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## HIS LIFE WITH BABA

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### Eruch Jessawala

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45:36

**ERUCH:** News started coming to his ears while he is distributing these things. While he is passing an order to distribute. So he says, "What is it?" So, "They are dissatisfied with the way that you arbitrate all these things." "Really are they dissatisfied? All of them?" He says, "Yeah that's what we hear." So he's called the Generals. So the Generals came. So says, "What I hear? You all have appointed me the arbitrator and if you feel dissatisfied I don't press you to make me the arbitrator. If you feel dissatisfied then it's alright. What do you say?" So he says. The Generals said, who had fought the battle they said, "In this we are with the people." The General said. "Oh. That means you do not want me to be arbitrator. Alright. So all that I can say." Then he collected all the Medians and says, "Look, the day that I came over here in Medina from Mecca you welcomed me and I was overwhelmed with your welcome. To a degree where we could not decide where I should stay. And I shall never forget that. If God in heaven." You know at that time it was spoken of like that, God in heaven and all that sort of thing. "If God in heaven were to give me entry into heaven having all the [inaudible] and all that and good food and all that but were to debar any one of you who has welcomed me I would shun entering heaven. Because of your welcome that you gave me. I will never let you all down.

So it is for you now to decide that whether you want all the gold and the precious stones that are there which will last you for some years or whether you want me to be with you?

It is left to you. It is for you to decide. Personally I have the feeling for you that I will never want to have any heaven without you. But if you wish to have this gold and not want me you are free to have it. That I will not stay here." So they all opted for him. They said, "We don't want this. Because gold will be here with us for some days but we will lose you and the memory of you. We want you." So then it was considered that way. It's very well put. His speech is given there at the time on the battlefield where he's distributing. Beautiful. So a man who could dispense justice in this fashion cannot be atrocious. How can you call him atrocious person? So Bill you have come.

**PILGRIM 1:** Yes, yes. Jai Baba.

**ERUCH:** So then of course I became subdued. Then I said [pilgrims laughing] what about? He says, "Didn't I give you now a piece of chocolate?" "What about this hand?" I said. I remember that.

**PILGRIM 2:** Is it?

**ERUCH:** Yeah.

**PILGRIM 2:** It's good you remembered.

**ERUCH:** Such things. Yes it's good.

**PILGRIM 1:** When was the first time you met Baba as a child?

**ERUCH:** 9 years I think. How old is Molly, 7?

**PILGRIM 1:** 7. No wait. No she just turned 9. Nine [crosstalk]

**ERUCH:** So I was as old as Molly. 9 years.

**PILGRIM 2:** Did you ever imagine at the time that you would be spending your life with Him?

**ERUCH:** Pardon?

**PILGRIM 2:** Did you ever imagine that you would end up spending your life with Baba?

**ERUCH:** I never imagined anything. I never imagined even after I was called to Him. You see that I was called for the purpose. And then. He called me for something, "Come immediately," nothing more than that. And then when He gave the call never imagined that I would spend the whole life. He said, "Leave all and come." So I went, we went the whole family came. And then also [inaudible]. Even now I don't know. It's like that. It's good that way. Otherwise you become very complacent. It's a good thing brother.

**PILGRIM 2:** Complacency?

**ERUCH:** No [general laughter]. You become complacent otherwise. You know that you are here for all time.

All the time it worries me and makes me wonder as to why? Why would He permit a person like I am you see to be by His side you know? One who always inwardly all the time started saying that, "Why? Is He that what He says? Is He? Is He?" And it still it persisted. That Is-He ness persisted and He all the more kept me closer to Him.

**PILGRIM 2:** Is-He ness [general laughter].

**ERUCH:** But from it I learnt gradually how compassionate He is. Others who would want to keep such a person around? Questioning the very Boss. The very bread.

**PILGRIM 2:** That's right at the first you used to question things too?

**ERUCH:** Yeah.

**PILGRIM 2:** Not just at the first?

**ERUCH:** No. At first means when do you mean? At first means what?

**PILGRIM 2:** Well I thought like when you first came to Baba you said you weren't that sure?

**ERUCH:** Yeah I. From the first but never questioned openly. Mind would. Because I had not the guts to question openly. And not the guts I should be fair to myself. Not the guts but I had no use. Because it didn't matter with me. Whether He is what He says He is or what not. But my mind would interrogate, "Is He that what He says? Is it? Can it be that so? Is it that?"

