the colour of His body?" Says, "Very fair. He's very fair. And then He came walking." "So He must have walked very fast to you?" She says, "No, He couldn't walk fast. There were two as I told you who were coming, approaching towards me. And Baba had His arm on somebody else's arm you see. And that person was a stout person. And He was reclining on him and walking very slowly towards me. "He must have had long hair," the other said. "No, He didn't have any long hair. He had just a nice forehead and all that. He didn't have long hair. But I remember that He had a pigtail you see. With a bow tied around." He said, "How did you know that?" Says, "What happened is that when He came and approached He bent down to me and He did like this to me. So there was another person who was by His side on whom He rested said, "Baba". That's how I came to know that He's Baba." Said, "Baba is hungry. Baba wants food." So I all of a sudden you see was so happy from the very beginning you see. Got back my senses and said yes, I must receive Baba and give Him something. So I started getting up. In the meantime He turned and while I get up I see His hair that is there and what a neck. And I could see His whole body through that dress. And He gradually passed away that distance and He faded away. And the light remained for some time. And then I again became as I am. But that joy, that vision that I have had. That sight is still with me and I am satisfied. Was it Baba?" He says, "Yes. You are right."

So they revere her then. So this man who had heard the story comes to embrace me that the description was yours. So that's how he came to know you see. And he was happy. So that's what I say that He has already started this.

Same thing happened in Australia. You must have heard through Bill. Joan Bruford, sorry. She's not a woman you see who is so sentimental or emotional like that. She is very tough lady you see. Joan Bruford. Yeah. So when Baba dropped the body you see. She felt very, very upset you see and sad. I don't know, I can't recount her feelings you see. Each one has his own or her own personal feelings. But she must have felt something. So the story that we hear from that side you see, from Australia and confirmed by Bill when he came recently was that, well you know all our thoughts. She's leading a dedicated life. She lives there for Baba now in Australia. So in the morning she goes with a basket of grain to feed her chicks. The chickens there. And from a distance you see what she sees is Baba standing there.

Her all thoughts are there on Baba you see and there she sees Him. And she finds Him in the same dress that she had seen Him you see. In the pink coat. Sadra and standing there reclining against a tree. And she goes there to catch hold of Him you see. And just then a kookaburra, you know the Australian bird? Yeah. It has this peculiar cackle you see, just laughs like a human being. So she was distracted. And then Baba was no more there you see. But she swears that she has seen Him, physically. And she says that if

ever He would come again I wouldn't. Nothing on earth can distract me, now. And the next day again He appears. And His traditional blue coat now this time. [Eruch laughs]. Which she had also seen Him there. And He was again there you see the same way. And the next. That day I don't know what happened to her. I was told or I remember that, I'm not sure of that. That she got tripped or something happened you see and then again just at very short distance and she couldn't touch Him. That's all. But the two sights that she has had is confirmed by the people you see. [inaudible]. Huh?

**RANO:** She showed me the place there once.

**ERUCH:** She showed you the place? There you are. Rano says she's showed the place. And the same thing happened with my cousin in Pune. Did you go to Pune? You were there in Pune?

**PILGRIM 1:** Not this time, yeah.

**ERUCH:** No, no, no. When did you?

**PILGRIM 1:** In '69.

**ERUCH:** Yeah. So there my cousin you see. She's absolutely helpless.

**PILGRIM 1:** Oh yes. I've heard of her.

**ERUCH:** Huh. She was there in Pune. She's now in Ahmednagar. So her sister was there at the time of Amartithi. And she can't be brought, in the crowd. She can't lift a finger you see. She can't lift her eyelash you may call it. She's so helpless. She's young, very energetic.

[Eruch laughs]. Her mind is very active, she controls the household and all just sitting there or lying flat. Yeah. Even her hands are to be lifted you see. She can write letter but absolutely helpless. If a fly sits there on her toe she can't. Anywhere a mosquito stings, she can't drive away the mosquito that is there. Absolutely helpless. She's a yogi of the first degree you see I should say. [Eruch laughs]. To bear all this silently but with cheer.

So well it so happened that at the Amartithi she couldn't be brought there. And she missed all that you see. And she was very close to Baba. She has so often she has been brought and her whole body would be just lifted and placed across Baba's lap there you see. And Baba would caress her face and embrace her and all that you see. She's a woman you see. Sheer helpless because of physical disability. So she lives a dedicated life remembering Baba all the time and she missed Baba. Baba's presence. And well all, whole household goes on 31st January to Meherabad. She's left all alone.

