
3. His Life with Baba

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45:04

ERUCH: In the list, you see, because there were people around here and I only remember my thing.

PILGRIM # 1: Hmm.

ERUCH: Well I take you to be Baba and Baba is all in all for me. That was my answer, I remember that still. And that, I took it seriously that way.

Who cares for God and who cares for Avatar [Inaudible], who cares for Him being Meher Baba or this or that Baba, there are so many Babas, if you all want.

My Baba is Baba and He's all in all for me. Hmm. That was my attitude. So how may I know whether His work was so intense or this or that. Must have been, everything was serious because He came to suffer. Must have been intense, no doubt.

Now that you remind me, it comes back to my mind that must be intense, must be so serious, it's like that. At that time it was nothing! All I knew that Baba is with me, I am here to serve Him, that's all!

What matters was just being in with Him.

PILGRIM # 1: Kitty Davy gave, a similar analogy that seems to come to my mind thinking in regards to the Manonash period, when she was here at that time. So, lightly going about her daily chores, in this period.

It was a very silent awareness of Baba's intensified work in seclusion and how the thought would come to her at that time when during the life of the Christ when the disciples were sent off to Gesthsemane, the Garden, to stay awake to be with the Christ and having such weariness and falling off to sleep, and so on. And when those thoughts came to her, she right away recollects the great work Baba must be doing and it would be good to remember Him and to, I think at that time she had remembered the Prayer.

ERUCH: Must be, yeah, must be like that. It's so for all for those who were not right in the fray. You follow what I'm saying is, for the world it must have been, so those who focussed on Him, remembered Him and all. But we had nothing to remember Him because we were right in front of Him, how to remember Him?

That was the point, that was the thing that bothered us a lot! We had no opportunity to remember Him, we had no opportunity to adore Him, we had no opportunity to see Him and derive with joy of seeing Him.

PILGRIM # 2: No opportunity even to forget Him.

ERUCH: And no opportunity to forget Him [Eruch laughs]. Yeah, that's right, it is so, it's a fact. People would ask us, "Did you all meditate? Did you meditate?"

I said, "No."

“No? No meditation with Him? What do you all do?” Then I remembered, but how to meditate? There must be separation to meditate, isn’t it? Meditate on whom? How? How to do it? It was like that.

The life was so entangled, you see, with His physical presence, it was like that. We can’t waste time in meditating! Meditation is a waste of time, you see when He is with us.

Cheryl doesn’t like that idea at all! You know Cheryl, a great meditator she is. [muted laughter].

Yeah, what are you saying?

PILGRIM # 2: You were mentioning before about the mosques and the churches etc.

How did Baba? How did you see Baba actually relating to the different churches and to the ceremonies at the churches and to the holidays of the churches?

What I'm asking, what I'm specifically thinking of in my own mind is how in the West, we have this, what to me seems like a very great focus on the Christian churches, Christian holidays and the Christian this and that. And it confuses me personally as to how, what part this plays or should play, can play in one’s life with Baba.

ERUCH: You see from all outward appearance what I have noticed was this. As I told you, we had no such thought of analysing or thinking about these things, which now is legitimate on your part, you would want to know.

How can I tell you? But what we’ve observed is this. That He would take us to the church, what we’ve observed is this. That He would take us to the church, we have been to your

Catholic churches, Roman Catholic churches, to Presbyterian churches.

He would take us there and He would take us with all solemnity. He would participate in the service there, there would be the song being sung you know, and all these things. We’d stand up and kneel down and everything would be solemn, the right spirit would be there and then He’d come out.

He’d take us to the Hindu temples, if we are permitted at the time. Some with great difficulty we had to enter. But some temples we could go, we were taken to the mosques, we were taken to the pagodas, we knew all these things.

The fire temples, we went to the cemeteries, we went to our tower of silence and all that. He would take all these things seriously, make us feel the solemnity of the place, you see. There was reverence created in our hearts. But then, He would all the time point out to us the ritualistic side of it.

And say, “This is not the right thing. See how they do it?” He would do like this, just sounding the bell is not worshipping the Lord, it’s irritating Him. [sound of pilgrims laughing] That’s how He would do. It’s irritating Him. It’s not there, you see.

