
THEIR LIVES WITH BABA #10

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55:39

ERUCH: That Narad. Again I come to that Narad is not a person by the way. It's the representation of the human mind at the time of Lord Krishna, you see. Or you may call one of the mandali or it's a function, it's an office you may call. So, we name it is as Narad. So Narad once remonstrates and says to the Lord, he says, "I'm fed up of this life of celibacy here in your presence." We were dealing with celibacy, where's? Who was the person who was there?

PILGRIM 1: Me.

ERUCH: Ha yes. So, I'm fed up of all this. So, Narad. Lord Krishna says, "Narad, what's the matter with you? Why is this sort of eruption from you? Why do you feel so much about it? What's this?" So he says, "No, I want to get married. Of what use is this? Now I'm getting aged and I now, when I see around me, I now feel that well I must have some assistant in my old age to help me. See there must be somebody by my side. And I want to get married." And he just remained. What do you call, he insisted upon his getting married. So Krishna said, many times he told Narad not to harbour such thoughts. That it would be futile, useless. After all these years that he passed by His side you see. Why does he want to get himself entangled and so to say throttled by additional burden and responsibility? He says, "Well whatever you may say. You may tell us things like that because you are

beyond all this but we are bound by illusion and we feel the need for somebody to help us. By our side when we, when our body is not able to help itself. Somebody must be there to aid us." So, well Krishna relented and said, "Alright Narad. You can have any woman in this town where I am not." So well, that place you see where Krishna lived and his followers lived, well, there were 16,800 women there. The population at that time. And that's why sometimes it is mentioned in mythology that Krishna had 16,808 concubines. [Eruch laughs]

PILGRIM 2: Or wives.

ERUCH: Or wives. Whatever you call them or consorts or anything. Any word you want to use you see. Now it is all symbolic. Because what happened is when Narad went there why it is now said that Krishna had 16,808 wives, why? Because when Narad was given this license, you see, to go and pick any beautiful woman in the town where He is not. Where the Lord is not. So he went wandering you see because he wanted to get married. "I want a wife, I want a wife, I want a wife." So he went in search of a wife. So what happened is that wherever he goes what he sees? The woman there just rocking the, what do you call — the swing. What do you call that?

PILGRIM 3: A swing.

ERUCH: Yeah - the swing where Lord Krishna is reclining and relaxing. He watches there and again he sees the face of the Lord so he passes by with due respect to the Lord. Goes to another house. There, there is a very beautiful damsel there washing the feet of the Lord. Again the Lord appears. He says, "Oh God. It would have been nice had the Lord not been here you see." [general laughter]

So, he goes to another house and another house and another house and another house. And wherever he goes and Narad being Narad being very well known as the close one of Lord Krishna. He had easy access to the house. In anybody's house he could go. So wherever he visited he found Lord Krishna there. So he couldn't get a wife from the whole town you see. That's why it is said that Lord Krishna had 16,808 wives.

Well, whatever it be, he came back and he was so dejected again. The same old story repeats you see with Narad. That he feels hopeless and doesn't know what to do and he is there and Lord Krishna says, "Well Narad what happened? Did you have your choice? Could you select anybody?" Says, "Nowhere Lord could I find a single woman without You. Wherever I went You were there." So He says, "That's the very reason I say you forget this. Why do you want to get yourself married unnecessarily? Now that so many years have passed by, few years are left. Pass them by, by my feet. Remember Me all the time. Take Me to be whatever you want Me to be and that's all. Why do you want to get yourself just, so to say, involved in all these family affairs and all?" "No, I want to get married. I want a wife." "Alright." So, Lord Krishna said, "Well we'll fix a day." So He called all the mandali nearby and says, "Look

here, Narad wants to get married. And we must now help him to find a wife. A bride. He has been trying a lot. He wandered from place to place in the whole town. He couldn't find a single woman fit for him. Why? Because all loved Lord Krishna. There was nobody there, you see, who could love Narad."

