
DF-003B: PILGRIMS Q & A WITH ERUCH

Eruch Jessawala; Pilgrims

Mandali Hall, Meherazad, India

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44:21

PILGRIM 1: Had a [inaudible] like attitude without obeying His orders.

ERUCH: Oh my [pilgrims laughing]. Does it mean that I was a bull in a China shop?

PILGRIM 1: Well it's the same implication.

ERUCH: Nah, nah. Same implication? What is this Heather?

HEATHER: I didn't say anything.

ERUCH: Did you hear that [pilgrims laughing]. What is this? What are these signals passing by here? I saw you people before today [general laughter].

No it was not that. I explained to her yesterday what? Why it happened [Eruch laughs]. That attitude. It is not that. It has nothing to do with. We had no opportunity to be a bull you see and there were no China shops there you see [pilgrims laughing].

PILGRIM 1: But you were. I was impressed by that. That Baba didn't like you to be too over exact.

ERUCH: Yeah. That's true.

PILGRIM 1: About you know [inaudible] There's something of a conflict in the kitchen or something?

ERUCH: Yeah. [Eruch laughs] In the management it was. What had happened

was yesterday we went over this whole thing. That there were different types of. Different managers means who were in charge of certain things you know. Overall charge. So there were a lot of conflicts you see. The companions were not satisfied. So eventually it all came down. My duty was to be with Baba all the time. I had nothing to do. That's the reason why somehow or other you see the companions were there, Baba was there. But to me my companion was Baba. Because I had very little to do with the other companions. Even when I went for begging you see it was for Baba. He would like to have food so I would just go out you see. It was like that. Not for the companions. Companions saw to their own begging and for Baba.

So whatever it was eventually one day it so happened that Baba. Lot of this what do you call, complaints were there that the management was not good and they were not satisfied and all. So it all boiled down to, "We would like to have Eruch as the manager," they said. And I am the last person to be that. I knew that. And even I know now because it's not in my blood to be managing the whole show. I have nothing to do with all that.

But I was. So well when Baba orders in New Life we have to accept it. So I said, "Alright." So now you come here you see and all of a sudden David comes say and says, "Look here Eruch we would like to have recording and all that. Can I shut the door?" I said, "Oh yes, by all means. Go and do it." Then you come and sit

over here you see and you whisper while our talk is going on here, "Eruch it's too suffocating can I open the door?" I said, "By all means go and do it." So it all went on you see. Conflicting things were there you know. So some group wanted something and the other group wanted so and I pacified both of them by saying, "Oh yes you can do whatever." [general laughter].

So He says, "What the hell is this?" Baba says, "Why are you so mechanical like that? Can't you use your discretions say no and yes." That was the thing eventually.

PILGRIM 1: Ah I see. Now I understand why people [inaudible].

ERUCH: So in order to have less headache I used to say, "Alright go and have it." So then they would do the thing and then there would be conflict. Fight amongst the two groups not with me [general laughter]. I was rather shrewd also you see. That's one of the bad points [pilgrims laughing].

PILGRIM 1: You mean about not getting yourself involved?

ERUCH: Aah that is the thing. I wanted to keep myself aloof from all this. From the very beginning I have that tendency. I don't want to involve. See because I had lot of involvements, lots and lots of them from all sides. And I have had enough lessons over these things. So I. It's not that the lessons wouldn't want me to do it but I am saturated with it. That's why I somehow or the other I just shake myself off all these things. It's too much.

DAVID: When did you have those involvements? When you were 5 years old?

ERUCH: No, no, no. Not 5 years old. With Baba.

DAVID: At the beginning?

ERUCH: Yeah. Being with Baba means you know.

DAVID: Come on let's [inaudible].

ERUCH: [Laughing] The thing is that what happens. Often times there would come situations when Baba would be there. So to be with Baba was not just to do exactly as Baba would do, but it would be such that we must see that Baba remains. What is the English word for it? That untouched by anything you see. So everything I would just. I would say. Thing creates such. In a situation that is created in such a way that it might come on Baba you see. So I would take it upon myself that well no I did it. I have done it. This is what has happened you see. And it was right. Because I had said it, I did it. Baba told me to do it no doubt but I won't bring in Baba in the picture at all. So many involvements were there for that. And many times, hundreds and thousands of times you see I got myself so deeply involved in many things that it's too much. Now that Baba has dropped the body there's no reason for it and nothing to do with it [general laughter].

