
Leper Stories

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19:54

ERUCH: You know Narayan Maharaj passed away in Bangalore. Yeah. And because of him I came [crosstalk].

PILGRIM 1: It flashed on your mind.

ERUCH: Flashed, yeah.

PILGRIM 1: But his tomb is not in Bangalore.

ERUCH: No. Kedgaon.

PILGRIM 2: Did Baba cure some sickly people?

ERUCH: Yeah. He didn't cure directly, but then we hear reports of them being cured, and all that sort of thing.

PILGRIM 2: That's of course, naturally.

ERUCH: Yeah, but He didn't do anything of that sort.

PILGRIM 2: I have to say how I felt.

ERUCH: Yeah. The thing is that He didn't directly make us feel that He has, "Have this, and you'll get cured." No, nothing of that sort. He did say that, "Well, do one thing." They'll of course tell him, "Baba, this is the thing." And, "It's alright, my nazar is on you. Do one thing. Take a cup of water. Take my name seven times and drink it remembering me." That's all. And that they would do with all their heart.

PILGRIM 2: Heart. And that is also positive.

ERUCH: Positive. Yeah. They will feel that it is Baba. Yeah.

PILGRIM 2: Then I will come and fall to your feet and say that, "Baba, your grace is on me." Yeah.

ERUCH: Yeah. I have seen a person, totally a leper, you know, call it. Yeah. I should say of the worst type. I have seen it. And he was so close to us that when Pendu, Pendu Kaka, you know? Have you met him?

PILGRIM 2: Yes, I have met him.

ERUCH: So we both were sent out by Baba one day. He was in Kanpur hospital. He had, and he was full of sores. Horrible. And we went to the hospital. Because he was close to us. He was the brother of one of the closest devotees of Baba. And we went there. Naturally, we had to pay a visit, you see, because his brother said that, "My brother is there," and all that. So we went there and inquired. He says, "Yeah, you see that. He has no room, but he has been allowed to be there under the tree." So naturally, we went there. At a distance of, this distance, right where the benches are, when we approached, the stink was horrible. Horrible. But what can we do, you see? Well, he is after all a devotee of Baba and all so we went and embraced. And he felt so moved and touched. That nobody wanted to go nearby and all that. And this and that. And that was, I remember, still remember that.

Then what happened is that a couple of years passed by, and Baba returned from the West in 1952 or something like that. And we returned from our tours that Baba had sent us. So then what happened is that Baba asked us, "Where did you all go?" We were out for a year. So we went

out and many things happened. So in the course of narrating, he came into the picture, you see, of our conversation with Baba. "And, such a thing has happened."

"Oh, so will he be coming?" So we said, "We don't know." So then Baba made me inform the brother who is the closest disciple. He says, "Call your brother to Meherabad. Call him."

PILGRIM 2: Yeah, from.

ERUCH: There was a gathering. No, eventually he left the hospital. There was [crosstalk] I am talking about many years. Now '52 is how many years? Now '72 means, [inaudible] '82, almost 30 years. About 30 years. So he did come with the rest of the group.

PILGRIM 2: I see.

ERUCH: So then Baba said to him that, "Look, very soon I'll be paying a visit to your place. You go back to your place and." No, right. No, there was no such thing as that. What had happened is that when we came, we narrated all this and He heard this. And Baba said, "Where is he now?" So I said, "Well, he is keeping a watch at one of your centers in North India. He has been given a little tent. And the center is on the hill and he is keeping watch there." So He says, " Oh."

So He went. We all went again. Baba gave darshan there. We were there. Baba saw him there and all that. So he also took Baba's darshan. So Baba says, "Do one thing. Now from tomorrow you fast for 40 days. And you come to Meherabad and see me on the 40th day." So after the tour, Baba went to Meherabad. This Meherabad, where, the same hall, where you were lying down there.

Yeah. So Baba's seat is there. You know He was seated there. And there are other people. Always there would be a crowd. So he did come. He was there with his brother and all that. And then Baba said that, "How many days have passed? You've

kept the fast as I told you?" He says, "Yes, Baba." He says, "Have no worry." And He called for a banana and says, "Now break the fast."

That's all He said. Nothing. He didn't say anything. And he broke the fast. That's all. And Baba says, "Well, whatever it is, don't worry. Just remain cheerful with all. Remember me. Love me. The world is like this. All are full of leprosy. Each one is a leper here. Some people have leprosy and it's visible. And most of them are lepers but it's not visible because leprosy of the mind is there. And so forth, and so on. And Baba comforted him. And that's how he went back. And to our greatest surprise, we heard reports after a month that gradually scales started forming, Scales, you know?

PILGRIM 2: Yes, I have seen.

ERUCH: And then they dropped off, and the skin was. I have seen it with my own eyes. He used to come very often. And it was far superior than most of the skin you see. It was so shining and so good to look at and watch and all that had just, it was as if it was shed.

PILGRIM 2: Yeah [inaudible].

ERUCH: The whole thing. Absolutely he was whole. So such type of things we have witnessed. But He never said that, "I will cure you. I'll do this. I'll do that." Nothing of that sort. Nothing. Simple things. "Break your fast. Do this."