So what happened is, "Now it's up to Me", Lord Krishna said, "To find a bride for this man who wants to get married." "Well, we'll do that." So, what happens, now comes the story you see. He takes, He leads Narad and all the mandali. He says, "Because this is something very, something to do with life and death you see." So He has to be very careful and that Narad should now have a dip in the river, sacred river, and become pure and clean before anything is decided. So let's go to the river side and there they go and they take. They are just in a playful mood. All the mandali and with the Lord and Narad is there. So Lord Krishna in His playful mood just presses the head of Narad there under the water you see.

MANI: While they are bathing.

ERUCH: While they are bathing you see. And just He pins him down you see. And he's just trying to free himself from the clutches, you see, and want to get out of, over the surface of the water to breathe. But He kept him there for a minute and he was just struggling over there. He couldn't do what. He didn't know what to do you see. He was so worried and struggling you see to get out. Struggling for his life. That's how those who were out of the water felt and witnessed you see. But what was really happening there inside in Narad was something quite different. And this gives us some concept of time. Krishna releases

him. He comes out and he begs of Lord Krishna. He just falls down at the feet of Lord Krishna and he says, "Lord, save me. Save me from this shrew of a woman that with whom I have been living for nearly 30 years. I have got 6 children I don't know how to manage with them. And save me from that."

MANI: It's enough, enough.

ERUCH: It's enough now. When will I get release from all this?" So just Lord. And they all the other mandali you see who were there who knew Narad just a minute before. In a minute he passed 30 years of his married life. 40 years I may, you may call 50 years or whatever it is. But I am giving you a concept of time. A minute of this Earth can be expanded into 30 to 40 years period you see. But there must be somebody to do that. And that could be done by the Lord of time Himself. Where there is no time and no space, it's all just jugglery you see. Yeah it's real. Sheer jugglery you see. It's the mind that plays all those tricks you see.

And Narad got so fed up, so disgusted with his married life that he begs of Lord Krishna to save him. And then again Lord Krishna blesses him. And the hand that is put on the head is enough to dispel him of all this worry and he realized that he had never got married. So then Lord Krishna says, "Do you now realize and recognize the fact that I have been telling you so often? Why you want to get yourself involved? You have never married but just see the fun of it." What would happen. Imagine He says, "What would happen if you were to get married, in fact?"

MANI: But he must have experienced 40 years of time.

ERUCH: Yes, yes, yeah, yeah. Definitely. He experienced that. To us it appears to be so absurd and fantastic but these are the things that can happen, have happened. [hammering sound in the background] Modern man is very reluctant to believe this, but one day very soon he will have to believe these things. Because even science will prove these things. Time factor can be capsuled. You know little capsule of one year you see. A hundred years will be capsuled there, like that. And you'll have to swallow it. Because science has proved it. Now you can't swallow it you see. [hammering sound continues] [Eruch and pilgrims laughing]

So there was one person you see by name of Bullah Shah. A child. Of course now we go back to the period when Bullah Shah was a child. Wanting to learn the alphabets you see. He went to school and there the teacher is there trying to teach him the alphabets. Aleph, Be, Pe, Te, Se.

PILGRIM 4: Urdu.

ERUCH: In Persian or, yeah. But he was such a dunce you see that even the first two or three letters he couldn't grasp you see whereas the children have learnt all the alphabets. And the teacher somehow or the other took pity on this boy and said, "Bullah Shah, this won't do. You must pick up. What's the matter?" He says, "Sir, I can't remember this. It is so difficult even to learn the first letter. I don't know what to do." So the teacher tried his level best to teach him. To make him memorize this or go over and over again. Over the formation of the letter, but well Bullah Shah couldn't do it. So, the teacher got fed up and said, "Look here Bullah Shah, you go wherever you want to go but you return to the school only after you have learnt the

alphabets. I have done my best. I can't help you further. It's no use you're attending this school." There the poor child, dejected, leaves the school, not knowing what to do. What his parents would say on the subject you see. Naturally he expected a good thrashing from his parents you see. For being expelled from school like that. Well Bullah Shah grew up. Then of course he came in contact with a Perfect Master and all that. And then he was the slave of that Perfect Master for many years. And then after passing I think a period of 30 years or 36 years like that you see, he learnt the first letter of the alphabet. Called Aleph.

