

---

## 7. LIFE WITH BABA

---

### Eruch Jessawala with Roda Dubash

Mandali Hall, Meherazad, India

Undated 1970's

45:25

**ERUCH:** We realised that, because most of these tourists who come they get a shock, it's known as the culture shock, we are learning from tourists, that's what.

And what is the shock? The shock is seeing bad poverty all around. And how can we supposed to be enjoying in this land, you see? How can we enjoy? How can we eat? We are shocked, we fall sick. And our trip is spoilt.

So what the government thought is, the best thing is to round up these beggars and let the appearances of the country be such that it's rosy, everything is fine. I guess so it is. There's no doubt about it.

**PILGRIM 1:** It's fantastic [inaudible] years.

**ERUCH:** Just a minute. So what happened is that you won't believe this happened. That government started rounding up the beggars and rounding them up, and creating camps to house them, and creating work to give them employment. So that they can have and in a common commune where food is cooked by them, doled out to them and they all earn their livelihood. And they're given wages for their tobacco, for their little knickknacks and this and that. Food is supplied and all in the camp.

These people who are rounded up forcibly by law, they started escaping like convicts,

you know, from a prison. They escape, and the reason for the escape, when there was a conference between the beggars and the government officials, "Well, you try to force us into camps, you see, and you tell us to stop begging, but we earn more in begging than what you pay. Why should we be there?"

You follow? That is the reason. So now it's all lacks. Is it still in enforcement around? Or they are all loose?

**PILGRIM 2:** They are out of control.

**ERUCH:** They are out of control? They can't be kept, because they earn more in begging than what the regular minimum wages are. You follow? That's how it is.

So the first principle is that, blessed to give than to receive. That's what Baba says. Give, give, but know how to give. Give in such a way that you forget. The giver forgets and the receiver should not remember also. The real gift is that gift which is given and received in oblivion, yeah.

Just as He says I give in silence that which is worthy to be given. So there is a fine discourse on gift. Is it here? I don't know. What is all that?

In gift, He would say that you bow down to the person, put his forehead on the feet

of the person and He says that, "Please accept this gift of God and oblige Him and oblige Him by accepting." Yeah.

It's not a joke to give, and the giver must know how to give it, that's how it is.

So what He said is, that of course, you know, people want to give to the beggars through sheer exasperation. People want to give to beggars because their feelings are aroused to give, like people give to beggars because they feel sick at the sight of the beggars. [foreign language].

So now what to do? So, to those who feel sick, you see, at the sight. To those who are through sheer exasperation, you give [inaudible], but give when? Suppose you are at the bus stop, suppose if you are in somewhere, you see and they pester you like anything, even if you shut the windows, even if you turn your head, they will turn your head like this and you will see, or they will catch hold of you and say, "Maa, give me baksheesh." or something like that. So what to do? Just give. Give when? Just tell them, very lovingly, politely, "Wait, wait, wait, I'll give you.". No soon, if you give one person there, they will be like flies coming around you, hundreds of them, how will you cope up with them?

So the very, the very thought of giving and getting out of the this whole turmoil would be lost, the purpose is lost. So wait, till such time when you are about to leave, give it and then go away, that's how it is.

But then, there is, another thing is, be of hard-hearted. Be hard-hearted and don't bother about them. Remember one thing because what happens even if you were to give, you then just laugh, you see, and

then you turn to your neighbour or a passenger, co-passenger and say, scoff at these people, "Ah, these people are like flies, you see. They won't leave us, they are like leeches, you know. They should be clammed behind the bars and all that."

What is the sense of giving anything? It's just waste. Speak no words, think nothing about it, just allow them knowing fully well that the creator who was created His creatures is exclusively responsible to see to the sustenance of His creation.

If you had appointed, otherwise you become too presumptuous, that without you they will starve to death. So what about the creator who has created them? Who, the one who sustains the whole creation? You bypass Him?

No, but then you say that He gives you the feeling to give. That's how you sustain them, isn't it? You didn't get the thought, I got a thought. [pilgrims laugh] So what happens is give, because He's the one who gives but then He says that also here, how I want you to give. That's how He wants you to give. Forget about it.

Otherwise you take upon yourself all the impressions. Suppose if I was a beggar [inaudible], and through feelings or exasperation you just give me a ten rupee note and say, "Please go, please go."