PILGRIM 2: Take water.

ERUCH: Take water, yeah.

PILGRIM 3: Eruch, is that Keshav's brother?

ERUCH: Yeah.

PILGRIM 3: He had, I saw him, perfect complexion.

ERUCH: When did you see him?

PILGRIM 3: In Hamirpur

ERUCH: When?

PILGRIM 3: 1972

ERUCH: 1972

PILGRIM 3: Yeah, and I remember him telling the story. You know, that he had been, had sores all over.

ERUCH: Yeah, yeah. It's that simple. And there was another leper, you see, at dhuni. He always used to. At Meherabad dhuni. He was also there. I remember that also. But then Baba had warned him, "See, be careful. Many things have happened. You'll contract leprosy" [inaudible] like this. "Be careful. Remember." And so on. Eventually, you know, weakness is overpowering. He eventually succumbed to his weakness, and instead of curing anybody of leprosy, he had leprosy. And this is, I am telling you. And then the Compassionate One says, "What happened to you? Why are you like that? All right, don't worry now. Remember this. Remember this. Don't do like that." Then he was made to live at that platform, the dhuni platform that would be here. And Pendu was asked to supply food and all that. He was there for quite a long time. Eventually, one day that leprosy left him also. We have witnessed these things.

There was another person who died recently. I remember. I am talking about the lepers because He was very fond of lepers, it seems. There are many other cases also. Now you have brought the subject, this comes to my mind. There was one person, very good speaker and he would, he was a good person, a devotee of Baba. And he would go out and spread the name and message of Baba. And he could sing, and he could speak and all that.

Very genuine and all that. Eventually you see,

people, usually, happens like this, that person goes out, extolling the greatness of his own Master. And in this case, it is the Lord, veritable Avatar of the age. We take Baba as, you see, "There is a difference," Baba said, "Between Godman and Man God." [crosstalk] Man God are the Sadgurus, the Qutubs, that are known, you see, who are perfect. Perfection personified. And here is the Perfect Person, yeah, who is God, veritable God in human form.

Because that concept, we can't conceive Him as all pervading. We can't conceive of His infinite love, and His great compassion and all that. So He makes it conceivable. He makes it tangible to us by coming in form. So He is the one, eh? So we can feel Him. We can feel. He makes His being tangible. His love tangible. His compassion tangible. And all, every, all aspects, all attributes of God are made tangible in Him, His body. So we take Him to be that. And He himself has given us, later on, told us that He is the Ancient One. Puraatan Purush [foreign]. Time and again He comes in our midst. Perfect Masters once they drop the body, they don't come back, because the goal of life is to realize and [crosstalk], the end, glory incarnation. Only to prove the rule He is the exception.

PILGRIM 2: Because He is an Avatar.

ERUCH: He is the Avatar.

PILGRIM 2: Anytime He wants, time and again He comes.

ERUCH: He is the only one who reincarnates again and again. And that is not, known not as reincarnation, but that is known as the advent, that's how, in English. And in Sanskrit, it's known as Avatar. So, what was I saying? Yeah. So then what happens invariably, I have seen it, my experience of 50 years in this field, you may call it now. I have seen it invariably. Very genuinely, very humbly, when anybody goes out and speaks about the Lord, it's good. It warms the cockles. There is some stirring up inside the heart and all that. So good. So many people feel benefited.

And so instead of becoming beholden to the very Lord of whom they have heard, they become beholden to the person who conveys the message. It's just like a postman.

Do you all have your money orders delivered by postman there in the states? Money [crosstalk] What do you call, postal money orders? You call it, no? Yeah. So what happens is, I'm just reminded of the figure. A man comes to your door, and you are in need of money and you had asked for somebody, you see, to send money, and all that. So the postman delivers the amount to you. And you are so elated, you forget the person who has sent it, and you are beholden to the postman and you embrace him and you think as if the postman has given you the money. You follow? [crosstalk] That is exactly the case with the messengers who go out, take His name, genuinely feeling that they are nothing but just His gadgets and instruments giving out the message. But what happens though? The people around them take him to be somebody who is.

PILGRIM 2: God [crosstalk]

ERUCH: Who? Yeah. No, not Avatar. A saintly person. A Perfect one or a saint or a wali or something like that. And they begin to revere him. And that is, time and again, the Lord has warned us against this particular thing. This one thing. He says, "Beware. Beware about it. This is the worst addiction. Even worse than the drug addiction." Do you know those psychedelic drugs? "That is nothing compared to this addiction," Baba said.

PILGRIM 3: The addiction of the person who is giving the message?

ERUCH: Yeah. No, addiction to the self, the praise.

PILGRIM 3: Adulation.

ERUCH: Yeah. Pardon?

PILGRIM 3: Adulation.