So it is for me you see that I. Yeah it is there. Well what is it? What do you want? Yeah I have done it. I said it so yeah. It's like that. But Baba would want that such a thing should be done like that and because I was so convinced of what His omniscience you see that's why we could do such things. So that's how it proved the right thing. But then the other person would think that I am doing it. I am saying it. I have done it. You see it's like that. Didn't you hear Kaikobad's daughter today say, "Oh Eruch you are

the. You are worst person," She said in vernacular today. She said it. So I don't know whether you heard it or no.

PILGRIM 2: I couldn't understand what she was saying. [Eruch laughing]. What she was upset about?

ERUCH: "You are the cause of everything." I said, "Yes that's so true." [general laughter].

PILGRIM 3: Why did she say that?

ERUCH: She was bit sad about mother's death. Father has died you see. Feelings are there. And two daughters are there left now. The whole generation mind you. They have a brother who doesn't care for them. He didn't come also for his mother's sickness. He's in Bombay. We reported. We asked him to come, he didn't come. So sisters feel like that. Who are for them? We are there for them. But what she wanted that the body should be taken by round Baba's tomb and then taken down the hill. But we put the body in the car like that. In the jeep.

PILGRIM 2: Nobody said anything to you [inaudible]?

ERUCH: Nobody. With Kaikobad we did. They asked us. But here also it was not possible the body was deteriorating you see. It had become very pulpy, watery you know. So we were trying. We even dragged Mehera. You must have noticed. I went and reported to Goher I said, "Come on hurry up. Get them out soon. Because the body is now in a very bad condition." I don't know whether you'll noticed or not. I had come to the tomb. You remember that? And I told Goher, "Come on hurry up. Tell them. Hurry up, hurry up immediately. It's no good delaying anything anymore." We wouldn't have been able to carry the

body down you see. It was so that. Because I was handling it.

PILGRIM 3: [Inaudible]

ERUCH: Yeah, yeah. But she doesn't realise. And she says, "Sure enough it's you who have got the body directly." I said, "Yes that's right. Very good." So it doesn't matter. So that's how it is. So involvements no good. That doesn't mean that I don't have any feeling that I am callous or anything. No it's not that. I have great feelings for all of you people. For everybody you know. For myself at most [pilgrims laughing]. So it's best not to get more involved for that.

PILGRIM 3: What about the bust when you were bragging about being heartless?

ERUCH: Who myself?

PILGRIM 3: You were talking about being heartless and David said, "Oh stop bragging." I caught a little hint of something there you want to [crosstalk].

ERUCH: Do you mean to say that we can't even speak freely of what we would want to be?

PILGRIM 3: Is that what you would want to be? Heartless?

ERUCH: Yeah, yeah. Too much of heart is too bad you know that. You don't know? Oh.

PILGRIM 4: Eruch I have one question.

ERUCH: What is it?

PILGRIM 4: What would you do if you didn't have the Trust to take care of, there weren't Westerners here, no correspondence to answer?

ERUCH: Ah. Paradise brother [general laughter].

PILGRIM 4: What would you do?

ERUCH: What would I do you know?

PILGRIM 4: What would you do? That's what I'd like to know. What would you do? [crosstalk]

ERUCH: My dreams have been shattered you know. You know at the time when those ghazals [foreign] were read out to Baba. Most of them were read out by me. Sometimes Francis would but Francis reading would be such that wouldn't be what do you call? Audible for Baba. So I had to. Because Baba would always say, "What? What did he say?" We had to speak loudly and Francis had a very delicate throat. So I would just get so deeply involved in every line and every thought that was there. Because we knew what was happening around. All these ghazals are nothing but the. It's being staged because of the stage here you see. So it was there. So I said to Francis and Francis and both we would sit together you know. He would himself be so moved by his own words you see. So we'd sit together. But we had no time to really what do you call? What is the word for it? [crosstalk]. Reflect no. What is the? Ruminare.

PILGRIM 5: Ruminare?