The first letter of the word Allah you see. After passing so many years. That is Aleph, "A". And he was so happy you see. He didn't crave for any God realization or anything but that was in his luck you see he got in contact with the Master, his Perfect Master. And then, then he said, "Yes, now I know what it means." But then with the grace of the Perfect Master he realized.

He realized God and Bullah Shah now goes to the same school and the same teacher who is very old there. And the teacher comes out, who is older than Bullah Shah is, and says, "Well what do you want?" He says, "I am Bullah Shah, who was expelled from this school. And was invited back to the school when I had learned the alphabets. But I am so sorry to say that I have not learned all the alphabets but I just learned the first letter in the alphabet. That is the first letter that if you want I can demonstrate. And let the other children hear also. Learn the way I have learned it." He says, "What is this in this? Is this is a crazy person or is he really

Bullah Shah who has grown up? What's the matter?"

Well through mere curiosity the teacher, the old man permitted him to write down the first letter you see. And the he writes the Aleph there you see. But the way he had learnt it and the way he wrote it you see. And the love that he poured for his own school mates you see. No sooner he put the Aleph there the board cracked. It couldn't stand the weight so to say of the letter. The first letter of our lives. In the word Allah. And it cracked. It had such great import you see. He had learnt it not the way that the teachers taught. But the Perfect Master taught him. The word Allah. The first letter of the word Allah. Let alone Allah. So, that is the story. And then he told, then he started giving discourses to the children and to his own teacher. What it is to learn the first letter in the word Allah. Let alone the alphabets you see.

You have heard this Ira before? It's a Sufi story of Bullah Shah. But it's borrowed story. It's not my own or it's from a book.

PILGRIM 5: Second hand.

ERUCH: It's says third and fourth hand you may call it. [clock chimes] Well this is what I read from a book once. Am I right in copyrights?

PILGRIMS: Yeah. [general laughter]

PILGRIM 6: After that at quarter to five you have to come over there.

ERUCH: What I read was this which has fascinated me and it has stuck into my head you see. There were two monks you see, Buddhist monks. And they went out for a walk. See this, it's a fine story.

PILGRIM 7: Yeah. I'm listening.

ERUCH: Yeah. So they went out for a stroll. You know how the monks live in the monastery? Well they must behave. No side glances. No talk of women, wine, wealth. Nothing of the sort. Straight ahead, go back straight, right about turn, that's all. Regimentation all the time. All the 24 hours of the day. Well that was the monastic life the monks were supposed to live so they lived. But there was some sort of relaxation too you see that they should mingle with nature and all that under the pretext of that you see.

They were given the latitude to go out for walks, short walks. To return before it's dusk you see. Well the two monks who were close together you see, they went out. It so happened that it had rained that day. So when they went out you see, it was all dirt road at that time. So they went out, they walked, they went through the puddles and all that. Pool of water that was there. They were returning. On their way back what they found was beautiful damsel. Daintily dressed couldn't cross the road. Because of the pool of water that was there. And she was waiting with her skirts lifted and all that. Well the monks were not supposed even to eye her or to just shun her and go away. But one of the monks dared you see to lift her up in his arms there like that and just cross the pool and just dropped her there.

God's will be done and they went away. The other monk was so shocked with the act of this friend of his. With the thought that now all the connections will have to be severed. How could a monk dare to do such a thing? And it all the time worked. Made a deep impression over his mind and he didn't know what to do. The whole

walk was spoilt. When they were about to enter the gates of the monastery you see.

This man couldn't keep quiet. He says, "Brother monk you know what you have done today? You are not supposed to enter the monastery." He says, "What has happened? What have we done?" "What have you done, say that. Not we." "What have I done?" Says, "You know you were not supposed even to see a women. You have bodily lifted her. You have taken her in your arms and lifted her and carried her." He said, "What's it? Oh," He says, "I never knew that. I had dropped her soon after the pool was crossed. But I never knew that you carried her as far as the gate." [general laughter]

So that's how our mind is and our sanctity and our spirituality is you know [Eruch laughs] You follow the story? How beautiful it is you see. He had completely forgotten the act. Whereas the other man had brought her as far as the gate. You hadn't read this? You read that. I like it. Beautiful story.