PILGRIM # 3: So that there’s a lesson across. [Inaudible]

ERUCH: Yeah, and then He would, then again He would bring about Zoroastrianism. Just tying the string like that and doing this, get the, behind we sit, we have to do that three times, you know, like this, you know, we have a thread, woolen thread, yeah, it has long ends, so we do that and it creates a noise like cracking of the whip, like that, [sound of Eruch imitating the sound of cracking of the whip], like that.

So, this is the sign that we have to pray, mean's words are said, "Get thee behind me Satan."

So, "This won't keep the Satan behind, this is not the way to do it!" He'd point out.

And all this puja path and putting flowers on, a symbol of palace, and all this, all, going to a temple there, or going to the mosque and putting your thumb to the ears will not make you silent, within. This is not the way to do it.

So he would bring, inculcate in us, the spirit of true worship, that you would do. But at the same time when He would go and visit those places, He would go there with great solemnity, create, a sort of sanctity around Him, you see, at the place, that's what we noticed.

And as for holidays all, He would love holidays! [sound of pilgrims laughing]

Yeah, He'd say, "Today is a holiday? So good!"

So holiday from posts and all reports and everything, you see. And we loved holidays too. And there would be feasts coming, you see, people preparing some food and sending because it's Christmas. Christmas cakes would be there. He'd enjoy this. Christmas tree He would enjoy!

And all that, observing, means He didn't want to be a, to observe but when we observed, He, delighted Him, the idea of it. Krishna's birth, Ram's birth, Zoroastrian's birth, that would be all nice things he would love! He would love, sort of a happy atmosphere around Him.

He'd ask us to put, when we wouldn't want to put any festivals or anything, He would ask, "Why? Today being a holiday you haven't put anything? You haven't decorated the house?"

You haven't cleansed the place? Why not? Why should you not?"

So He enjoyed that part of the ritual side but He brought home to us how we should worship Him, in truly in short.

PILGRIM # 4: Did He visit a synagogue as well?

ERUCH: Yeah.

PILGRIM # 4: Where?

ERUCH: Poona.

PILGRIM # 4: Poona?

ERUCH: Yeah, that red.

PILGRIM # 4: Ah, the big.

ERUCH: Yeah, there's another synagogue was there, two synagogues in Poona. Hmm.

PILGRIM # 2: What did Baba? Did He manifest any thoughts about Judaism or whatever associated with it?

ERUCH: No, he didn't saying anything else. He would say that He is the same one, "I am that." He would say, "I was that, I am that."

PILGRIM # 5: But also He said that He was Abraham and Abraham is something like one of the main figures [inaudible].

ERUCH: Yeah, yeah, He would say that I am that. He would say that. Abraham He said. Jesus, He said, I am that. Ram, Krishna, Mohammad, He said that He is the same Ancient One.

PILGRIM # 6: How many churches did He go to in the States?

ERUCH: I don't know in the States because I haven't been to States with Him very often, only twice. And when He went the last two times to the States, all I knew that He visited the centres, His own churches.

PILGRIM # 7: There's a question about the various religions. I'm thinking particularly of Islam and Judaism. The tradition there, is not one of recognising the God-man.

ERUCH: No.

PILGRIM # 7: In fact the concept itself is blasphemous.

ERUCH: It's blasphemous! Blasphemous! Yes.

PILGRIM # 7: So, I'm wondering what would be the correct attitude or posture one should have. I am thinking specifically of Judaism myself because that's the background I come from, many people I know and.

ERUCH: Well, they believe in Messiah.

PILGRIM # 7: The Messiah, yes but the orthodox belief is that the Messiah will come, not that He has come.

ERUCH: It's all, we all believe still, He will come.

PILGRIM # 7: Everything is fine.

ERUCH: And now lovers of Meher Baba say He will come.

PILGRIM # 7: There's agreement on that, that He will come but the fact if I say, "Oh, He has come. He came as Jesus."

ERUCH: Then He is to be persecuted, He is to be slaughtered. The lamb of God. Which is always the sore end. What can we do? When He comes, He's ridiculed, He's scoffed and

He, all scandalised and everything is done, that is His presence.