ERUCH: Yeah. Ruminare over it. So we said, "Well never mind Baba doesn't give time. Well after He passes away we'll both sit you see on easy chair and never mind I will resume smoking also," [Pilgrims laughing]. "Just pass the days. One ghazal for one full day. No more. Just that you see. And we would re-live the days with Baba." Because we haven't had the opportunity to live with Baba you see?

PILGRIM 4: You're saying when Baba drops the body then we'll think about being with Baba. Is that what you're saying?

ERUCH: Yeah, yes. Otherwise He didn't give us an opportunity to be with Him at the time. It was all the time carrying out His orders and do this and do that and all. Every time you see we were short of time and we had no opportunity to sit for a while, to just look at Him, to think of Him, to adore Him.

PILGRIM 4: Oh I would take over and trade with you. Anybody from the West would.

ERUCH: Oh then go ahead. Go ahead I don't mind now. Then come on. Come in the forefront. That's why I say [crosstalk].

PILGRIM 4: So then I'm saying.

ERUCH: No even now. Why from today you start preparing for the next 700 years.

PILGRIM 4: Now we are all in the same boat.

ERUCH: No, no, no it's not that same boat. I wouldn't mind that you see. But what I say yes it was what you say is right. The whole world would want to trade with the. But then I'm just speaking out loudly my feelings. I have a right to speak out also.

PILGRIM 4: So do I.

PILGRIM 5: Eruch tell how when you told Francis when He came here. You said that to Francis.

ERUCH: What?

PILGRIM 5: Oh Francis. Francis is in the hall you said, "Remember those days? Where are our rocking chairs?"

ERUCH: Ah, yeah you heard that? [Eruch laughs] So Francis doesn't find them and I don't find the rocking chairs. They are not only rocking chairs even the seats are removed from our bottoms [general laughter].

PILGRIM 4: So that's what you would do. You would just sit and.

ERUCH: We would like to yes. You see we were very tired. Just before He dropped the body. Fatigued. Physically fatigued, mentally fatigued and spiritually we were dry. Because we had nothing to do with spirituality. When Baba was there who the hell cared for path and goal and God? Who wants God and who wants the path? Nobody cares for it here. In this house there was no care for spirituality at all. To be fair, very honest. Who cared for it? What was our goal? Our goal was to serve Him, love Him, follow Him like that. So He was so overwhelming you see that I don't know. Infinite number of times God He was in His God Man form. So who cared for God? That was the attitude you see. So now.

But then He kept us so pre-occupied and on our toes so often you see we used to feel fatigued. We used to crave for that time when we could just sit. Just know what we are doing. Where we are and the great blessedness that we have. No time for that. So we waited for the time. And Baba Himself had hinted, "Very soon you'll will be free. Very soon you'll." Where is the freedom I don't know what freedom? What He means by that? [Pilgrims laughing]. When, where has He given us that freedom? This means from the shackles you will be free

very soon now. Not many years now He would say.

So we waited for that time. And that day. From that very day you see it was not. Well what should we say? I don't want to say anything you know. But the only thing is that that those dreams of rocking chairs and cigars [general laughter] and that in dust I sing it's all gone.

PILGRIM 4: Eruch.

ERUCH: Instead we meet the funeral pyres there and we meet people here and all that. It's something quite different.

PILGRIM 4: [inaudible] would you do if you had no responsibilities.

ERUCH: It's not that I have responsibilities. There's no responsibility. Who stops me from here now. I would just step out of this door and go away. What is there in that? There's no responsibility nothing of the sort [clock chimes]. But it's so true I tell you. But then I don't know why He keeps me here. I don't know why all this is happening. Just as I don't know why I came to Baba, why I just simply said, "Well by your grace everything is possible," And I came. It's like that. Helplessness. So you asked me that question you see, "If all these people were not here what would you, what would I have done you see?" Well I have a great. I had a great plan and that plan was that.

PILGRIM 4: Wouldn't you get bored after a week or two? A month?

ERUCH: I don't think so.

PILGRIM 4: [Inaudible] people come and visit you and Westerners over?

ERUCH: No, no, no. I don't know. But the trend of my mind is such that I would like to be by myself. Alone, quiet, think of Him. I like that yeah. It's beautiful.

PILGRIM 4: Reading a little.

