
NINETY-NINE MURDERS

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Mandali Hall, Meherazad, India

September 22, 1972

22:24

ERUCH: This is the story of 99 murders committed by a single person and how he got emancipated you see from the rounds of birth and death by committing the last and the 100th murder. It's fantastic that this is a story that has been told to us by Baba. Why did He begin this story? I must let you know that. The beginning of this story is with the beginning of the mandali trying to think over the things that Baba gave discourses on, like karma and reincarnation and the results of our action during one incarnation and so forth. So the mandali who were around Baba they got so involved in trying to analyze their karma and their actions that Baba must have felt that it was time that they should stop getting themselves involved to such a degree. So He gave us this story. Trying to put a stop to our analyzing our own actions with every act of ours. Which would lead us nowhere. There would be no room for us to sit. Now that we are sitting here the very act of our sitting creates impressions. And with the impressions there are the reactions to the impressions you see. The very fact of my telling you that such a thing had happened also creates impressions. The very fact that you all are here in this also creates impressions and so forth, so if you try to analyze all this there is no end to all this. So, Baba wanted us to know the fact that although there is a definite law of karma yet it is not for man to analyze it you see. So He tells us this story.

The story begins like this:

There was a murderer who had committed 99 murders. And after he committed the 99th murder, he got so horrified you see with the act of his murdering people. All of a sudden you see he realized the fact that he had involved himself to such a degree that there was no release out of the karmas of his. He turned mad. He didn't know what to do. How to get release from this birth and the chain of birth and death? He left his vocation so to say of murdering people and then he went in search of a Master. So he goes from place to place, wandering all over India and he has no peace of mind, no joy in life left now. The only thing was the fear haunting him as to what would happen to him.

Well, after years and years of search for a Master he got so frustrated. Nobody could give him peace. He lost all hope and he was standing somewhere and there approaches a man asking him as to what ail, what ails him? Why does he look so dejected and frustrated? What has happened? Says, "Nothing sir. I am just in search of a Master. I want some peace of mind because I am a murderer." Says, "Are you a murderer?" He says, "Yes." "How many murders have you committed?" Says, "99." "You're in search of a Master?" Said, "Yes." He said, "Before you go further in search of a Master, will you allow me to say something to you?" Says, "Very willingly I'll obey you whatever you want

to say." So he says, "Do one thing. Stop your search. And I would like you to go and sit under a, under a certain tree there. Be there and repeat the name that I give you." And he said, "Should I not go out for my nature's call and for my food and all that?" He says, "Yes. You go to the forest area there. That, under that particular tree." There was a famous tree there and a famous spot. People in the vicinity knew that. So by naming that spot the spot was of course known to the man who wanted peace. So the man on the street told him to go there and he agreed to that. And then this murderer asks him whether he can go out or has he to sit there all the time. Says, 'All the time you have to sit at one, that particular spot that he selected.' And, 'If he wanted to beg for food, if he felt hungry he should go out in the vicinity, beg for food and come back and sit at the very spot. If he felt thirsty go to the river side, drink water and come and sit at the very spot. If he felt like attending to nature's call, go out, come back and sit at the very spot.'

Right. Then the man asked the murderer whether he would like to obey this, this command. So, the murderer looked at the man and says, "You look to me. You make me feel as if you are the Master I was in search of. And I would like to obey you." Says, "Then I would like you to repeat the name." He says, "What name?" Says, "This name. I am the Master I tell you. Repeat my name." So the name was given. Say Baba. Repeat Baba. All the time. That was his only work that he should do and not fear anything. That he would be absolved from the karma of all 99 murders and nothing would happen and he should not feel worried. Don't worry and be happy was the motto.

So the man felt very, very light. Absolutely unburdened you see no sooner he came in contact of the Master, the Perfect Master who met him. Because the time was ripe. All the time he went out in search of the Master but when the time was ripe, Master approached and gave him the instructions. So this man now goes. He finds the spot there. It's nice shady spot. It's there on the verge of a forest there, forest area. And he sits. Made his place and he sat and he repeated name of Baba you may call it. All the time. Then he wanted to go out when he felt hungry, he left the place and came back and so forth. That was his abode. That spot. Whether it was winter, summer or monsoon season as we have the rainy season here. It mattered very little.