PILGRIM # 7: It's usually, the quote to me, the part, which is, "Thou shall have no other Gods before me." Look, you're putting this man, cause a man is just a man. Your prophets sure they are, people who have, you know, maybe who have even talked with God, talking about Moses.

ERUCH: Yeah, yeah.

PILGRIM # 7: But for a man to say that he is God. So I think, well, it's not a man saying he is God, It's God saying He is God.

ERUCH: God's theory.

PILGRIM # 7: But, it causes a lot of friction.

ERUCH: That's true. It is true. And He loves that way. [sound of pilgrims laughing] You won't believe, see what happens. This reminds me of a good thing, it might be of help to you all, I don't know.

We have to go through the new "Genesis", I haven't even read it yet, you know. What is this, what was his name, I forget now. Best, there was some old Baba lover, very old person, you see. He has rewritten the "Genesis", in,yeah, how he felt the truth should be this.

He is, he was a Jew. And he rewrote it and he sent his manuscripts to us, not to us, to Baba. Presented them. There are 3 volumes, we have got it. One day we should sit and read some such thing. Where is the time to read all these things?

We might get some clue to all this. We would like to read it. [Eruch and pilgrims laugh. The clock chimes.]

So often it comes to my mind, some day we should read this. What is this after all that he's given 3 volumes. All right, but I was not going to refer to that. What I was telling, what you said about Islamic world, the tradition is that, that He is just a messenger of God, hmm?

Mohammad is the messenger of God. Yeah, and He's the last Prophet. Hmm. And nobody would come again and nobody was there and so forth and so on. All right.

Now what had happened was that this is how it is recorded mind you, hmm? But there is some other record also. When we go to Islamic world, they say, "Well, this is what is said in the Quran. How can we do it?" So we tell them something else that has been recorded, then, they feel very awkward about it. And what is recorded, you know? There's one thing which has been recorded and it is still there.

What had happened was that His followers were there, disciples were there. The close ones, the mandali. Then He would speak out and most probably, not most probably, He must have, there's no way out, He must have told them who He is. You follow?

Later on, but how do we gather that He is? He must have told them. So there's a nice little episode, so there are people sitting around Him and Ali was the one who talked most, because of his closeness to Mohammad, being the son-in-law and he was considered to be very outspoken and all that.

So he tells Mohammad, he says, "You talk so much about seeing God and you talk so much about God having told you." You know how camouflage, how He camouflaged the whole thing.

"I see God and God tells me and you please write down what God has told me." He

couldn't dare say that I'm telling you this, you see. Because the level of consciousness was such.

So they were brought up in this tradition that He's seeing and God is telling Him. And so you hear and you write down the Quran like this. So that's how it is! So, one day Ali said to Mohammad, "You have been constantly seeing God, why can't you bless us to see Him once the way that you see Him?"

So Mohammad smiled, He says, "Do you really wish to see Him?" It is recorded, mind you.

So he says, "Yes, we would all love to."

"Really wish to see Him?"

He says, "Yes!"

"All right, then see Him! Seeing me see Him!" This is recorded. See me, that is seeing Him.

What else you want? What proof you want? You see, that's how it is.

PILGRIM # 8: In what kind of book? Is that a book of sayings?

ERUCH: Hadith sayings, His own words sayings.

PILGRIM # 8: And what's that called?

ERUCH: Hadith of Mohammad. Yeah.

PILGRIM # 9: It's the tradition of what was recorded from the mandali who were around the Prophet. So to be like [inaudible] recorded about Baba.

ERUCH: Hmm?

PILGRIM # 8: To be like things here, the similarity between like things here that are recorded about Baba. [inaudible]

ERUCH: Yeah, yeah. Hmm.

So then that means that He must have spoken to them about who He really is. But beware about the world, don't tell them. Keep quiet for the time being, it's like that.

PILGRIM # 7: Is there another?

ERUCH: Time will come and I will tell. So the time came now.

PILGRIM # 7: Is there another of the Hadiz that has to do with the word Arab and when divided up it means something like Amen or [inaudible]

ERUCH: What is it brother? [inaudible] He is the authority on it.

PILGRIM # 8: No, No.