[short gap in tape]

SONG: Meher Baba God Man

Meher Baba, Meher Baba, Meher Baba
God Man
Meher Baba, Meher Baba, Meher Baba
God Man
God Man, God Man
Meher Baba, Meher Baba, Meher Baba
God Man

He's ever birthless, He's ever deathless
He's ever birthless, He's ever deathless,
deathless
But He come in Man form, But He come
in Man form
Even for the faithless

But He come in Man form even for the
faithless

Meher Baba, Meher Baba, Meher Baba
God Man
Meher Baba, Meher Baba, Meher Baba
God Man

He's here, He there, His house everywhere
He here, He there, His house everywhere
Everywhere, everywhere

And where I am not, And where I am not
He always found there
He always found there
He's always found there

Meher Baba, Meher Baba, Meher Baba
God Man
God Man, God Man
Meher Baba God Man

Do not do anything while doing
everything, everything
Do not do anything while doing everything
Whatever and He has shown
Whatever and He has shown
He's doer entirely

He's doer entirely
Meher Baba God Man

Meher Baba, Meher Baba, Meher Baba
God Man
God Man, God Man
Meher Baba, Meher Baba, Meher Baba
God Man

[short gap in tape]

PADRI: Hafiz where Baba enjoins and
Hafiz also enjoins. Says that you got to
obey the king, never mind whatever the
orders be. You do not know because you
are enveloped in ignorance. You don't

know what He is saying. Why He wants it?
So the best thing for the slave. He said,
"Become a slave." Become a slave of the
Master. Then only you will be able to obey
Him. And then ultimately. Then in the end
He says, "Why do you have to do that?"
Because He says, "My dear you do not
know what He is saying that for."

And that's what Baba enjoined. You just
keep quiet. You see that picture with His
finger on the nose. Shut up. Just listen to
what I say. You forget what I am telling
you, you just obey, that's all. Well that
takes us. Takes me back to 1923 to Happy
Valley where most of us got these
nicknames. Myself Padri and Pendu and
Bua Saheb and what not. Then that was in
1923 where I got the name in Happy
Valley. Pendu also got the same name. And
there might be a few others who got the
name there too.

But I think [Padri laughs] we are combed
out now. None of them is still. None of
them is here now excepting Pendu and
Padri. Well we had been to Happy Valley.
We had free time on our hands and you
know Happy Valley bungalow, that
bungalow is as big as Meherabad
bungalow. Almost as long. And there is its
boundary wall is just about 20 feet away
from the veranda. And beyond that is a
Shiva temple. There then we had Gustadji's
brother who was nicknamed Slamson. That
chappie was a mischievous sort of a man.
He would like to tease others and he
would get into an argument but his
mentality was to tease. I was just walking
down the veranda and I look over the wall
and I see about couple of them sitting with
the worshipper, the keeper of the temple.
The Shiva temple. When because I had
time I just also thought of going there and I
went there to the temple and sat down

there. And Gustadji's brother Slamson was having an argument. It was a healthy argument. Teasing sort of way he was cross questioning him about spirituality and what not and religion. And it was hardly five minutes that I went in there and Baba came on the veranda, looked over the wall and told somebody that, "Call those chappies there who have gone and are talking to that worshiper in that temple."

Well a shout went. And he said, "Baba wants you. Come on." Baba was talking then if you know 1923. Well we come back. Baba just asked, "What were you chappies doing there?" "Just talking." "Talking about what?" Well we let Slamson do the talking. 3 or 4 probably, I know I was included. I can assure you 3 people alright. And then Baba asks, "What were you talking about?" "Oh we were talking of spiritual things." "Oh yeah, very good. Very good, yes. What else?" "Oh no nothing at all." "Nothing at all, very good. Alright pick up your bag and baggage and just walk out. From today onwards, from this second onwards make that man your guru. I am not your Guru anymore." That was straight.

Well Baba was what do you say sort of [foreign] jalali then and it was our training period. We were all novices. And we didn't utter a word. We all of us stood shaking in our boots. Now what to say? Well we said that, "Baba that was a mistake on our part. Please forgive us." Baba said, "Go on. Don't stand there. Get out. Get out. From today onwards I am not your Guru. Make that chappie your guru. Go on, get out." Not a word from any of us. He again shouted loud, "Why are you standing there? Didn't you hear me? Aren't you going to obey Me? Get out. Out you go all of you. Take your bag and baggage.