**PILGRIM 2:** You didn't have a certainty about your doubts did you?

**ERUCH:** I had the certainty about my doubts no doubt about it. But it mattered very little. It was insignificant matter. My doubts were insignificant matters.

**PILGRIM 3:** Well in other words they didn't seem to mind.

**ERUCH:** They didn't bother me.

**PILGRIM 3:** They didn't seem to threaten your being with Baba.

**ERUCH:** No because I was not with Him because He's great or He's God-Man or He's Meher Baba the Ancient One. I was not. Because He called me I was with Him. But then when He started saying that then my mind would say, is He that? Is He that?

**PILGRIM 3:** Is that so?

**ERUCH:** Is that so. So it was like that. But it didn't matter. But then it led me to think. The same mind started thinking. See how compassionate He is that a person like me who doubts His statements or who's not certain of His statements and He not only continues to keep such a person around Him but all the more He keeps closer. He makes me come closer to Him. He gives me more and more opportunities to be with Him closely. So that was very intriguing to me. How, why? Why does He want to do that.

**PILGRIM 4:** Eruch?

**ERUCH:** Yeah.

**PILGRIM 4:** Did you come to feel Baba as God slowly over a period of time or was there one incident or something?

**ERUCH:** No it was not one incident. I don't even remember when it could have been. But very slowly. Over a period of 40 years you may call it. More than that.

**PILGRIM 4:** So you weren't really seeking to believe in Baba it just happened with you?

**ERUCH:** No. Yes it just happened. No believing is there that He's. Of course, otherwise? Believe means what? Believe that He's a good person, kind person, loving person. You know how I met Him first? The first impact was because of the wound that I had. You know I fell down just a minute

before meeting Him. Fell from a fast moving horse carriage you know and in the opposite direction so I just went straight you see. And hurt my elbow very badly. And then he tended me, put me on His lap, caressed me. So all that psychological impression was there, "He's really very good, loving to a total stranger." Like that. So it remained. "He's very kind, very loving." That was there. It began like that. Not more not less just that. And it continued for quite long time.

Then of course the gaps were filled in by our parents. They would say that, "Just do what He wants you to do. You should not refuse. You should continue that way. Why do you do?" I would want to go and play elsewhere. "No. He has come to your house. You go away from here? Why should you do that?" "But I feel comfortable with my friends." "Do you know He's Zoroaster." I would say, "So what if He's Zoroaster? What does that matter?" He says, "You don't have any idea." It's like that. So such was the turmoil there you see, "Why they press me to be with Him? Why they want me to play with Him? Why can't I go outside and play with my friends."

**PILGRIM 4:** All the turmoil was outside.

**ERUCH:** Inside outside like that yeah. Have you heard about Katie?

**PILGRIM 4:** Katie?

**ERUCH:** Yeah.

**PILGRIM 4:** This Katie?

**ERUCH:** Yeah. How she came to Baba?

**PILGRIM 4:** No I haven't.

**ERUCH:** She was actually thrown away by her parents into Baba's lap. "Take her, we don't want her."

**PILGRIM 4:** Baba would collect a lot of children in the States.

**ERUCH:** Like that.

**PILGRIM 4:** Haan.

**ERUCH:** But He didn't go to the States while. Otherwise His laps would be over-full with all these children. Katie how did you come to Baba first? She's very angry with me for [pilgrims laughing][crosstalk]

**KATIE:** Baba used to come to our house in Quetta 1920 [inaudible].

**PILGRIM 5:** Staying here with Baba. Close ones with Baba. Being sent away for no apparent reason. I'm sure that there was some who did something or this or that that might have led them to be sent away but something that only Baba and that person would know.

**ERUCH:** Do I know of somebody for no apparent reason sent away?

**PILGRIM 5:** Yeah.

**ERUCH:** No apparent reason can't be because He would always have some [Clock chimes] excuse for sending away a person.