ERUCH: Not reading, not anything. But that. That would enable me to well put the blame on Him now. [General laughter] Turn the table.

PILGRIM 6: Put the blame on Him?

ERUCH: Huh?

PILGRIM 6: What do you mean by put the blame on Him?

ERUCH: Something nice you know sometimes. You don't know that? Alright get married and you'll know what it means. [pilgrims laughing].

PILGRIM 7: [inaudible][general laughter]

ERUCH: It's so simple you see. There is that pleasure, there is that sweetness in it you see. To put the blame on Him. He has had enough opportunity to put the blame on us. Well there comes a day when we put the blame on Him.

PILGRIM 4: You think there will?

ERUCH: Huh?

PILGRIM 4: You really think there will?

ERUCH: Well sometimes it is. Yeah it is possible to do that. Yeah I can even now continue you see to grumble. Say, "What is this? You had told me that we'll be free of all this shackles and all that? Where is that freedom? Where? What do you mean by that? What did you do that? Why do you do such things?" Such are the things you see.

PILGRIM 6: Eruch didn't Baba like those ghazals in which there was that complaint? In Francis [crosstalk].

ERUCH: Yeah, He liked it. He likes that too.

PILGRIM 4: He likes to be blamed?

ERUCH: Yeah He likes to be blamed. He yearns. Doesn't like but He yearns to be blamed you see.

PILGRIM 4: For the lovers blame Him for their plight?

ERUCH: Yeah, yeah. So because well all the more you see. Then I don't know what trigger we should use? Have you ever seen a cow or a buffalo being milked or a goat being milked? How?

KEN: I have milked a cow.

ERUCH: You have milked it? How do you milk it just milk it like that? You get the milk out of it like that?

KEN: Sometimes you have to [inaudible].

ERUCH: Yeah sometimes you have to nudge you see at the udders and all that you know. Just disturb them, just. Yeah then the milk oozes out you see. It's like that. Have you had that experience before Ken?

KEN: No.

ERUCH: No then know it. So He loves, He yearns for that nudging. For that hitting, for that complaint you see. Then all the more the compassionate milk you see flows out you see. He waits for such things you see. And these are all. All this Baba has already said to us that, "If ever you want any figures, if ever you get stuck on intricacies of the path don't feel stranded. Just come down on the Earth

itself because the whole thing, the reflection of reality is on Earth. So from the reflection itself you'll know what it is all about." So it's all like that. It's all. It's just the same thing. You just have to transport from the gross to the subtle, mental and reality. That's all.

PILGRIM 4: Poor guy he has to think of something to say all the time [Pilgrims laughing].

ERUCH: Oh poor guy. Then why don't you say something? [general laughter]. He's the real friend. He's the true friend.

PILGRIM 4: It's hard to be inspirational all the time.

ERUCH: Inspiration?

PILGRIM 4: It's hard for you to you know sort of to be always [inaudible] ready to give stories all the time.

ERUCH: What stories you want? The stories have been told to you people. Many things have been told. What is it? Is there something that I can tell you? What is there to be told? There's nothing to be told. You want to hear any stories? Baba stories? A nice one? Okay.

Well this is what Baba told us one day. Did you hear of that story last time? About the horse piddling in the mid-stream? No? You didn't hear? Alright this is a very good one for you remember Martin. Because Baba wanted us to remember.

You see there were. There was once a yogi. You know what yogi is? The one who does yogi exercises, yogic exercises you know and keeps his body good and trim and all that. And the mind with that. And breathing in and breathing out and all that. You have heard or that? Yogi so and so, yogi [inaudible].

So there was once a very reputed yogi.

MARTIN: Like Yogi bear?

ERUCH: Yeah.

PILGRIM 4: What did he say?

ERUCH: Yogi beer?

PILGRIM 5: Like Yogi bear.

ERUCH: Bear.

PILGRIM 5: Yeah it's a cartoon character. Very well-known yogi [crosstalk].

PILGRIM 6: Yogi bear.

ERUCH: Yeah that's right. So what happened one day.

PILGRIM 6: Yogi bear is named after a baseball player Yogi Berra. Has nothing to do with spirituality.

ERUCH: Has nothing to do with spirituality.

PILGRIM 5: That's true spirituality.