PILGRIM # 7: One of the Hadith is saying it has to do with Mohammad making a statement about Arab.

PILGRIM # 8: I don't know.

ERUCH: Arabs.

PILGRIM # 9: The origin of the word Arab.

PILGRIM # 7: Divided up apparently it means a man or something of that sort. And it refers to [inaudible] some kind of a same issue.

ERUCH: Rabb means, what is the meaning of Rabb?

PILGRIM # 9: [Inaudible]

ERUCH: Huh?

PILGRIM # 9: I don't know.

ERUCH: Rabb means, "Ya Rabb", we say, "Ya Rabb" you see. Which means, "O, the Protector, O the redeemer!" Yeah, it's that, it means that. Hmm.

PILGRIM # 7: Eruch, you were telling about just yesterday morning you were talking about the mosques and churches, ceremonies and rituals. Baba did give a message or said at one point at least in my recollection that one did not have to give up one's religion but to go through the essence of that religion and there are [inaudible].

And now, for various lovers of Baba and others that will eventually perhaps be drawn to Baba and share a very deep link to the church, what did you feel did Baba would mean by one's attitude, what attitude should one keep in approaching the Church and continuing on in that way?

ERUCH: His, He would say, to such statements, He would say, "Well, you are born a Christian. I'm born a Zoroastrian. So there is no need for you to leave your religion. There's no need for you not to go to the church or to your fire temple. Continue to do that but while doing this, put your heart into it. If you do not."

"But we don't know the words."

"Never mind, don't, you need not know the meaning of the words. When you utter them, say it with all sincerity, without knowing the meaning, because the vibrations that you create while saying, they will be of great help to you."

Plus, so much. He went to such extent to make one feel about his own religion that he's born in. So there's no need to give up your religion.

But then what happens is, this is how He takes us first through our own religion towards Him. So when we have a whole grip of Him and gradually we, is but natural we have left the grip of, left our grip over the religion that we are born in. To us it means nothing. Yes.

PILGRIM # 9: It's like a shell just dropped away, just the surface.

ERUCH: Yes, just dropped. Without us knowing it, you see.

PILGRIM # 9: Hmm hmm.

ERUCH: Not wanting to drop it but it gets shed, without our knowing it. For as long as we are cognizant of it, He wants us to be in it.

PILGRIM # 8: So long as it has meaning.

ERUCH: Yeah, so long as it has meaning to you then continue with it and give greater meaning to it, He would say. But invariably we have found this, that gradually it is shed. Without us knowing that it is totally shed now.

But when it is shed and we come to Him, then our religion becomes quite different. People might ask, what's your religion? Then to us it was, well, at the time He was present our religion was obedience to Him.

There's no greater religion than that. To obey the Lord. And what is religion after all? Nothing but obedience to the injunctions that are there in the religion! The discipline that is there.

So try to obey them, but while in the process of obeying them we find loopholes and excuses, you see. And that's why we start developing and expanding our religion.

PILGRIM # 10: Which we all do!

ERUCH: Yes, we all! So that's all. He emphasised on the fact of obedience to a very, very great extent, to its ultimate limit!

Well, He even wanted us to slap Him and spit upon Him and have nothing to do with any personal regard, obey. You follow? He took us to that degree.

Obedience holds that importance. That doesn't mean that, while we, there's a fine story that comes to my mind when I told you about Mohammad saying that, simultaneously it came into my mind and it just goes on while I'm talking to you, it goes on there.

There's a nice little thing. I don't know whether you all know it, of course Peter was there when I told them. This was told to me by my cousin, Sam. You know Sam? So he is a great reader of Islamic traditions and all that. So he told me the story, and it's a beautiful thing.

So Mohammad now is on His deathbed you may call it. He's now about to, 31st January is coming close for Him. So He's lying there, His and there is a congregation of all His loved ones around Him.

It's a very sad mood. Because very soon they will miss Him, from the company physically. Hear all this. With great difficulty Mohammad says, I forget the actual words but Mohammad says, let us, what do you call? What's the colloquial term, you see, let us square up, let us square up our accounts, what do you call it? What's colloquially said?

PILGRIM # 10: Even up!

ERUCH: Even up! Yeah!