**PILGRIM 5:** A worldly excuse?

**ERUCH:** Worldly or spiritual excuse yeah both.

**PILGRIM 5:** What would be a spiritual excuse?

**ERUCH:** Well spiritual excuse is that, Well what will you do here? I would like you to go out you see and sit in some of the jungles there. He would point out some place. And meditate over there and there that will help you and all that. Because he would be too much. His presence would be too much for Baba in the sense that he would just all the time be concentrating on Baba and Baba would want people to pay attention to what He says instead of being lost in His thoughts. He didn't like people to be lost in His thoughts while in His presence. Being in His presence. So his aptitude that particular person that was sent was that he would want to have a spiritual progress. He thought that that would be better. So likewise there are people who are sent out like that. There were not one or two. I know of half a dozen. And that excuse would be spiritual. And sometimes you see there would be people. It's not working there no? Is it stopped or working?

**PILGRIM 6:** It's working. I can stop it.

**ERUCH:** He says, "From the time that I saw Baba I have lost sleep. [inaudible] How can you expect me to sleep?" I said, "No but now old age is dawning upon you." I said. "Dawning haan." [pilgrims laughing]. "So maybe." "No, no." He says, "On the contrary it won't be so." I said, "Alright very good. Thank you," I said. This was the conversation.

**PILGRIM 7:** Exact recall.

**PILGRIM 8:** This is [Inaudible]

**ERUCH:** Old one. Old servant who are. Who's not our person but she is from the village. All know her. How notorious she is. So we always befriend the notorious to be away from them.

**PILGRIM 7:** How is she notorious though?

**ERUCH:** Haan, what?

**PILGRIM 7:** How is she notorious?

**ERUCH:** Notorious means well she won't go out of her way but if she has an ill feeling for you then she becomes notorious. Because she will go on beating the tom tom you see how ill famous you are and what you have done to the people and how bad you are and all that. And the way that she'll go on haranguing about this particular point of yours. You become notorious. People who have heard once they would want to hear twice but then three times nobody would want to hear about you. So that's how she becomes notorious.

Are you singing anything? Are you play any part there? So why did you stay here for Amartithi? Over stay I'm sorry over stay. If you are not playing any part or anything like that. What makes you?

**PILGRIM 8:** I'm going to be leaving really soon. Here you're just really trying to get rid of me.

**ERUCH:** No, no. I'm not trying to get rid I thought there is some reason in your over stay. Even you are not taking any part in Amartithi?

**PILGRIM 8:** Oh no. I volunteered to help.

**ERUCH:** Haan then see that's right.

**PILGRIM 8:** But that wasn't the reason why I stayed.

**ERUCH:** Then why did you stay?

**PILGRIM 8:** You're embarrassing me. I feel like Baba had a hand in the whole thing.

**ERUCH:** Poor Baba [pilgrims laughing].

**PILGRIM 8:** Well if He didn't want me to stay He didn't have to have that [inaudible] thing happen with the extension. Bhau Kalchuri he thought it made sense and so did Rano and so did Mani. Other people wanted me to stay.

**PILGRIM 7:** Majority of the people wanted her to stay.

**PILGRIM 8:** It's only you. Just because I have a horrible handwriting you take it out on me when you see me next.

**PILGRIM 6:** How did you know about that?

**PILGRIM 8:** What my horrible handwriting?

**PILGRIM 6:** Yeah.

**PILGRIM 8:** [inaudible]

**PILGRIM 6:** Did [inaudible] tell him?

**PILGRIM 8:** [laughing] You shouldn't have mentioned that. Oh my God.

**ERUCH:** Did Mani make you read her letter?

**PILGRIM 6:** How did you know?

**ERUCH:** I know everything.

**PILGRIM 6:** Oh that's right. Gaimai told me that there's not hardly a day or two that a letter doesn't come from here to them from Eruch. They just go back and forth.

**PILGRIM 8:** You mean they told you that too?

**PILGRIM 6:** Of course what else is there to talk about [crosstalk]

**ERUCH:** Did you hurt your toe brother?

**PILGRIM 6:** No. If they send letters that recent every other day they must talk about everything that happens.

**ERUCH:** But you know. We were not talking about you or about your handwriting with Manu. We were talking about your handwriting with Mani.

**PILGRIM 8:** I know.

**ERUCH:** So but poor [inaudible] thought that we are talking with [crosstalk] So I came to know from [inaudible] that you had written a letter to Mani.