So her sister volunteered to stay there. Offered to stay there. It's just the same for her she said. So they've started following the same programme that would be there at Meherabad. And the time came for 12 o'clock. Silence from 12 to 12:15. The time in between Baba dropped the body you see. There's complete silence. So they also observed silence. Soon after they started observing the silence, in walks Baba. This is what the sister sees, mind you.

**RANO:** [inaudible] the steps outside.

**ERUCH:** Huh. She heard the steps too. That's what Rano says. Outside, you know at our place there, Bindra House. There's the steps there. So she feels that somebody has come now. Now that she has observed silence then, then for 15 minutes they have to observe silence. They were spellbound. So Dhun who is that disabled lady you see. Just she shut her eyes and she has bent down her head. Sits there at the dining table on a chair and keeps quiet and with her eyes shut. Whereas by her side is her sister Roshan. Her eyes are open. She sees Baba entering the room and taking a round and going towards Dhun. In between herself and her sister Baba stands there and He puts His arm around Dhun's shoulder you see. And He stands. Waits there. While they are so spellbound with the silence. Self-imposed silence that this woman cannot even utter a cry or welcome Baba. This girl who has seen Him, Roshan. Whereas this one is so absorbed in Baba thought you see and Baba has His arm around her. So when silence. After some minutes Baba leaves her. She sees, He sees her also and He leaves. And she does not know what to do. You see no sooner the silence period is over. Silence had taken the first place you see. A place of importance than Baba's physical appearance. That is how mind is.

So she shouts out to Dhun her sister and says, "Dhun, did you see Baba? Did you feel Baba? He was having His arm around your neck." Says, "Why didn't you tell me? I was." She says, "I was feeling so absorbed and so blissful. This time my Amartithi was so fine you see. I could feel that." So then she

narrated the whole incident. Says, "Why didn't you tell me?" Said, "I couldn't. I was."

**RANO:** In silence.

**ERUCH:** Hmm?

**RANO:** [inaudible]

**ERUCH:** But Dhun was just like this, you know as her usual this. Haan but paralysed. [crosstalk][inaudible]

**PILGRIM 2:** [inaudible]

**ERUCH:** Paralysed. Of course she could have got up and clung to Baba you see.

**PILGRIM 2:** Yeah.

**RANO:** [inaudible] Baba will vanish if she does that.

**ERUCH:** No.

**PILGRIM 2:** How do you know that?

**ERUCH:** Why if you want you can. Unless

**RANO:** Unless. Just like Joan who wanted to reach Baba and just before she reached Him, He suddenly left.

**ERUCH:** Even Thomas wouldn't have been able to touch Him had He not ordered him to put his finger there.

**RANO:** But she could have at least sort of [inaudible] by doing like this [inaudible] [crosstalk]

**ERUCH:** Well everything we can say it afterwards you see.

**RANO:** No, right. I'm just picking up on the update to realise what Roshan was meaning there.

**ERUCH:** And we hear stories from the West too. You all bring some stories which are very heart-warming about Baba's physical presence. And we have been hearing of Mr. Luck you see. Morris Luck having seen Baba on the balcony. Having seen Him twice or something like that you see. You know that how he is? What are his feelings for Baba. You know?

**PILGRIM 3:** Oh the Luck brothers' father? Oh him.

**ERUCH:** Yeah. Yeah. Haan yeah. Haan. And Baba condescends to give him.

**RANO:** He called Baba his friend.

**ERUCH:** Yeah this is.

**PILGRIM 3:** Right. He probably has spent more time thinking about Baba than practically any Baba lover in the West. [inaudible] Mr. Luck.

**ERUCH:** So he was lucky too.

**PILGRIM 3:** Yeah.

**ERUCH:** And he casually reports to people. Well I have, what's there in that you see I have seen Him twice he has said standing on the balcony you see. I know him. He spoke with me. He's a good man I tell you.

Francis, Colonel Francis retired now. He was in charge of the Faroe Islands during the war. And his wife were here at Meherazad for some days, some weeks. So one day there was a programme at Meherabad so Baba told them to go to Meherabad and be there and witness the things that happen there. So, well one of the items was that Baba had to wash the feet of the poor who were invited by Baba and Baba was giving them some grain or money or whatever it was I don't remember now.

So naturally Francis Goldney loved Baba very much and this lady. Her name is Olla, she's still alive, very old. She had just heard of Baba from Francis and.