Years rolled by. And the master had told him that he will know when he should stop repeating this or when he should sit or how long he should sit there. He will come to know everything about. Just he should follow the instructions. So he was carrying out the instructions year after year, like that. Then years passed by. One day it so happened that there comes a man on a horseback. That place which was a forest region there at the time after passing many years was cleared you see and was made into a roadway. And those were the days when there were no cars or anything of the sort. Travelers would pass off by and casual horsemen would ride the horse and go over there. And that was made the royal road you may call it. So a royal messenger comes that way one day and he's very haughty you know. As the royal messenger are used to be or were used to be and they are now even. That they feel that they are so important you see. Carrying a message from the authority. So he comes there very haughty you see, the spirit. And he sees this man sitting there on the, right on the

centre of the road because that had become a roadway. And he was occupying the place. So he stops there you see. He stops his horse and says, "Hey you, don't you know that this is the road? You're sitting in the centre of the road there." He was in meditation repeating the name that was given to him. All oblivious to all these things you see. So again he asks him. So he was aroused, he says, "Yes? What do you want?" Says, "Don't you know who? That this is the highway, this is the road?" So, that man took the whip you see and was about to whip him. This murderer you see who was used to all these things, all of a sudden those impressions you see. They took all the forms and gave him that energy. He jumped at his throat and killed him there. The 100th murder was committed.

The instant the 100th murder was committed he realized his true self. Who he was. So that's the end of the story.

Now Baba wants us to make out the intricacies of karma and the sanskaras which we call the impressions. As to how would you want to fathom these things you see? A man commits 99 murders and he's made to leave the vocation of being a murderer and all that and made to sit there in meditation. And he does that for years together, all of a sudden again his impressions you see are aroused and he gets into that passion, that fit and he murders another one and the 100th murder releases him. What is it? How will you want to fathom this you see? Will man be able to know all these things?

So, the all-knowing Baba comes to our rescue and says that, "All that happened was a very simple thing." It so happened that this man had committed 99 murders.

And what is essential to get the release you see or to stop the search or to realize your true self is to balance the opposite impressions that we are creating all the time. It's not that what we need is that all the good impressions must be there. If you have an accumulation of all the good impressions, then even then you don't get release you see. You are--what is needed is to balance those good impressions so that the positive impressions and the negative impressions balance, and the sum aggregate total is nil. The instant the balance is, what do you call obtained, you're realized.

So every time our attempts are towards creating this balance of opposite impressions. So it so happened that the 99 murders that were committed there made him feel horrified you see with the actions that he had committed. Made him go in search for the Master. What happened then was the Master made him select a spot and at that spot the 100th murder was committed there. And with the 100th murder he was released from this chain of birth and death. Why? That emissary, that royal messenger he was carrying the message from a royal command. If the message were to be delivered, 100 innocent souls were to be murdered. So what happened was that with the stoppage of this, with the 100th murder that this man had committed, he counter-balanced the 100 murders there you see. And that's how he got his release you see from the chain of birth and death. And he realized himself.

So that's how Baba told us that we should not go, enter into the intricacies of the laws of karma and all that. All that one has to know is that there is something called good and something called bad which has

no meaning whatsoever. All that matters is our love for Him. Nothing more than that. We shouldn't go and analyze all these intricacies and try to find out and fathom deep into it you see. That's the story. Brother Jim, that's the story.

MANI: [inaudible] Good sanskaras and bad sanskaras.

ERUCH: This is very good mind you. Take this, this is really very good. Come here Mani, come here, come here. [general laughter]

MANI: Interesting way Baba explained that once that good sanskaras and bad sanskaras, both the sanskaras are binding. Even good is binding and bad is binding. But good sanskaras are like bound feet. And bad sanskaras are like bound hands. If your feet are bound and your hands are free you can free yourself. You can help yourself and undo your bound feet. But if your hands are bound then that's difficult for you.

PILGRIM 1: Did you say [inaudible] bad sanskaras?

MANI: Yes. Now good sanskaras was like bound feet. And bad sanskaras was like bound hands. If your feet are bound that's not so bad because it's less difficult for you to free yourself. Because you can do it with your hands. But if your hands are bound then it's much more difficult for you to free yourself.

ERUCH: But it's necessary that you have to free yourself of both.

MANI: Yes.

ERUCH: Good and bad. That is true freedom.

MANI: Like didn't Baba say, "Even a golden chain if you are bound with, you're still bound." Whether it's iron or gold or rope or. That is why He never would pay importance to that. When you love Baba and you just put everything in His ocean. Leave everything to Him, surrender, give it all to Him then Baba said it doesn't matter what you throw in. Good or bad, but don't keep it for yourself. Don't take it to be yours.