**PILGRIM 8:** Yeah. As a matter of fact.

**PILGRIM 6:** And I read it out.

**PILGRIM 8:** He had to read it out.

**ERUCH:** And we had to ask Janet to type out that letter you know so that we could read it.

**PILGRIM 8:** And the irony is I tried to write legibly.

**ERUCH:** But remember one thing. Your handwriting is far, far more superior than one by name Martha. And many, many times superior than one by name Girija. Who is the wife of the judge you know, district judge. [Crosstalk] Oh you've not heard. Her handwriting no expert can read it. Except Eruch [pilgrims laughing]. You see I could read but not now my eyesight it bothers me a lot.

**PILGRIM 6:** She wrote this long letter on a card about this big and towards the end it started getting scrunchier and scrunchier you know. And then the last 3 or 4 lines just. And then Gaimai.

**ERUCH:** They love Him. And that makes all the more worse you know with men. First of all He snatches away our women folk. And then to top it all He blames us for not loving Him adequately as they love [general laughter].

**PILGRIM 9:** Sad state.

**ERUCH:** Haan?

**PILGRIM 9:** Sad state.

**ERUCH:** Very sad state. But then he creates a sort of a little understanding in us. You know [inaudible] Steve. Well that shows how shadowy all things are you know. So then we start loving Him as we would want to love the women. And that pleases Him very much. That's how you should love Me. Then He begins to tell the women, "See how the men love Me." That's how he used to play with us. You won't understand you have to grow more [general laughter].

**PILGRIM 9:** Grow more. My Clothes won't fit me.

**ERUCH:** Well what to do then. We'll make you wear our clothes.

**PILGRIM 9:** I'll have to switch to these stretchy t-shirts.

**ERUCH:** We'll make you wear our clothes then.

**PILGRIM 9:** I'll have to wear those sack pants like you do.

**ERUCH:** You haven't seen my real sack pants. You will see on Amartithi day.

**PILGRIM 9:** You'll wear sack pants over your sack pants. Oh I know what you are talking about. Those sleeves that Padri pulls up when he sits out. For mosquitoes.

**ERUCH:** Yeah.

**PILGRIM 9:** Yeah.

**ERUCH:** Jerry you're going to stay here further?

**JERRY:** Yes.

**ERUCH:** You've got your extension? You went to Bombay and got it?

[inaudible]

Questions after questions you see. And send us out into space [Pilgrims laughing].

**WALTER:** Actually when I. Well I was just having a thought on this sort of aspect that has been so predominant now in the West for the last number of years and so much more increasingly the talk or news everywhere I'm sure as it is here in India even so and that is the destruction of the world, Armageddon or the [inaudible] all our lives are evolving towards living in an atomic age, industrial revolution and on and on and on with one thing happening after another and what's going to happen. Well my question is directed more to you in being closely associated with Meher Baba. What does it? What will it mean, what should it mean to any of us if anything at all? Should we just go about and continue living our life in security in Baba's love? Should we think of doing anything? Let it pass our minds? Should it be on our minds?

**ERUCH:** Yeah. It's a good question [crosstalk]. No the thing is Walter first of all for the man of the world it's a question it's very terrifying. The very prospect. And naturally he will be so terrified he wouldn't want to even talk about

it. And if he were to be told about it then he wouldn't know what to do you see. Should he continue the way that he should live or should he not continue? Should he make plans for the future or should he make plans for his graveyard or what. Whatever it be you see. So it is terrifying. The prospects are very terrifying you see.

But for those who have heard of Baba and became aware of what He says is. So to them it shouldn't matter anything. They should continue to live as they have been living in thoughts of Him. Knowing fully well that the destruction if at all is to come day after tomorrow maybe by His blessings it will come the next day. You would want destruction to come ahead of its time so that it will put an end to all. All the exploitation that is going on in the name of destruction. So destruction means we are not concerned with the destruction of the world or anything of the sort. Why should we concern ourselves with the destruction of creation? Let the Creator that's His business. We are concerned with our selves you see.