ERUCH: But that is also spirituality.

Well so there was once a yogi. Means a saintly person who was living on a bank of a river. On this side of the river. Here. This is the river. And he had a big ashram over there and there were a lot of followers and they. He was doing good work there and telling the people you know that how they should keep their bodies and mind clean and pure and do exercise and all that sort of thing. So well half of the town was following that yogi you know. Three quarters of the town started following after another decade. Almost whole town was there. The followers you see. All of a sudden after some a couple of decades there was a

small hut being erected on this bank of the river. So these people from here the ashram people just trying to see there is somebody, some activity going on on the other bank here.

So well they say there are people who come over there you know. It doesn't matter. But then a small shack turned into a bigger shack into bigger hut into bigger bungalow like thing. So they started wondering, "Who is that?" So then the rumours started floating you know on this side of the bank of the river say that, "Some perfect master has come and established himself." You know perfect master? You know what perfect master is? One who has realised his true self is the perfect master you see. He knows it. So he is the embodiment of God. He is God in human form so to say. So he has come and stayed.

So this yogi well heard the news, heard the information and said well it's alright. But then what happened is that one quarter of this population from here the following was going here now. Well from there after some 2,3,4 years another half of it went here. So then the yogi started worrying. He says, "Is he a real perfect master or what is he? Or is he just an imposter?" So he says, "Well we must find out." So people started saying all sorts of stories about the perfect master that, "What does he do? Does he give any exercises? Does he give any yoga exercises? Does he tell you to meditate?" Says, "There's nothing that he tells us to do. All what he does is just sits with us, chats with us, laughs with us, asks us what your wives have cooked today and what did you eat and what are your plans? And just nothing about God or spirituality. So the yogi says, "How can that man be perfect master like that?"

So well the yogi was very disturbed because lot of the followers of the yogi

were going to the perfect master. Now what to do? What can you do? Unless and until the yogi denounces him directly or does something. So he thinks of a plan. There's a project now. So to this ashram, to the ashram of the yogi there used to come dancing girls. Beautiful girls and all damsels. They were also his followers. So he tells them. He says, "Look here I have got special assignment for you." Says, "Yes master tell us what to do?" Says, "Go there to that ashram over there and try to entice the perfect master. Dance before him, sing before him and just report what are his reactions. And the reactions of those who live there." So well they took the opportunity and they are naturally they started having a boat you see crossing the river there after sunset. They didn't go during the daytime. So they had a special mission.

So they went there with the dancing bells and all sorts of good food you know. Meat and all fowls and fish and all that. And drinks everything. They went there. They went to that other bank. So but well after sunset they were prohibited to enter there. There was splashing of the water and the boats were there and there were the bells jingling you know in the feet of the women. So the ashramite people you know who were there they came out. What's the matter? Who are you? So they walked. You know how the damsels walk you see when they come on special mission [general laughter]. So he says, "Who are you?" "Well we have come here with good intentions to have the darshan of the perfect master." So he says, "This is not the time for you." Says, "But we don't have any time." He says, "Oh you don't have any time in the morning?" Says, "No. This is the time when we start work now." "So who are you people?" "We are from the brothels." "Oh."

Well the master is reported. In the meantime master himself calls out, "What's the disturbance there?" So he is told about it. So then master says, "Well that's good. Let them come in. Let's have some singing and dancing here today. They have brought some feast also." He says, "That's good we haven't started our dinner it's good to have it. Get them. Get the things inside." So they help the whole thing to be carried from the boat. The damsels are there and the food is there, the drinks are there. Everything master sits and they start singing, then dancing. The food is distributed by the master himself to the girls and to the ashramites and all that. Beautiful drinks and food. Wonderful. Oh it's good time.

Well the master continues to be there giving his presence. Girls are tired now. So they go to sleep. Then the master signals to the disciples to go and go and have rest now. Girls wake up in the morning and they leave by boat and report to the yogi saying, "They indulge in everything." "Means what? What did they indulge in?" "Well the food that the master himself distributed. The drinks he distributed. He heard our singing with great pleasure. He well what do you call? Accepted our dancing over there and they were very happy with it." "What else did they do?" "Nothing. We got so tired that we slept there overnight and we came away." "That means they accepted you people?" Says, "Yes."

