



Eruch Jessawala reveals on February 6, 1992 at Meherazad that Meher Baba broke his silence

"TRUE TO HIS PROMISE, HE HAS BROKEN HIS SILENCE"

ERUCH B. JESSAWALA

Meher Baba's closest companion and disciple

IT was a few minutes shy of 1 p.m. on Thursday, February 6, 1992 at Meherazad. In answer to a question from a seeker from Yugoslavia, Eruch Jessawala, Meher Baba's closest companion and disciple, had spent the morning describing Meher Baba's last meeting, which was held on October 13, 1968 to plan for the Great Darshan of 1969. Then, in answer to another of her questions, he described the events leading up to Meher Baba's dropping of the body on January 31, 1969.

Eruch had just concluded the tale, and the lunch bell was already being rung, when his brother Merwan, seated near Baba's chair, said "Tell them about Baba clearing his throat". I was sitting next to Eruch at the time, and he actually seemed startled. Since Eruch is practically Mr. Equanimity itself, I think many of us sensed that something was afoot. Eruch responded to Merwan in Gujerati, and it seemed as if he was trying to talk him out of raising the matter. He then turned to someone else and might have succeeded in changing the subject had not another seeker from Kenya again asked him about it.

So Eruch began to describe how, a few days before Meher Baba dropped his body, Eruch had been sitting with him when he was startled to hear Meher Baba make a very dramatic sound. The following is a transcript of what Eruch said. The tape begins with Eruch imitating the sound he heard Baba make. In effect, Meher Baba had covered his mouth with his hand and shouted with great intensity:

Eruch: "Mmmmmmm!" And I said, "What's the matter. (At this point, Baba made a gesture which I read as Baba calming Eruch and assuring him that everything was alright.) That's all — finished! That's the thing that I reported over to him (Merwan.)
K: When was it? When?

Eruch: I didn't want to let this out you see because, well, **TRUE TO HIS PROMISE, HE HAS BROKEN HIS SILENCE.**

*MY SILENCE MUST BREAK.
THERE IS NO ESCAPE FOR IT.*

**I SHALL NOT LAY DOWN
MY BODY UNTIL I HAVE
GIVEN THE WORD TO THE
WORLD.**

Meher Baba

Eruch talks of his life with Meher
Baba with Western seekers



OF MY OWN I SHALL NOT
BREAK MY SILENCE; UNI-
VERSAL CRISIS WILL MAKE
ME DO SO. WHEN THE CRI-
SIS WILL REACH ITS ABSO-
LUTE CULMINATION, IT
WILL MAKE ME UTTER THE
WORD AT THE MOMENT.

Meher Baba

K: How many days before he dropped the body that this hap-
pened.

Eruch: (To Merwan) When was that letter? (To all) It is there.
About three days. Three days.

K: You heard that Baba cry?

Eruch: Yeah.

K: You heard that?

Eruch: That sound.

K: Baba cried.

Eruch: Not cried. It was the sound: "Mmmmmmm" like that. The
Original Word. "Mmmmmmm" is the Original Word. Om.

Q: You'd never heard him make any audible sound before?

Eruch: No. It's just that day.

Q: Never a moment?

Eruch: And I was so stunned and surprised. But immediately it
came, "God!" Is that the Word that he was saying? (Referring to
Merwan) OK, so Baba must have prompted him.

Q: (unintelligible)

Eruch: No, never. I haven't said this to anybody.

Q: But I've been told that at some point Baba would clear his throat
or make little noises.

Eruch: That was a different noise. (Eruch demonstrates a throat-
clearing sound), like that. Or sneeze, like that. But this was a
different, this was a different (sound).

Q: And this was with his lips sealed?

Eruch: Yeah. He put his hand. I remember that. He put His hand
like that. (Eruch demonstrates) He put his hand and then . . .

Q: What was He doing. I mean, was he lying on the bed at the time
or was he sitting up . . . ?



Amartithi 1992: Eruch embraces a pilgrim atop Meherabad Hill

AS I AM THE PIVOT OF THE UNIVERSE, THE FULL PRESSURE OF THE UNIVERSAL UPHEAVAL WILL BEAR ON ME, AND CORRESPONDINGLY MY SUFFERING WILL BE SO INFINITELY OVERWHELMING THAT THE WORD WILL ESCAPE FROM OUT OF THE SILENCE.

Meher Baba

Eruch: No, he was sitting.

Q: He had a spasm?