**PILGRIM 1:** [inaudible]

**ERUCH:** Haan?

**PILGRIM 1:** Much younger than Goldney.

**ERUCH:** Yeah. She is younger than Goldney but now they are old. [general laughter]. So while Francis was explaining to Olla what was happening and all that, so she interjected and said, she interjected and said, "Yes, I understand. He is a good man." in whispers. And from a distance, Baba turns to her and said, gestures, "Not a good man but God-Man."

**PILGRIM 1:** The last time she came [inaudible].

**ERUCH:** Yeah, yeah.

One day Baba just put a question to all the mandali that were sitting inside the

hall here and said that, "Why is it that people when they are angry, they shout at one another?" Someone gave an explanation and somebody else gave another explanation and so forth you see.

Then Baba put counter questions and all that and there was no satisfactory reply. In the end all felt that there were. Replies given were not at all satisfactory. Well somebody said as for instance, "You lose your temper you see Baba and then you just shout. You don't know what you do," you see. And then somebody else said that well, "The person you see just, he has no control over himself and he shouts." And likewise you see very childish replies you see.

Naturally in front of the God-Man when He puts the question we are all not even children you see. We are just nothing. Absolutely I should say puppets you may call them at the most you see. So He then Himself said, "This is the reason. The reason is that when a person is angry on another person the anger arises from his mind no doubt. It's the mind that plays the trick. But then what happens that it is as if he's away from his heart. And the more he gets angry on the person the more distant he is from the heart. He's more removed away from the heart you see. So that's why the person when he's angry shouts at the person in the beginning. And in his shouting you see gets more and more angry. More and more removed from his heart and more and more shouting and louder the tone of the shouting and so forth. So that's the reason why people shout because the person you see on whom the

person has got angry is removed further away from his heart."

Baba says, "You won't be able to follow this properly so let's take another example," He said. Says, "You know when people are fond of each other. Two people are fond of each other, what happens? They talk and then they talk and say take the instance of a man and a woman you see they're fond of each other. They talk and their talks are reduced to whispers when they fall in love with each other and they are all by themselves you see they whisper. And they, because they come, they are so close to each other's hearts you see. So the distance is now almost nil. So there comes a time when even they stop whispering and they just look at one another you see. And there's no need for any speech. Let no sound whatsoever and let no speech at all. There's no need for it. Because of the closeness to the heart."

So that's how Baba said about why people shout when people are angry. And why people just have nothing to say but they somehow or other understand each other more explicitly without exchanging a single word you see. And maybe because Baba is our own self. He is closer to us than our own self that He observes silence and no need for speech you see. And therefore He observed silence maybe, who knows? One of the reasons for His observing silence that there was no need for speech. He's so close to us. So one of us.

How can I tell about the feelings of the mandali at this juncture you see. I can

speak about myself but not of the mandali.

**PILGRIM 1:** Yeah.

**ERUCH:** My feelings are just the days roll by you see. They pass by. I just know one thing that what I have to do is just do whatever would please Baba if Baba were with us in our physical. In His physical form you see. What He would want us to do. Want me to do. And I just use that as the gauge and do my duty. Of course, it's all. It all appears to be so hollow. It matters very little whatever may happen you see now. When His physical presence is not here. But we don't miss His presence, somehow or other we feel His presence. There is no doubt about that. I cannot be, what do you call? I cannot say that we don't feel His presence. There is definite feeling of His presence. But His physical presence with which we were so attached or so familiar with you see, that we miss. And that's why in missing His physical presence everything seems or sounds so hollow you see. There's no urge for anything. Except one thing and that urges us on and on and that is to just. Suppose if He were now present, what would He want us to do? How best we could please Him? That's what I try to do every day. And I pass my day in just doing that. And somehow or other I have got that common sense you see. What would please Baba. [clock chimes]. So, I know.

It is too presumptuous on my part to say that I know what would please Baba but now by, after having lived with Him for nearly 35 years, I have a little glimpse you may call it, into this

affair you see. So, I know what Baba would want me to do at this juncture you see. And Baba would want me to attend to the little correspondence that I do you see. Where people really want to know something about Baba. Definitely when I get that feeling that well it's not just exchange of words, yeah. Not hawa-par [foreign] as Baba would say. Means has real substance in it, then I reply. I do that. And then Baba would want me to help the Trustees over here with the Trust work. So, I go there, I do my duty there taking it to be my duty. He would want me to do this at this juncture. And then here I attend to people when they come. I know that Baba would want His lovers to know more of God-Baba so I cannot spare myself. I must do my duty so I do my duty.