That is why Baba would place so much stress on obedience. Because when you have said it is His and then you exercise your own right and own discrimination. Because maybe to tell a lie is a bad sanskara perhaps. I don't know I had plenty of them before I came to Baba. But supposing you give, you do that, you give that up to Baba. You're now living with Baba or loving Baba which is similar and it is all His. You are no longer yours. All right. Then Baba tells you, "Go and tell somebody so and such." And you know it's a lie. Baba is telling you to go and tell a big whooper of a lie to a certain person. Well, that's not your concern. You just have to obey because it is no longer you telling a lie. You're simple carrying out a wish Baba had expressed. Or supposing you come to Baba and your inclination is that you want to be alone. You want to meditate. You want to, you know always speak the truth. Have everything very spiritual. Baba could soon just clean out all that out of you. Of course you could do all that on your own but when you're giving it up to Baba, when you're going on that basis then all the foundation that we have laid, all that we have built on sand,

on our ignorance. Then He's there, He's to direct and we have simply to carry out.

ERUCH: And the principle is that the good must be wiped out by the opposite impressions called the bad. And the bad is to be wiped out by the opposite impressions called the good. So good and bad both must be wiped out.

MANI: Or like that simile Baba gave. I think I put it in the Family Letter.

ERUCH: Which one?

MANI: And Baba said, "When you are linked with Baba. When you've had contact with Baba that is when you're holding to His daaman. He's the engine and there's a long train of different compartments. It doesn't matter what is in those cars, trucks," what do you call them?

ERUCH: Carriages.

MANI: Carriages.

ERUCH: Goods wagon you may call it.

MANI: Goods wagon. Whether there is coal in one or dirt in the other or gold in one or manure in the other. It doesn't matter. That is not what you have to concentrate. You have to concentrate on staying along with that engine and seeing that you are not unhooked. Not unlinked. Because that engine is going to carry you to your destination no matter what is in that carriage. And to see Baba say that half with gestures and then helping you sometime with an alphabetical signs of the fingers. But after the gestures and facial expressions just, just give it. Give it to Me. And then don't worry. That's why He says don't worry because only when you

consider something yours you would worry. When it is His you don't worry. And even when He was talking Mehera said that He was to say this verse of Kabir: [foreign] Nischay aise kijeye, sab kuch ek hi baar. Sab Prabhu ka, mera nahi. Yeh nischay vichar. Nischay.

ERUCH: Determination.

MANI: Yes.

ERUCH: Let your determination be such that it be final.

MANI: Once and for all decide.

ERUCH: Otherwise you resolve every year you see. That shouldn't be your determination. That shouldn't be your resolution. You resolve and resolve finally once and for all. And what should be your resolve? What should be your determination?

MANI: That all is Baba's. All is God's and nothing is mine. [foreign] Sab Prabhu ka, Mera nahi, Yeh nischay vichar. That should be your.

ERUCH: Resolve.

MANI: Resolve. Your final definite, complete resolve. And then the other one. [foreign] Mera mujhme kachu nahi, Jo kachu hai so tera. Tera tujhko sop diye, Toh kya lagega mera? Mera mujhme kachu nahi. In me there is nothing of mine. Nothing that is mine. In me there is nothing that is mine. Whatever there is in me is yours. That is saying to Baba, God, is yours. Having given you yours what concern is it of mine? Of me? [Mani laughs] So if one really can remember and do it that way then there is no worry. I'm

not saying because I can say it that I can fully do it. No. But I know what. But I also know that He's so compassionate. All He would want you to do is try your best to do it. And He accepts that. Even to that extent, He accepts it. Otherwise we couldn't do it. And such a lover I don't think Baba has ever had. For a perfect beloved that is why Baba once said, no Eruch? That, "I am not only the only Beloved. I am the only Lover."

ERUCH: Yes. He said that.

MANI: He loves us with that perfect love. But we cannot love Him. Because we can only love Him with our imperfect love. On the other hand sometimes I think that, "Supposing we were better. Supposing we didn't have this weakness or that weakness." But in a way Baba wouldn't want that. Because He would have less material, less instrument to work on us, for us. Like as Baba once said, "I don't want just stones around me. What good would it be if you never got angry? That wouldn't serve Me. But to feel anger and then not to get angry when I tell you, that, that is what I want".