ERUCH: Adulation. Adulation. Yeah, you can't digest it. You can't contain it. You just get elated and you feel, you begin to feel that you are great. Because of, they impart that greatness to you, you see. And you begin to, you genuinely begin to. Genuinely, he was a humble servant and slave of the Lord. Then all of a sudden overnight he becomes one of the great ones. Genuinely he feels that. What can you do? So why I am telling you this? I am reminded of this episode, what had happened. So such a person had gone out. Very humble, very loving, simple person. And he used to go out and all that. And many people benefited by that. Many people heard the name and the message of the Lord. And they were, yeah, they consider themselves to be blessed. Eventually, they bestowed upon him all favors and greatness and love and adulation, and all that. And that he could not contain. So he allowed them to prostrate before him. He allowed them to garland him. He allowed them to bring gifts to him, and he allowed them to worship him. Actually, they did that.

At the time, naturally people would come, and they said that so-and-so was so good, you see. He brought me to. The people who poured all this adulation on him, they would come to Baba also. And they would extol the greatness of this other man before Baba. So, naturally, it would come to His ears, because Baba, being the Perfect Person, having become man amongst men always uses as His instrument, ignorance. He assumes ignorance. He has to be informed. He is all knowing, but His all-knowingness is kept at abeyance, because He has to keep rapport with the people who are ignorant. So He has to be informed. He has to be told. He hears. He has overheard something. "Oh, that is the thing." So people come and say. So then, when that person would come back to Baba after the tour, so Baba would say, "Look, I have heard like this. Is it so?" See the greatness of the Lord. He assumes ignorance, and He asks.

He says, "No, but Baba, what can I do Baba? I can't help it. [Inaudible] that. "But have you told them not to do it?" He says, "Yes, in the

beginning I had to. But I was so overwhelmed with all this, you see, I have no time also. They rush at me, and they just fall at my [crosstalk] and they wouldn't want to listen to me. And they did this, and."

He said, "Then, you should be very strict. You should be firm. Even at the cost, you see, you can thrash them and spit upon them. Get out from there and don't visit the place. I told you. Don't do that. Don't do that. Never do such a thing."

Again, he would be sent back with admonition, with love and everything. And again he'd fall for. Again. And Baba said, "I tell you, I warned you this last time. All the sanskaras that you are taking upon yourself will react upon. Beware. You are not perfect to accept all these things. I am the ocean. Nothing can pollute me, but you are a little puddle of water, you see. So that will be polluted in no time now. My nazar is there. Be careful. Beware." But how can one beware? We are the culprits, you see, who spoiled these little messengers of the Lord. Yeah. We are the, we are to be blamed really speaking. Ourselves. All of us. We have stilled them. We create a pedestal for them and keep them, put them on that raised level. And then what happens? We are not able to support them properly, and they fall. They topple themselves. So then, what happened? Baba warned him, "Be careful otherwise, you will get leprosy." And he says, "No, Baba. I won't do it again and all that. And forgive me for all this."

"I have forgiven." Baba says, "But I am warning you. This is the last warning now. Half a dozen times I have told you. Now you go. But when you go, go as a humble person. Who are you? Why do you accept? Tell them that. Tell them straight away. Tell them. Bring home to them just as you bring home to them my love and my compassion and my name and my message of truth and all that. This is also the truth. So bring home to them. Emphasize this."

But he wouldn't. Human weakness is that. It's so natural. So eventually, to cut the story short, he did develop that on two fingers, you see. Yeah. Got it. Came rushing to Baba. All of a sudden

one day just got it. Got the infection. So Baba then, Compassionate Father, as He is called, cuddled him and embraced him. He was frightened. He trembled, you see. He says, "Keep here, be here for sometime. Be here." And he was kept with Baba for about a year like that and then it all disappeared. Became everything whole, and [inaudible] And then he went again and of course, he went, he went again.

PILGRIM 4: But he became a different.

ERUCH: Yeah. A different person. So that's how it is.

PILGRIM 2: You see, actually every human being would like to have praise about him.

ERUCH: Yeah, but it is far better and far greater to be called a bore or to be called this or that. That's why I love Sophie, you know. It is so good that she brings home to me as to who you are. It is Baba speaking through him. Who asked me this? Somebody asked me, "How do you like that?" Who? You asked me?

PILGRIMS: [inaudible]

ERUCH: You, you. And I said, "Yeah. It's so good." Why? What harm? So these are the good things you see. We should feel ourselves so fortunate, you see, that even the youngster speaks, "Beware, Eruch." What she is saying. Yeah, I tell you it has to be taken very seriously these days. Absolutely seriously. With great seriousness. For us all.

Remember you all, when you all go out. We are nothing but humble instruments, blunt instruments. Not even sharp also. He makes us sharp. He makes us move about. He makes us, he makes our tongue wag and all that. But who are we, we are nothing absolutely.

PILGRIM 2: That is why there is a quality of humility in a man. He should be having.

ERUCH: Yeah, but it shouldn't be assumed, but really, it should be. He should feel that way. He must be like that. And if he doesn't feel then time and again, there are reminders that make one feel like that. Yeah.

PILGRIM 3: Like leprosy.

ERUCH: Huh ?

PILGRIM 3: Reminders like leprosy.

ERUCH: Leprosy. [Laughing].