And then of course Meherabad, Meherazad estate is there to look after that. Nariman is good enough, Arnavaz is good enough to allow us to continue to stay here. So, we continue to stay but while staying over here we have to not just stay here or live here but in return must also do our duty in trying to look after the affairs of the estate. So, I do that also. And so, the days pass by. But everything seems to be and sounds to be very hollow. Yeah. Just like [Eruch laughs]. Well, it's like that. Can't expect anything more from me now. It's that feeling you see. This is what it is. The best that we can put up. And the best is not a person when he wants to put a. Wants to be his best, he dresses himself and he cares to look, appear very handsome or clean or tidy or anything. Now there is no need for all this you see. This is the best. Whatever it is. As I am. [Eruch laughs]. That's all.

Whether it be in speech, in thought, in form or dress or anything. Whether it is external or internal. That's what I mean by everything seems to be hollow. Doesn't matter now. Nothing matters. Nothing matters.

**PILGRIM 2:** A duty is there.

**ERUCH:** A duty is there that's all. It's just. That is the thing that keeps us. Thing that has tied me to this so to say terra-firma. [Eruch laughs]. But there is no context. That's what I say, to this.

So naturally Baba would just try to needle somebody you see. In the beginning, with the parties concerned. And then naturally the party, that particular person is already peeved you see, because of certain incident that must have taken place a couple of days earlier. And he blurts out you see. He's not in a good temper and all that so he blurts out and naturally the person against whom he blurts out is the person who has aggrieved him. So he says things you see and then Baba hears the other side you see and needles that person you see against him. And then there is row over here in His presence. And then exchange of words and all that and everything is vomited out so to say, out of the system.

So one day it so happened that we were in Mahableshwar and Kaka, Baidul was in charge of the mast ashram. Mad ashram there, mast ashram. And Kaka was, had the duty that he should go out with me and bring the masts you see. He was the one who used to supply the masts to

the mast ashram and Baidul was in charge of the mast ashram. Now what happened, one day we had brought a mast who had dysentery you see. You people call it a dysentery but we call it a diarrhea. Loose stools every now and then he would pass. So naturally he was given a space there in the ashram and we who had taken the responsibility of taking him back you see in good condition, we were concerned with his sickness. And we told Baidul to take care of him. So Kaka had told Baidul that he passes loose stools, see that his sheets are renewed every now and then you see. Replaced with, the old one is washed properly and a new one is put there.

So Baidul tried, poor fellow, tried to do that you see. But Kaka was not at all satisfied. Kaka was a hard task master you see. And he wanted according to his whims and wishes. And it was not possible to supply him every 5 minutes you see with a new sheet you see. So Baidul got so angry with it that he would just neglect Kaka. So Kaka's temper rose you see and in the morning it flared up. When Baba would take the round. So when Baba was taking the round, Kaka flared up you see. And that he's being, this mast is being neglected by Baidul and that the way, the condition he's in there, so he has shat there and the whole bed sheet is dirty and Baidul doesn't change it. And then Baidul who had already suffered for nearly 24 hours, he gave a vent to his feelings you see. And Baidul had his dentures you see. So he started shouting out so loudly and got so angry you see with all the good thing that he had done for that mast you see in the beginning. And it was uncontrollable

and that he waited for doctors to cure him and then in the meantime he tried to give all facilities and Kaka is dissatisfied in all that. And he started telling Baba that, "Look Baba, I did this." He started shouting. So the dentures fell off his mouth you see.

So in the process you see while he is giving vent to his feeling, he picks up his dentures, shoves them in his mouth from the earth mind you. Shoves them in his mouth again, and again starts blurting out you see and that was a sight. It must have happened 2 or 3 times like that in our presence and Baba enjoyed it so much that he needed him all the more you see to shout out and waited for one more turn that the dentures may fall down you see and he puts it in. And then in no time, Baba the art Master you see. He in no time just brings all of us together you see. And we forget.

That's the beauty of the mandali you see. Howsoever much they will flare up against one another or anybody you see but in an instant they just forget about it. Completely forget about the whole thing. That's the beauty. And he was the Master who made us do that you see. On our own it is impossible. Impossible. And we became friends you see immediately and all that. And nothing mattered you see. So such were the incidents that took place.