That's all. That's a great point that the yogi had to denounce this perfect master. And the people coming over there you see the yogi tells them that, "Something must be done to this man. He must be exposed." So he says, "Yes. What should we do now master? You should take the lead and expose him now. Now you have got the proof that this man indulges in good food. All sorts of food you see. He doesn't have any restrictions over diet

and all that. He even indulges in drinks. He also doesn't mind dancing girls. Singing and dancing before him. So what is to be done? You should take the lead master. Says, "Alright. So we'll go."

So but then the followers thought that it's not proper for the master to walk, wade through the river so they have a big steed you know. White horse or some horse there. So they put him on the steed there and he is taking the lead and all that crowd following him. On this side of the river now these people noticed that there. It was a very broad river. So they noticed that there is some crowd coming towards them. What's the matter? And there is somebody on this horse there leading. So well master is reported. The perfect master comes out to view and he looks at it. He just doesn't say that. He just stands and looks. In the meantime while these people are coming here half way in the stream, in the river the procession stops. They could see that. So the horse had stopped there. And do you know when a horse has to piddle it cannot move about? The horse must stop. You know that? You knew that. Did you know that?

PILGRIM 4: No.

ERUCH: No. So they. It is a fact. So it was a sure sign that the horse wanted to piddle you see. So the perfect master from this end just says, "Hey" He says, "What are you trying to do that?" He says, "Why do you allow your horse to piddle in the river? You have polluted the river." So well naturally master shouted so they heard it. So the yogi turns around and tells, "Look at this fellow. Calls himself the perfect master. Can a horse piddling in the river ever pollute the river?" "Of course not, master. It's foolishness on him to say that." So the master from. The yogi from the horse now starts and tells the perfect master

says, "Hey. When did you hear that a horse piddling in the river pollutes the river?" So well the perfect master from here shouts at him. Says, "When did you hear that the ocean gets polluted by your sending dancing girls and little food you see?" [Pilgrims laughing]. So that's the story that Baba told us.

How can the ocean get polluted? If the river doesn't get polluted with horse [inaudible]. So that was that. Debbie tell?

DEBBIE: You told us yesterday that you first met Baba when you were 9 years old. When did you first come to stay with Baba?

ERUCH: [Laughing] When I first came it was on 1st August, 1938.

DEBBIE: And you came to stay with Baba [inaudible].

ERUCH: Here yeah. 1st August, 1938.

DEBBIE: Can you, you know like tell us what the circumstances were that brought you to stay with Him?

ERUCH: You want to know that? Okay. You are not feeling hungry for your lunch or anything of the sort? [Pilgrims laughing and chatting].

DEBBIE: We could be here for hours.

ERUCH: Okay then those who have heard may leave and those who have not heard may continue to stay. Most of them or some of them must have heard it. Thing is that now Debbie I told you to cut the whole story short that at the age of 9 I met Baba that's all. Because Lisa asked me when I met Baba first. The whole thing is so linked up with that age 9 you know. When I first saw Him it was at the age of 9 and the recollection as I told you was that He kept me on His lap

for some time and then He made me sit down and that He had slates on His side and He started writing for the first time. That was the time when He had observed silence. In July He had observed silence so we were there in December. Because our mother had brought us during our Christmas vacation. And you should remember that in India at the time was the British rule. So we used to have Christmas vacation. For long time. That was the longest. And summer vacation and Christmas vacation. So we as kids were brought here by our mother.

Now what had happened is that after our meeting here. We stayed naturally because vacation was there so we used to go to Meherabad every now and then. We used to go there and enjoy. At the time the close ones were permitted to have lunch there. And because you know my uncle who came this morning? In that white? My maternal uncle. Was Naosherwan yes. He was one of the foremost people of the tribe who had seen Baba with his brother. He was the one to inform us all. So he is a great politician of this place you know. He had been to jail and all that sort of thing. That's a different life of his. So he's very respected person over here and all that. So but then Baba had always told him to leave politics and be with him for all the time but politics is such a thing that you can't, can't leave. So he was all the time with Baba, for Baba. He was doing the marketing work. He was given different errands to do and all that. He used to do that.