Eruch: He was sitting on the bed

Q: But was it connected with any, like, spasm, or nothing, just on its own.

Eruch: Nothing. On its own. I was stunned, you see. I turned my back, "What's the matter?" I thought that something had happened to him, but he just (gestured), and then . . . I didn't have the guts to ask what happened. I didn't, he didn't tell me anything. Nothing was there.

Q: He didn't explain anything?

Eruch: That's the worst part of us, you see, that we just take it for granted, when we lived with him. (Eruch laughs) Anything and everything is just natural, you see.

Q: So he had to cover his mouth? Or he covered his mouth and then did it?

Eruch: (Eruch demonstrates) This is what he did. What I saw was this. When I turned my back, his hand was on his mouth. And the noise was there. That's all. I even wrote in that letter (To Merwan) What was that? Do you remember? . . . **that it seemed that he has broken his Silence.**

Merwan: It was like he was clearing his throat as if to prepare to break his Silence . . .

Eruch: Break his Silence. Break his Silence.

Merwan: You felt like that.

Q: You said the thought came to you at the time that this was that?

Eruch: It was that, yeah.

Q: There is one more time I think all of us wanna hear the sound.

Eruch: How can I produce that sound?

Q: Repeat that.

Eruch: All what I heard was just that . . . He did like that . . . (Eruch demonstrates, with his hand covering his mouth, a loud, startling shout).

Q: Like "om". It's the same as like "om".

Eruch: Mmm . . . that's right . . . OK, now enough now go! (All break for lunch)

On the next "Meherazad Day", Saturday, February 8, at around 2 p.m., I asked Eruch why he had kept this "news" quiet for so long.

Eruch: I had never wanted to mention (it). But somehow or other my brother interjected. Because I had written to my family, because Baba always wanted me to report to them. And then M., who knew Gujarati, took that hint and said, "What was that? What did he say?" And then I said, "OK" it seemed that Baba has brought about this time so I let it out. That's all.

ONLY IN COMPLETE INTERNAL SILENCE IS TRUTH FOUND. WHEN THE SURFACE OF THE LAKE IS STILL IT REFLECTS THE STARS; SO WHEN THE MIND IS TRANQUIL, IT REFLECTS THE NATURE OF THE SELF.

Meher Baba

FORM IV

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I, Freiny Nalavala, hereby declare that I am the publisher of the Magazine, Glow International and the particulars given above are true to the best of my knowledge and belief.

May 1992.

Freiny Nalavala.

Tony: But why did you wish not to?

Eruch: Just because of this. (You're not the first one to ask about this.) As soon as she entered, she said, "You know, D. has said that she wants to have a tape record of how, what noise it made." Then somebody else told me that. Somebody else said, "What did . . . how . . . did he break his Silence?" I said, "Forget about it" That's the reason, you see.

Tony: Ah, ah, ah.

Eruch: Yeah. What have we to do with this sort of thing, you see. And why I reported (it to Merwan) was that when Baba called me to him, he said to them — my parents and my brother and sisters — that "Eruch will be sending reports, as if you were present over there." So I had to give the details of what was happening, day-by-day, day-by-day, to make them feel that they were not absent.

Because Baba had called all of us to leave the world and to be with him, and we were all together. And after awhile, Baba put them at a different place, because of the education of my brother, education of my sisters, like that. That's how it was. And he told my brother to look after the parents, because the eldest son, myself, was here. "He will look after me and you look after the parents, because he cannot look after them. He'll look after me, you look after them." That was the order given to my brother. That's how it was.

I subsequently learned that the subject had come up again in Mandali Hall after I returned home, at which time Eruch revealed that Francis Brabazon had also been present at the time of Baba's dramatic sound.

What was the meaning of it all? Even as Eruch spoke, my thoughts had turned immediately to the following brief discourse given by Meher Baba, which appears in Francis Brabazon's epic poem, *Stay With God*. In it, Meher Baba explains the meaning of his Silence-breaking:

God in the Beyond-Beyond state is likened to a soundless, shoreless Ocean.

The "Whim" of God for knowledge of Himself ("Who am I?") manifested as Sound.

This Oceanic Sound is of God and is God and contains, and is, His experience of Power, Knowledge, Bliss.

The emergence of this Sound through what is called the "Om-Point" or Its Creative Utterance produced the worlds of Mind, Energy and Matter.

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A Journal Devoted to Meher Baba

May 1992



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