Get out." Well we said again, "Baba please forgive us. We won't go." He said, "Look you fools, if you make a Guru make it only one. Make that only one. You follow only one Guru not more than one Guru. That can lead you astray. And since you have made Me your Guru you should not go to anybody. He may be a perfect man or not, it's quite a different thing but you should not leave Me. I am forgiving you. Never, never go to anybody." And by heaven's name I tell you as far as I am concerned these words are so deeply impressed in my brain that even if I saw a Perfect Master on the road or a mast or anybody I would never, never go to him. I would never go to him. I would go with. I would just pass them. Pass the road. Just walk away with due respect. But I would never go in his vicinity.

But when I went to Pune many times and before departing for Pune I would ask Baba, "Baba may I go to Babajan?" He would say, "Of course. Of course do go to Babajan." He wouldn't say no about Babajan or Upasani. But since I was going to Pune He allowed me to go to Babajan. And we. I did go to Babajan. She was on my way. On my way to my place. And before departing for Bombay again, I would just take her darshan and go back. Go back to Bombay.

You all might be knowing that Baba had strictly enjoined us and warned us a number of times over that, "Be careful about snakes. If a snake bites you I will not be able to help you. I will help you out of any calamity under the sun mind you. I'm warning you. I am warning you again. I am giving you fair warning. Be careful about snakes. Take care, take care. But if some snake bites you I will not be able to help you. I am not going to tell you why but I

will not help you at all. So whenever you go out into the night have a lantern with you and a stick in your hand. If you come across, come across a snake kill it if you can. But see that you avoid it." That was. This instruction, these instructions were given to us a number of times.

Now I'm reverting to the night of the 9th of July 1925, the last day He talked. [beginning of outside train sounds] At about 8 o' clock in the evening before retiring. You know He used to retire into the hut. The small one room cottage near where the pilgrims now stay which is called the [foreign] Jhopdi. Jhopdi means 'the hut'. That building was built under Baba's own supervision. In 1923 He got it built Himself. Of course the masons and carpenters were hired but He supervised the whole job. So He used to retire in the night in that Jhopdi with just a watch outside. Just anybody according to the duty given by Baba. It might be just anybody. Just you or I or anybody. Makes no difference. But during that time that man, that watchman whoever that be, used to sleep. Later on the night watch always used to be wide awake.

Alright. So Baba, Baba goes to His jhopdi in His room and Pendu's father Masaji was the night watchman there. Well before He departed He said that, "From tomorrow onwards I am not going to talk. From tomorrow I'll be silent. I have given you duties, do your duties." And again He enjoined about the snake, "I am warning you about the snake. Always go out with a lantern in your hand. I will not be able to help you." He again enjoins it. And He just wishes goodbye and everybody alright, off to bed, "But keep on. Although I may not be talking all the jobs will be done and

you keep to your jobs," He had a school then. School, dispensary and everything.

Alright Baba goes to His room, that is jhopdi, the hut. And everybody just talks, starts talking amongst ourselves. Well Baba said that He's going to be silent. What could it be? What could it not be? Just sort of all sorts of ideas. And everybody preparing to go to bed. Now the room we lived in was just a tin shed with bamboo matting all around. That was our abode. We would unroll our bedrolls in the night, sleep on it, roll it again and keep it against the wall during the day. And it would be a big hall. Meeting hall, dining hall and everything. And Baba also would come and sit down there.

So everybody started unfurling his bedroll and preparing to go for bed. I took up a lantern and went into the fields for my final necessities and I must have gone about 10 steps and right across my path I saw something shining white. I immediately recognised that it must be a snake. I stopped dead in my tracks. I shouted, "Saanp." Saanp means a snake. I just halted to see where the snake went. I called out, "Bring in sticks." The mandali just collected their sticks. We each had a stick. Collected it. It was really a snake. Well everybody just went for it and it was killed. That created a havoc sort of and Baba heard it. He had already retired into His hut.