"So, now my time has come and maybe in some moments in your life with me, there are

some scores to be taken account of, you see. Either I have to or you have to.

But from my side, I have squared up, I'm quits. But from your end there is something can you please tell me, so that I am here now, the last breath is still there, so we can square up. Say, is there anybody here, wanting to have anything?"

So, there came up you see, an Arab, you know those beggar tribe people, you know. And nomadics.

PILGRIM # 10: Bedouin.

ERUCH: Bedouins, yeah. Nomadic tribe, bedouin. So he comes up, he stands up and says, "Yes, there's one thing."

Says "What is it?"

So he goes on narrating the incident, "You remember, you recall, the great battle we fought was at Badr? The great battle Badr?"

"Yeah."

"And, you remember that you were all there, you see in the spirit and you had a whip, which you were riding a horse?"

He's telling Mohammad now and Mohammad is lying there now, hearing this. So He says, "Yeah, I recall that. It was a very spirited fight we had. It was a good battle."

So he says, "That time, I was there by your side, fighting. But I don't know why you swished your whip and I got a slash on my back. And I can't forget that, still. So I have to have it even with you."

"All right, so you want to strike me?"

Says, "Yes. You said now, you give us an opportunity. Why not allow us?"

So He says, "All right, get the whip." The whip was there because they used to ride on horses at the time.

So he says, "But you, sit and hold Mohammad, you know." With great difficulty there are two who lift Him up on the bed. He is giving His back to the whip by this bedouin.

So he says, "No, it is not like that. You'll recall that my back was bare. I didn't have any clothes at that time."

"Oh yeah, all right then take my clothes off." Bare back he wants to whip Him.

So, have you heard this story before? So this is what happened. He says, "Yes, And these people, you know. They are great warriors around Him, His own disciples. Fighters and persons who are so strong like Ali who are the lions, you see.

And he says, "What is this man trying to do this, ordinary bedouin here? Is he going to whip the Lord and finish Him? No human being would dream of doing such a thing!"

But he's all adamant, you know. So Mohammad gets out from His bed with great difficulty. He stands up. He bares His back. People help Him to bare His back.

And then he says, "Get me, give me the whip," then he says. So then he takes the whip and he goes close to Him. He says "I would like to find on Him the exact spot where it was."

So he goes there and then he throws the whip and puts his lips and kisses His back. And he says, "All throughout my life, I had one desire,

to kiss you. But how can I fulfill my wish? You afforded the opportunity.”

See how it is. So he got the kiss. The bedouin.

PILGRIM # 8: Can you explain why he had to go to those?

ERUCH: How is it possible for bedouin to want to kiss His back? Where it is said that He had the seal of prophethood there at the back, you see. There’s a mole or something like that. He wanted to kiss that particular spot.

PILGRIM # 8: Ah.

ERUCH: How could he do it? If he were to go and say that, people would scoff him off, you see. What are you trying to do? The only way he could contrive, was this. And the Lord allowed him the opportunity.

PILGRIM # 8: Now I remember among, what I had heard amongst the sayings of Mohammad was that, someone said, “Who are you? Really Mohammad, who are you?”

And He answered, “ I am Aerab” And that, in that answer when.

ERUCH: Ah, see how He camouflaged Himself. Yeah!

PILGRIM # 8: Which He was, Arab. But Aerab also meant, what you said Parvardigar, Protector, God Almighty.

ERUCH: Yeah. Yeah.

Hmm. Well, they had to be very, very careful about their lives because they take that life, you see, to come in our midst to help us,

comfort us, and they don’t want to have any sort of short circuit there, you see, at that time, otherwise it will blow up!

PILGRIM # 8: You know, Eruch.

ERUCH: Just as they take great precaution to veil that divinity, so also they take great precaution to continue with the veil. Hmm. They put on different man forms. Yes, what are you saying?

PILGRIM # 8: One of the peculiarities perhaps in the West, I think is that Mohammad is the least appreciated and least likely to be included amongst the menage of Avataric personages.

Because of the stereotype in the West of Mohammad is some barbaric character who in the name of religion led these wild jihad crusades. And I see in talking about Baba in the concept of Avatar, Ram, Krishna, Buddha, Jesus, people are warming up to the idea, you mention Mohammad and people are, “What? Mohammad?”