Baba, some of the women mandali and I were once at a place called Vengurla. Baba didn't go there just for having some relaxation or rest at the sea shore. But He had some work with the masts there. He had to contact masts. So after our initial contact on the first day, Baba

wanted the women to go out for swimming you see. There's a good beach over there. So Baba led the women there to the beach. And I had to also accompany Baba. So the women were shown the place where they can have their swim and we waited at a distance. And Baba got the whim to go for a swim too. So I enjoyed it after many years. Baba and I had a swim there in the sea, in the ocean. And after the swim Baba signalled to the women saying that, 'He was leaving for the mast contact and that they should not delay much but return back to the rest house where they were staying.'

So on our way to the mast, Baba got a plan and said that instead of going round about which was about 3 miles walking distance, why can't we cross the sea you see? That is, I don't know what you'll call? Here in India we call the backwaters. Where you see when there is no tide, when there's an ebb, all the portion that is vacant of the water, sea water stinks like anything. What do you call that in the States? You have no idea. Right.

Well we here call that you see. So, Baba's. But there always remains a pool of water which is very deep too. It's a sea by the way, it's a sea. So, but then you see all the sewages and everything just enters the sea. That portion and then when there's an ebb it all starts stinking. It's nothing but slush. Sometimes it is waist deep, sometimes it is 10 feet, sometimes 20, sometimes 50 feet. Depending upon the shore. So this was quite deep, nearly 30-40 feet deep. But there were boys playing there you see and the fishermen there. The

fishermen had finished their daily chore by that time and they must have gone to sell the fish. The boys were playing with the canoes that they had prepared of the trunk, the tree trunks. Baba thought that if we could cross the sea, which was just a distance of about say 4 to 500 yards it will be easy. We can cross the, cross to the place where the mast was in no time. Instead of walking a distance of three, three and a half miles.

I tried to tell Baba that it was no use taking this risk. It was very risky because we can never depend upon the boys. And especially with that contraption they had had. See of a trunk of a tree carved out into a sort of a canoe you see. It was very dangerous. So, but Baba insisted on going that way. And I had Baba's clothes and everything of the sort. And special satchel which contained Baba's board and napkin and things for the masts and all that. But Baba insisted so there was no other. Baba told me to tell the boys, arrange it with the boys you see. So I called the boys and told them that I am prepared to give a good tip if they can carry both of us across this dirty, stinking surface of water you see and drop us there at the other end. So they were very happy, very enthusiastic. And the way they became enthusiastic, I was terrified you see. Because with the boys you see nothing is certain. They don't take anything seriously. And especially these fisher-folk. They are all the time in the water, they don't mind being just in the water. They don't realise what it is for us you see. To be drenched.

Well, it was all arranged. They brought a good canoe you see for us. For Baba and myself. And it was very difficult to balance it. And I told the boys that nobody should sit inside and they should just push the canoe very neatly to the other side. And they were trying to do that. In the meantime a half a dozen other boys you see from other canoes, they thought that it was a wonderful sight to see these two people dressed up and all that, sitting in the canoe. They came and tried to tease the other boys. So the boys who were carrying us across, they were serious and they took us seriously. But the other boys distracted them and it so happened with. In a moment's time you see the whole thing turned topsy turvy and we were right inside the ocean there. In the deep slush. We were just going down and down. And of course we knew to swim and all that so I just caught hold of Baba's arm you see. I could get hold of Baba's arm under that. We couldn't see also. It was so dirty, underwater. And then we both got out, swam the distance you see and we were full of dirt. Nothing but dirt dripping. I don't know how we managed to breathe also in that short time. And it was stinking like anything.

So, Baba told me to go back home as soon as possible. That the women should not know about it otherwise they will not like the idea you see. And that more because Baba cared for me, women might admonish me for such a bold step you see. To take Baba like that. So naturally it was my duty not to reveal to them that Baba insisted. So I went there and got a spare clothes for Baba. I arranged for buckets of water there. I took Baba behind a hut and He

just washed His hair and face and all that and body. And then He put on new. I was in my old dirty thing. I had no time for all this. Then Baba and I walked you see. I looked like a ghost in that dirty clothes of mine. Walking through the street with Baba. And then He contacted the mast. And while we returned, Baba was so happy with the contact, He says, "Well, today we had a very interesting experience." And He says, "You remember how you lent your arm and brought me out of the slush?" I said, "Yes Baba. Fortunately I could get hold of your arm and pick you up. Lift, give a lift that's all." He says, "I will also do the same thing when the time comes for you. To pick you out of slush. The worldly slush." And that was a great day for me to get this assurance of the God-Man. So that's the story