So He comes back, "Eh what was the row about?" "Baba we killed a snake." "Who saw it?" I said, "Well I saw it." "Well remember my words. I told you to be careful about snakes. Be careful. It was a good thing you saw it and killed it. Be careful I'm warning you again. Don't go out without a lantern in your, in the

darkness. Alright, now I'm going back. I will come out silent tomorrow." Well that was the last time we heard about it. Heard His words. And verily He came out silent the next day the 10th of July 1925. But we were all expecting that He might break His silence in a year or two. Well everybody is welcome to his ideas. Well you can have your idea, I can have mine. We thought it might be one year or two years or something. But no sir. He was a silent Master. And in the Hindu mythology it's written that one of the Avatars. One of the modern, the Kalanki Avatar as we call them. One of the well Kalanki how should I explain?

I don't know how to explain Kalanki Avatar. The form. It's a form of an Avatar or I don't know how to say it. He will be a silent Master. So that's Him.

Alright I'll give you the story of a leper, who came and joined us as a very healthy man. He was indeed a wrestler. [drum sounds] In 1922 in Manzil-e-Meem and who ultimately died here in Meherabad a leper. On both the occasions of the story I was there when Baba mentioned these facts. So I can give you the first hand information. Of course there were others too but I don't know who they were. I can vouch for myself. In Manzil-e-Meem we are about 30 to 40 people. We were given our respective jobs. And were not allowed to go anywhere once we entered the compound of the bungalow. The strict orders were, "Go to your job straight. Come back home straight. Not to go anywhere at all."

So we used to catch that train or tram and back to our. Back to the bungalow. No arguments. I used to go out in the morning. I, myself, Sarosh, Slamson others

who were going to the jobs we used to go out in the morning. Leave in the morning. Our lunch used to come at site and we used to return by about 6 o' clock in the evening and we used to have some games. So I had. Might be a Sunday I was not on my job and Baba was just taking cognisance of the facts and I was with Him. Adi's brother Rustom was with him. And the man in the story is of a washerman. We had a barber, we had a washerman to attend to our needs since we were not allowed to go out of the bungalow.

So Baba once said that. Before we got this washerman He said that, "We must have a washerman to wash the clothes of the mandali because they have got no time. They are all the while with me or they are going on their jobs. I don't want the clothes sent out of the house. I would like a man on the premises." So Rustom suggested, "Yes Baba I have got a man. A very good man in Ahmednagar. Can I call him?" Baba said, "Yes. If he is a willing worker if he would come here we would pay him."

He came. And that man was given the job of washing the clothes. He used to wash and iron and do everything. That chappie's name was Kashinath. Well he used to do the job very nicely and as I said I was free on that day that means I had not gone to the job. And I was roaming around with Baba. And He just walked into the garage where this washerman used to have his workshop. He used to wash his clothes and iron the things. And I remember very well Rustom was with us. I don't know any other entity then. Baba starts talking with Kashinath the washerman. He talks to Rustom. I was just a spectator. I had nothing to do with it but I was just as a

spectator. Baba talks to him. Tells him, "Kashinath listen. You stick to your job. Do the job I have given you. And you'll never repent." And just something here and there and all of a sudden Baba asks him a question. Not a question, Baba warns him. Gives him a good warning. He says, "Look do My job. Do this job here I've given you and keep off from women or you will get leprosy. Are you fond of women? Are you debaucherous?"

Well, that man shrunk. He was a guilty man. Indeed he was debaucherous. Sort of groaning. Half groaning half avoiding. He just did as I am doing now you see. And Baba said, "Look I am warning you keep off from debauchery or else you will get leprosy." "Yes Baba. I'll obey your orders." Baba said again, He pointed out, "You will get leprosy." Manzil-e-Meem was broken up, we came to Meherabad, we moved around places and when Manzil-e-Meem was broken up that washerman goes back to Nagar. We lose trace of him.