**WALTER:** The construction of ourselves.

**ERUCH:** Yeah. Unless and until there is destruction within us how can there be construction you see. So we are considering our reconstruction while the world may consider the destruction of the world. So. And what Baba wants us to do is to continue to live the way that we have been living. Remembering Him, depending upon Him from day to day or from hour to hour or from minute to minute or second to second according to how you remember Him and depend on Him. And have nothing to do with the destruction of the world. Well God will take good care about it. The one who has created will naturally be more. Should be more concerned with the destruction. Why

should we? We are concerned with what applies to us. And that's how He wants us. The sooner the destruction the better it is for us, within us. So we are concerned with this within ourselves and let the world be concerned with the destruction of the world. What are we to do? What have we to do with that. So that's how I have gathered from Baba and Baba. At the time of partition also Baba said, "Just don't feel unnerved or anything of the sort. What's there after all? Be where you are. Don't think that if you were to leave for the such country and come here you will be saved. Why do you take it like that? You are safe nowhere and safe everywhere. If you have Me you are safe. If you do not have Me you are not safe at all." Every time it is. Not at the time of emergency but every moment it is like that. To have You is anchoring yourself in safe waters. And not have is well disturbed waters it's always. There are chances of even shipwrecks.

**WALTER:** So our major concern should be that.

**ERUCH:** To have Him constantly.

**WALTER:** Having Him with us rather than be concerned about [crosstalk]

**ERUCH:** Yeah. So He is the anchor. He is the one that will keep you stable. And work out the reconstruction after the destruction. You should ask Cindy now. They really. She will be able to explain to us.

**WALTER:** The destruction, the construction of the world.

**ERUCH:** Cindy what are you reading? What is that?

**CINDY:** Very good Jeeves.

**ERUCH:** I am very good to you?

**CINDY:** Not very good to you. Wodehouse.

**ERUCH:** Wodehouse. What is the title?

**CINDY:** Very good Jeeves.

**ERUCH:** Oh very good Jeeves. Oh that's good. It's a good one. Where did you get this?

**CINDY:** I got it [inaudible]. You have to check it out from the library.

**ERUCH:** It's good. We have a library now. Many things have happened in 6 years you know brother.

**PILGRIM 9:** I still haven't seen that.

**ERUCH:** You haven't seen the better. Better that you don't see it [general laughter]. Because you should come for Baba not for the library.

**PILGRIM 9:** I have no patience for reading. Why would I want to?

**ERUCH:** That's good.

**PILGRIM 10:** There are too many comic books in there.

**PILGRIM 11:** Eruch, did Baba ever ask you to read a book?

**ERUCH:** Baba?

**PILGRIM 11:** Yeah.

**ERUCH:** Yeah He did ask. Formerly you see what happened when I came first in 1938 to Him. He called me I came. So well we were at Meherabad. We were all the time with Baba but when Baba would be retiring and all



that so sometime. I might be having some time in the afternoon or so. So Padri would press me to read books on homeopathy. Because that's something very constructive. And I would. He would tell me what good it does and how good it is for everybody to know and all that. So once I was reading that and Baba asked me, "What are you reading?" I said, "Oh it's a book on homeopathy." He took the book and threw it out [pilgrims laughing].

So I kept quiet and since then I didn't dare to read anything you see. Well I didn't. I thought that anything that I read was not liked by Baba. It wouldn't please Baba. So I didn't read anything. And I haven't read His literature. That is by Him, on Him, For Him, nothing. I haven't read anything.

**PILGRIM 11:** You've never read the Discourses?

**ERUCH:** No I haven't read the discourses yet. I didn't have. I didn't.

**PILGRIM 11:** Just God Speaks [inaudible]

**ERUCH:** Yeah but that too it was what Baba dictated but not after it was published and I read it and all that. Nothing of that sort.

**PILGRIM 11:** So you never had a chance to really sit and absorb it.

**ERUCH:** No, no. So then what happened in the course of time Baba would ask me to read something. Not from His books but something. I would read newspaper or some other book or something like that. So once He told me to read the book. You know the first volume that had come out called The Hobbit. Is it known as **The Hobbit**? Yeah that was the one. And then He told me after that Hobbit book He told me to read The Nazarene. Yeah

so I read these two books. He told me to read them.

**PILGRIM 11: The Nazarene.**

**ERUCH:** And then He would be after me I have read it. I said, "No. I didn't have time." He says, "Read it, read it." I said, 'Alright I'll read it.' Again He would ask me and then eventually you know it was such a thing that I had to sit. I am not a. Once when you are not in touch with these books you know you don't like to read. So with great difficulty I finished **The Hobbit** first. And then **Nazarene** He told me to read. So it was such a huge voluminous thing you know. How to read the thing? Eventually I started it but I must say when I started reading it I loved it very much. And then I liked it I wouldn't want to leave it.