So naturally we being his nephews you see or nieces whatever you call so we were permitted to have lunch and all that at the time. And we relished that lunch there that was cooked by Pendu's father. Pendu's father was there cooking at the time you see. So it was really good feast because Baba would dole out and He

would give us the children you see some sweets or some good food. This that and all the time pampering us and all. All that we didn't like was with the sweets He would give quinine powder. With ice cream or some nice cool drinks He would give us all hot chutneys to eat and all that. Because we might catch cold and all that. So we wondered as to what sort of taste is this? How could that be an admixture of ice cream with green pepper and onions and what do you call? Garlic and all that. So some such things would be there all the time. Conflicting in our. As children we didn't like that but we relished because it's. You know how as children big compound is there, all open. We could run about and play and we used to do that. Just as the children. He will know what I mean [pilgrims laughing]. Because I was of that age at the time. So that's how it was.

Then well He would come to our place. There's a place here. With His people, with His boys. You know the Prem Ashram boys were there at the time. There is a good intermingling. We used to go back to Nagpur and again come during the summer vacation. Again be there and so forth. But there was nothing that clicked you see. It was just something good. A place of great picnic. Something for us kids. It was like that. Years passed by.

Now what happened He started coming to our place. It's 500 miles from here. So He started coming to our home there incognito to rest and relax. Nobody should know about it in the town. We had a very good place. That is my father's place. Estate was a big estate. It was a nice place. Big garden, cool place. Secluded from the city. So He used to come there for relaxation. Just to keep quiet there and nobody should be informed. Naturally we the children of the house were caught up there when He

would come. He would want to play with us. He would keep us with Him and all that. At the time I was in school and I was growing up. I must be 13-14 at the time. And then I didn't like to play with an older person you know I would like to go and play [pilgrims laughing] football and hockey and tug of war and all sorts of double bar and single bar exercises. This that all sorts of things you know. You know how the youth is. So that I would love.

But then He would wait at the gate you know when I would be out from school so he would be waiting. We had a long drive way. Approach road. Long. So from there. And from my road from school I would come on cycle. So I would first 2-3 days I used to get caught like that whenever He would come. But then I was also very shrewd. You see I'd see from a distance He's there [pilgrims laughing]. So I would take a circuitous route you see which would take me nearly 3/4th's of a mile you see to enter our home, our house from the wicket gate. So I would do that. I would prefer that because I would then have my shower and change my clothes from school dress to sports and the go away directly you know. So little did I know that who is Baba. I didn't know who is Baba or anything. Some kindly, loving, good person. Very sweet person. Good but old. So that's how it was. It used to be like that.

Now again years are rolling by. Then what happened when He would be there in the evening we would be caught. My mother would ask, "Where had you been? Did you not come here for your refreshment or anything? You are in the school all day? Why didn't you come?" Because we never used to have lunch. From our childhood time you see. We preferred to play rather than to have. Come back for lunch or carry lunch with

us. So, "You didn't come for your refreshments or anything? You didn't change?" I said, "Yes I did." "When did you come? Baba was waiting for you." So he says. I said, "Well I didn't like to disturb Him so I came by this." She said, "Do you realise?" My mother would say, "What you are doing? Why do you do that? Do you know who He is? He's Zoroaster." So I would say, "But so what if He is Zoroaster? [pilgrims laugh]. I like to play. I like to go about." "No but He's waiting for you." So I said, "But I like to play with the boys so I went away." "He's Zoroaster." So I said, "So what but if He's Zoroaster?" So well that's how it was.

So then in the evening naturally He would sit with me and that board of His. He was observing silence so naturally He would say something on the board and He would point out and I would read and He would tell me some story or do this or something. Coming down on my level you know. All these were the snares put there you know. So it was like that. That's how I learned to read the board at that age.

Then years passed by. Then I was in the school here at my place in the hometown there which is one of the finest schools there. It was mission school. British days. Local schools, municipal schools were no good. Best schools were the mission schools. And it was St. Francis D'Sales High School. Fathers were good. The brothers who taught us were good you know, wonderful. But one bad thing about it was that we were not Catholics. So during their classes as you know Christian schools scripture classes. The Testament. New Testament they would teach the Old Testament they would.