And the aspect of the wars and battles and fighting are more closely associated with Mohammad than anything else. Yes, the Sufi tradition is under wraps for most and I’m like, I’m curious if Baba had ever said anything in relation to that aspect of Mohammed’s?

PILGRIM # 12: Didn’t a lot of that take place after His 31st January, done in His name, not so much body?

PILGRIM # 8: I don’t know.

PILGRIM # 7: He had lots of battles.

PILGRIM # 12: Yeah, I know. But, you know the spirit of Islam was the same thing.

ERUCH: Yeah, that was after Him. That is true, what you say is that. But even during His lifetime, there was the great battle of Badr, that is always spoken of, you see. It was there.

It was found, this Arab story, just now He said, that you were in such a spirit at that time, you were fighting and going and you swished the whip on my back and all that.

So there's a nice little thing, you want to know this, it's a beautiful thing. This is also was told to me by my cousin who has studied the life. So the concept that we have of Mohammad as a sort of a barbaric person, you see, who without any discrimination He must have committed a lot of, what do you call?

PILGRIM # 7: Atrocities.

ERUCH: Atrocities and other barbaric acts, you see. But see this story, hear this. One story that Baba told us was something which is always in my mind. About how generous and how kind and how truthful He is. So I will begin with that first. And most of you all must be knowing the story, I don't know.

It so happened that Mohammad was in his chair and was surrounded by His disciples and all of a sudden there comes a woman in His presence, dragging a teenager, you see, very naughty child of hers. And she goes on ranting, telling, complaining to the Lord, saying that, "Only you can intervene and correct him!"

So Mohammad says, "What's the matter with the child? What is it?"

She says, "I have come from such a long distance and I don't know how to correct him and I love him very much and he is the one who indiscriminately consumes dates and you know dates of."

You know green dates? They are very harsh on the intestines, you see if you take many of them at a time.

"So please tell him something!"

So Mohammad looked at the boy and simply told the woman, "You don't mind coming exactly after a month or so? Come again."

So she believed in the Lord, at least she felt so happy that He has taken cognizance of the fact that there is going to be a hearing again after a month.

So she leaves the Lord happily, satisfied that after a month she'll be brought back. Now what had happened is that in the minds of the people around, all this confusion. No, they know that she's such a poor woman, how is it possible for her to come after a month again?

Here you? [sound of pilgrims laughing] Who are you?

PILGRIM # 13: Me?

ERUCH: Huh?

PILGRIM # 13: Oh, I'm Bill Claus.

ERUCH: O Bill, you have come. When did you come?

PILGRIM # 13: I came last night.

ERUCH: Oh. All of a sudden I see a new face, I thought some sun is giving me some sort of reception, you know, sun rays.

So what happened is, that mandali people are thinking, Why, why is He calling her after a month? She has to travel all the distance, go back and again come again and again, go back, she's such a poor lady and why all this? It's atrocious as you call Him to be an atrocious person, you see.

So, in short is, well, the woman does come after a month and again the same ranting is there and again she produces the child and goes on complaining and all.

Mohammad says, "Yeah, I recall, I recall you had come. In His own inimitable way He persuades the lad into submitting to a promise to Him that he won't eat more than 4 dates a day, at a time. Eventually, the lad agreed. He brought home to him the ill effects and everything was done. And the mother is very happy, the child is happy."

Says, "Will you not do this for my sake? Live to this promise that you've given!"

Says, " I will definitely, I won't eat more than 4 at any given time in a day."

So everybody was satisfied and they left! And eventually these people, disciples, they couldn't contain themselves. They said, "What's the matter? He could have said the same thing there a month ago and why did He call him again? Why did He call them again?"

So then Mohammad let out the secret! See how truthful He is. He says, "You know, when we have to guide people and we have to become the preceptors, we must act accordingly. But you know, my weakness for the dates, how weak I am! Whenever I see these dates, I cannot resist the temptation! I used to eat a lot!"

"So I had to give up the dates at least for a month, in order to be truthful to exhorting another person who is indulging in dates. So I desisted myself from indulging in dates for a month in order to give him the advice."