Years later in Meherabad that man turns up all of a sudden afflicted with leprosy. The primary symptoms of leprosy his body is swollen, his fingers swollen and everything. When he comes up I wasn't there. But well naturally a leper is an outcast. Outcast of society. So he comes back again for succor to Baba. Baba being the Compassionate One, He says, "Alright you live here. But no job now being a leper." He was just put in some room here. A room, isolated room. He lived there. His food was supplied by from the common kitchen of the mandali. His tea and everything was looked after. After some months of his stay here again I was with Baba and this leper comes. Baba was giving audience. Baba used to give audience in this cabin and Baba was in the

cabin just behind the bungalow where there are 4 emblems of the religion. This cabin was built in 1937.

So it's after. Sometime after '37. This story has got connection sometime after 1937. Some of the mandali were there and luckily as in the first case in 1922 I again was with Baba when this incident took place of this washerman. Washerwoman stood at a respectable distance. Joined hands, bowed down to Baba.

Luckily I'm. I was again the second time when this thing happened. In the first instance it was when Baba warned this washerman keep off from women or else you will get leprosy. Now he had leprosy. He showed all the symptoms of leprosy. And here in Meherabad after having lived in number of days he's in agony. He comes and stands before Baba at a respectable distance. Joins his hands and with tears in his eyes he says, "Baba. Baba please relieve me. I am on fire. My whole body is just burning. Just burning. I am on fire. Please relieve me." Baba says nothing. Not much. Baba was silent then. He says. We translate for Baba. And I don't know who was the orderly then who translated it for Baba. He says, Baba points out to his forehead and He says that, "You are very, very lucky indeed that your sanskaras are being burnt." That washerman again entreats, "Baba I am on fire. Please save me. Please release me out of this agony." Baba says, "You are very, very lucky. Your sanskaras are just burning up. Never mind. Go." He goes away. Ultimately he dies here as a leper.

Now the point is if I told this story to any outsider he is liable to think in the first instance that because he disobeyed the Masters' order in 1922 the Master cursed

him and gave him leprosy. That was the first warning remember. Baba had said, "Keep off from debauchery or you will get leprosy." To all appearance it seems he did not obey Baba's word. So He gets leprosy. Even then Baba keeps him here and ultimately he dies. But the point is how would you translate this man's existence? Baba's order in the first place? This man's having leprosy in the second place? Would you take it as a curse? No sir. Definitely no sir.

A Perfect Master never curses anybody. Were He to curse He's not perfect. Only half-baked yogis or people in the path or just intellectual beings, they shout out curses of no value at all. A perfect man would never curse. Then what was it? Baba's word said keep off from debauchery or you will get leprosy. Yes Baba forewarned him. You obey this order of mine and your sanskaras of leprosy will be eliminated. He did not. He gathered viscous sanskaras in debauchery plus he suffered what was he to suffer in this birth and that's leprosy. That is that burning pain, that agony, that living hell. But at the same time you can see how merciful a Perfect Master is. He gave him [foreign] sakar. He took him under the fold and till the last breath he kept him under the fold. That's why he said, "You are very lucky. Your sanskaras are being cut. Your sanskaras are being burnt up." That is it.

People would translate it the other way. No sir. That's not a fact. That's never, never a fact. A perfect man, a mast, a God-Man, a Man-God will never, never curse because

he sees himself in just everybody. He's a perfect man. Even a Mast will never do that. It's only a fore-warning. Remember it's only a fore-warning. And if you obey that you stall what is to come to you in a bad way that's all. You help yourself. He has given you a fair warning. Remember if you fail, you suffer. So don't take it as a curse at all. A Perfect Master never, never curses. He always blesses. He always blesses, He will never, never curse. Were He to curse He would never be a perfect man. How could you call him a perfect man? How could that man be perfect if he curses? If he sees God in everything, he's saturated in God, he's all knowing he could never curse. Never.

But people with half-baked knowledge would translate that he was cursed. No sir. He was not cursed. He was fore-warned to abstain from a certain act which would have helped his passage to suffering an easy one. And if he just observes that his suffering is lessened a great deal. Which that man, which that particular soul wouldn't know.

There are many such instances in the Hindu mythology. That such and such a yogi or such and such a saint cursed. No sir. It's not a curse it's a forewarning. Just a forewarning to do a certain thing. If you don't do it you suffer for it. That's all. A perfect man never curses.

There have been instances in Baba's life when men have.