**PILGRIM 11:** Lauren Wagner lent me her copy. I'm in the middle of it. She mentioned that Baba had asked you to read it. And so I was wondering if you had any inkling as to why He asked you to read those?

**ERUCH:** I don't know. But when I read it, it reminded me of our days with Baba. There is no doubt about it.

**PILGRIM 11:** What the Nazarene did?

**ERUCH:** Yeah.

**PILGRIM 11:** What about the Hobbit? [general laughter]

**ERUCH:** I don't know why? What had that to do with it. I don't know. Because maybe I was that.

**PILGRIM 11:** What **The Hobbit**?

**ERUCH:** Yeah [general laughter]. But I don't know why He asked. You know sometimes

They have their whims you know. Because of the whim the whole creation has started.

**PILGRIM 11:** Yeah.

**ERUCH:** But He liked us to. He wanted to hear things. And Mani was a good reader. And Mani does not read like we read. She will always characterise a character in that. Change the voice. Yeah.

**PILGRIM 11:** Act it out.

**ERUCH:** Yeah. Act it out not just read out. That's what Baba loved it very much. And anybody would enjoy that. You were to ask her to read something you would enjoy it. You remember the other day she was imitating somebody? Delia's voice and other people.

**PILGRIM 11:** So you never then read much at all? You read nothing at all?

**ERUCH:** No I haven't read anything no. No prior to coming to Baba I had read many things.

**PILGRIM 11:** I mean to Baba Himself though you never read anything then?

**ERUCH:** No. When I was with Baba by myself I haven't read anything.

**PILGRIM 12:** [inaudible]

**ERUCH:** No. Then what happened I began to read Milarepa and other things. And Monkey because Francis wanted me to read. And then nowadays I read. I don't read but our Falu is there. He reads out to me in the night and I hear. Something anything. Last that I read was her letter. That was the end because afterwards the light flickered and faded.

**PILGRIM 12:** [inaudible][crosstalk]

**ERUCH:** Light in the eyes. [crosstalk]. Too much of a strain. Last train. No but I do read out things you know myself. Read letters and other things but then it's a strain you know so Falu reads.

**PILGRIM 12:** So your eye sight was always bad?

**ERUCH:** Now it has gone bad yeah. It's grown more and more worse.

**PILGRIM 11:** [inaudible] glasses.

**ERUCH:** I used to use glasses. Yeah I used to use glasses.

**PILGRIM 11:** You don't use them now?

**ERUCH:** Now I can't use glasses. Glasses don't require. I don't know what it means. [crosstalk] He must be knowing it well. But let it be why should we bring about this subject? He has come for Baba he has not come for my eyes. And after all what will my eyes do you see. Just seeing things.

There's a nice story about Farid. Fariduddudin Attar you know. Not Attar, Shakarganj. So he was a very loved son of his mother. And mother was a very pious lady. Pious in the sense not for the sake of piety or washing hands or hygienic but pious. And she wanted her son to meet God face to face. So she tried to develop that way of life in her son like that. As he grew up she tried to tell him such stories that would bring about an urgent need for him about God you know. Wanting to see God and all that.

So then he said, "Mother how is it possible that I will be able to do it?" She says, "You want something so precious and you just want it for the sake of asking. You don't ask for a thing like that. You have to do, you have to

aspire for it." "So what should I do?" She says, "For seven years you should go about begging for food." So when the time came he remembered that and he went out begging for food. He did do it. For seven years he never ate.

**PILGRIM 11:** Because his mother told him to?

**ERUCH:** Yeah. And then he came back he told mother that, "Seven years passed by and I remained begging for food and nothing has happened." She said, "Which food you begged for?" "Well for my appetite." She says, "As long as you appetite to fill it. Alright you continue. Then might as well cook food, might as well eat food. I didn't mean that." He says, "Which food?" "Food for your soul. You have to beg for that." He says, "How do I do it?" She says, "Don't eat for seven years." So he went out. Not eating, never ate. He was reduced to a skeleton. And then he went to mother he says, "What's this?" She says, "But you have been eating water. Don't use water also." And that was the end of him. So I remember her. And he was so desperate by that time he didn't. Of course he left off drinking water and food was no question. So then he was so emaciated that he hung himself upside down in a well. Well you know? Upside down mind you.