This is what Baba told us, this story. From that day the image of Mohammad of course was very high. [Eruch and pilgrims laughing].

Now, another story about His atrocities and all that. [pilgrims laughing] It so happened that what you say is right. There were people, you know, there were these Jews who used to

come and pester those who had faith in Mohammad and all that a lot. And they used to create a great nuisance and there were the, what do you call these, the animosities between the people of Mecca and Medina.

Eventually they had to just throw Him out of the place, you see, and He went to Medina from Mecca. And He had to flee! And in the process He broke His tooth and all that. And there when He went to Medina, it so happened that people mentioned that they were at loggerheads, the subjects of Medina and subjects of Mecca.

So when they got the opportunity, you see, they welcomed Mohammad and trying to have a psychological effect that they are the ones who would give Him, welcome Him, so they can have an upper hand, you see. Because, why, just because Meccans had driven Him out! That's how it was. Well, that was, so each one, wild with the other, wanting Mohammad to be his own guest in the house.

Eventually, there is a fine little tale that Mohammad Himself could not decide, you see because there were 100 people wanting Him to be their guest, you see at one and the same time. How is it possible?

So He eventually said. He said, "Look here, I am overwhelmed by your welcome that you give me! But listen! How can I live in, my once, myself, all by myself, how can I live in, at 100 places at one and the same time? You all come and press me like that! So we leave it to God!"

He used to do that, "We leave it to God and listen to what He says to us!"

"So I'll throw this rein, you see of the camel." He had to leap on camel back. "And throw the rein on the camel's neck and wherever the

camel goes and sits outside, I will then take it as word of God, God's hand guiding me to this house."

All agreed! Says, "Yes!"

So of course, He threw the reins and the camel passed by that lane, and again went away and again came back and eventually it settled at, in front of one house. So there He got down and became their guest. For all time guest. And then He lived there and He used to give His discourses and dissertations and everything continued there.

Now what happened is that at one point, these Meccans won't want to keep quiet and they would always poke fun of Medians and all that. Eventually, It so happened they drove them nuts, you see.

So, Mohammad Himself said, "Well, then fight out or righteousness! You do your duty, fight them out!" Because they would molest their womenfolk, they would molest all people there, the weak and the old and all that. "So let us have a battle. Never mind if we are few, doesn't matter, come on!"

So He Himself went out in the battle and He fought the battle. It is considered to be one of the biggest fights, wars. It's known as the war or battle, you may call it. We call it for our sake, to give you the enormity of the thing, it was an actual war.

So, His side won. How it won is another story. It was so. But, now, with that comes the booty! You know, in olden times, naturally the women, the beautiful women, the young women, beautiful women were brought by the victorious from there and so many camels, so many horses, all golden jewelery and precious stones, everything was brought!

And, well, they were very happy! It was the happiest day in the ministry of Mohammad, after the end of the war, war of Badr. And now they were very happy. Because of Mohammad they won, they knew it! They knew it for certain! Because it was His encouragement, it was His guidance, it was His valour, it was Him all the time!

Now, they say to Him, "Mohammad, it's because of you we have won the war. We know we have our generals." The generals would themselves say that. They all said the same thing.

"So, we now know that you are the messenger of the Lord, and no better arbitrator can be there for you to dispense justice. What to do with the booty? You should distribute the booty amongst us. Naturally, we are the victorious ones."

He says, "You want me to be the arbitrator?" Now this comes about His atrocities. How kind and loving and just He was.

"So you want me to be the arbitrator?" Says, "Yes, we all want you to be."

All right. Says, "First thing, that what all you all should know is [sound of clock chiming] that God does not want us to molest women. On the contrary, He wants us to respect them. That is the word of God. So all the women should be respectfully led back to their places in Mecca. Agreed?"

"Well, yes, all right. What you say is right. It was a disappointment of course but ok."

"Now, second point, all the camels that you've got, 1000's of! We have got many camels over here, what will we do with the camels? You all have to feed them for nothing at all. Why should you have the camels here? That which you do not have you should have.

That should be your booty. So, send the camels back.”

That was another shock. “Horses. Same thing is there, horses are there. Send them back!”

By this time, you know.