So we were considered as heathens and were kept back. We were told to sit back benches. Go there. Don't disturb the

class. We were not permitted even to play. We were supposed to revise our lessons deep down you know and not create any noise or anything of the sort. But these people you know. And well we wouldn't mind that but then what would happen is children we couldn't keep quiet. Naturally it's youth that is always mischievous you see it's live. So somehow or other somebody would tickle or somebody would giggle and somebody would do that. Again that noise. "Who is that? Come here. Come here, get out." [pilgrims laughing]. And you would get caning all the time you see. We were given caning at the time. Those were the days when we were caned. Ben, what was it called? Benching was there. Our knuckles would be put in the drawers and the drawers would be pushed inside. Yeah to teach us lessons you know. Those were the days. We preferred that mind you. We know that that was. That's, that's good for us. They trained us. They moulded us that way. You feel that way but it is good. I tell you.

Alright whatever it is we are not going to comment on it. So not that I went through it so I would want the other children to have it no. But it is so good. But then that is one thing that when you are the culprit and you are given a beating then you take it. But if you are not the culprit and you are mistaken to be the culprit and then you have to take a beating then you remonstrate. You go against it. So that's how it was. Every time invariably it would be like that. Somebody would play mischief and I was the scapegoat there. So well it was alright because I didn't mind. I was very strong. I didn't care for it. On the contrary I took pride that I saved others you see. But that was not the thing.

The worst thing was that in our examinations we missed 200 marks. They used to have for the scripture classes 100

marks. For New Testament 100 marks. So 200 marks we would suffer. It would be less. Our ranks would be lowered. That's how we suffered in the examination. So apart from all that there was nothing. It was very good, wonderful school. Good teaching, everything beautiful.

So one day it so happened that without any rhyme or reason I was made the scapegoat and I was given a terrible thrashing. And I felt too much for it. Because every time, everyday almost you see I would be caught there like that. Well so I made up my mind. I gathered all the heathens you see in my school I said, "Look here. This is the time now we should go and report to the principal and we must have some conclusion. We must have a result. Either we should be let out to play on the playground or we must be permitted to sit in the examination. Study the course. What's the sense of our being kept there at the back of the class there? We can't control ourselves." So I led the delegation to the principal. Principal was known to my father very well because my father was holding a good position there and it had an engineering department. My father was in charge of the engineering department there. He was the chief inspector of boilers in factories of the whole province. So they had that little respect for my father. They knew that I was his son. So I was the one who led the delegation there.

Principal says, "What's the matter Eruch? Eruch Jessawala, what's the matter?" And I was so excited I remember I couldn't even speak out you see [general laughter]. So he says, "Calm down, calm." His name was Father [inaudible]. French Father. "Calm down," So I calmed down and I said, "What is the matter?" So I told him frankly that I felt much about it, "Look at my palms see how I am beaten for nothing at all. And this is apart from this we would like to either

have permission to go and play or attend the classes." So he says, "Calm down, calm. This is a big issue. I will let you know after consulting the others." Well so he sent us back comforting us. So we went back.

Next day. Little did we know what was happening the next day. The next day it so happened that they held a conference you see. They called the whole school you see in the auditorium and all the teachers were there and everybody. From that day onwards Principal gave us a lecture you know to all these non-Catholics there and for the benefit of the non-Catholics they had now. They had now considered their case [clock chimes] and they permitted them to go outside the class and have a good play for the class hour or they were given the option to join the classes from that day onwards.

Now as I had led the delegation it so happened that that fellow got into his head and he thought that I would be very happy with this conclusion. So he points out to me, "Where is Jessawala?" So I just put my hand and said, "Stand up," He says, "Now with this what have you decided? Would you want to join the classes or go out and play?" I didn't have the heart you see.

It was very embarrassing to say that I would like to go and play [pilgrims laughing]. Because my point was that we were missing 200 marks. So well I had to say that, "Father I would like to join the classes and I'm very happy." [general laughter]. So that's how it started like that. So I said, "Well I had to join the class." It's good well I joined. Well bought the books and all that and then I started going through it. I liked it, I loved the life of Jesus Christ and all the Old Testaments stories. You know storytelling and story hearing and listening was my job you know. So it was right, it was

good, wonderful, beautiful. Life of Jesus was there and the scripture classes rather boring you know. All the prayer.