**PILGRIM 11:** Hung himself.

**ERUCH:** Yeah he hung himself.

**PILGRIM 11:** The story did not end. He was so emaciated.

**ERUCH:** But he desperate and emaciated. Nothing mattered with him now. So he was. So in his desperation he hung himself upside down. He tied his feet. He sat on a well. There was some trunk of a tree there. Then he tied his both feet with the this and he just took a

somersault and hung himself upside down. He didn't care now to live. Without the sight of the Lord. Without meeting the Lord what's the sense? So then it is said that naturally these vultures and crows they started flying around him. So he. They couldn't find any flesh on his body. So they started going after the eyes. They were still there. So he addresses these crows and says that, "Oh, you can eat anything that you want of this body but leave the eyes alone because they are still longing to have the sight of the beloved." So eyes are. If eyes can be used properly they are too be used only to see Him. Otherwise the eyes have no worth. That's what Farid Sahab told us.

**PILGRIM 11:** He was a saint or a poet? Who is this?

**ERUCH:** He was a poet and at the same time he became a Master later on. Then what happened is of course people saw this all what's happening. So they took care of him. They took him. In the meantime he met the Master and all that and then in his desperation he. Master was there. Master comes automatically when the time comes. There's no need for you to go in search of Master. Master is always in search for His disciple. So when he came. When he was freed from all this torture or that life of desperation then of course he regained his normality and he was sitting one day in the desert area. He was in India. Pattan his place was. So he was sitting. There was a caravan passing by. Traders were passing by. And he was so hungry. All of sudden he had the appetite to have something. So he's asking those caravan people passing by. And they were carrying dates you know sugar that. Nowadays we have these sugar but we have you know those candy like things. Crystallised sugar. What do you'll? Do you'll have crystallised sugar?

**PILGRIMS:** Rock candy.

**ERUCH:** Ah yeah. So that and dried dates. Which is not dried dates as you call them. Kharak we call it. More than the dried dates you know and coconuts and all that. So caravan was passing by of these dried fruits in short. So he asked the caravan leader. He was seated quietly. He couldn't even speak out loudly. He says, "Can I have anything to eat?" So he says, "We don't have anything to eat." "But you'll have camel loads like this. You have got." He says, "No it's just sand and rocks we are carrying." "Oh." So he just didn't say anything. Didn't say anything. "Oh", he said, "Oh'.

Then as soon as they start stepping further a step or two they started settling down on earth because they couldn't carry the load that they were carrying you know. Dried fruits is very light load but that whole volume of that became solid sand and rocks you know. And still in that area you find these things. Dried dates and almonds and what do you call?

**PILGRIM 12:** They grow. [inaudible]

**ERUCH:** They are. No not grow. The sand formation is like that. The rock formation are like that. They are all scattered like that you see. They are all scattered there. They couldn't carry further. Farid Saheb. His name was Farid Saheb. Farid Saheb. Shakarganj. And this was true at the time. His name is Shakarganj because it is said sugar, store house of sugar. So because his mother would induce him child. As I told you from his childhood mother would be taking care of him. So trying to

bribe the child towards the worship of the Lord. So no sooner he would say a prayer then mother would give a candy to the child, "Have it." So like he would be very happy. He was fond of sugar. He had a sweet tooth. So every time it was like that.

Once it so happened that while he prayed mother forgot to. Then mother said that you'll find it underneath this. So she would put it underneath that. But one day mother forgot to put there. Sugar candy there. So then he prayed. And without asking mother he took out one and he ate. He thought that the mother had kept it. Again he put another one. Another day, another day and every time it would come out from underneath without his knowing. He thought that the mother put it. And mother started. And mother thought that well he has grown up now he doesn't. He now realises what it is. But he didn't lose the habit of having sugar candy. Every time he would have it. As soon as he would unfold this and he would have one piece. So that's why he's named as Shakarganj. A store house of candy. Farid the Shakarganj.

**PILGRIM 12:** Eruch could you talk about the difference between Baba's will and Baba's wish?

**ERUCH:** Oh boy. How can I say anything? I don't know any.