I say, "Oh, may the Lord bless you. May you fill your treasure, you see with million fold of that which you have given me, may your family, may your husband and children, may they thrive and may they prosper." And you feel so happy about it that I haven't asked for it. You feel, really, genuinely happy about it.

Baba says, "That shouldn't be so." What happens is you feel happy and you not only feel happy but then you try to share your happiness with others or within yourself you shared it. It was so good that I was prompted to give it. So good that I gave. I gave, I gave, I gave. Who is belittling the Creator? Becoming so presumptuous that you are the one who are the cause of this sustenance, that's where it's wrong.

He prompts you to give but He wants you to forget that you have given. Then what happens if you don't forget then what happens? You have given it. So, if what this man does, because it's his vocation, he earns more than he can spend in his begging. That's a fact, mind you, don't you listen to anybody, any other report.

It's a fact, I know it, because we have been on the streets begging also. We know it. We've been beggars also and we are still beggars. So they all know. So what happens is now with this man, whom you've given ten rupee note instead of taking that note to his family, that ten rupee currency, he goes to the tavern or he goes to the gambling den. And he either gambles actively or he puts it there say five rupees there on certain, you know we have some gambling known as matka and cotton figures and all that. That you have race and all that and put it on number and you get 104 and [inaudible].

It's terrible, terrible task to find a needy and they don't accept any nonsense from us that we have come to help, they say, "Who are you to help us? Our beloved Lord is mighty enough for our sustenance." We know their plight but they are the real ones who never accept it. We have to cajole them, beg of them, receive, plead,

oblige us by having this, do so. Eventually somebody's heart melts because of our pleading it melts not because they are in need, then they accept it. So they are the ones who are really worthy to be given. Now what else? Another question?

**PILGRIM 1:** Someone else's turn.

**ERUCH:** Oh I see. Vicky? You don't know. [pilgrim laughs] We have to solve this dilemma of hers. I don't know. That is how it is, it is a fact. [foreign language]

**PILGRIM 3:** [Foreign language] [gap in tape]

**ERUCH:** Please hear this.

**PILGRIM 2:** Meher Baba on "Real Gifts", Satara, September 1955.

**ERUCH:** '55 you have said, 1955. 29 years before [inaudible].

**PILGRIM 2:** What is meant by real gift? If gift is to be real then both the one who gives him and the one who receives the gift must forget all about it completely.

To forget completely would mean that the giver should not feel that he gave and the receiver should not know that he received the gift.

If the giver does not forget, then he feels that he has obliged the receiver, and if the receiver does not forget, then he knows that he has been obliged by the giver of the gift.

Love alone comes as the real gift from God because God bestows gift of love and man receives it, and both forget completely

about it. Because of complete forgetfulness.

Man can never strive to love God. And God has always remained as the Eternal Beloved for mankind. How can God forget when He is omniscient? When I say that God forgets completely, I mean it so. Because His gift of love is the real gift and unless He forgets about it completely, the gift of love can never be the real gift. I am too, is ever ignorant of all pervading love of God. And he never realises the gift of love, although he does not realise God.

**ERUCH:** I am too? What is that? What is happening? Misfire.

**PILGRIM 2:** Middle.

**ERUCH:** When I say that God forgets completely, I mean it so. Is that so?

**PILGRIM 2:** No, no then it goes, I am too, it looks like I am, I don't know what the word it is.

**ERUCH:** I mean it so. Because when I say that God forgets, man too is ever ignorant. Please read this again.

**PILGRIM 2:** Okay.

**ERUCH:** How can I? From there. How can I?

**PILGRIM 2:** How can I forget when He is omniscient? When I say that God forgets completely, I mean it so. Because His gift of love is the real gift. And unless He forgets about it completely, the gift of love can never be the real gift.

Man too is ever ignorant of all-pervading love of God and he never realises the gift

of love, although he does realise Godhood ultimately. When the omniscient bestows the real gift of love, He has to manifest His complete forgetfulness by becoming absolutely callous of His lovers.

Hence, the untold sufferings on the path of love are experienced by the lovers of God. And also the unimaginable pangs of separation are experienced by those who are gifted by love divine for their beloved God.

God becomes callous of His lovers because He is omniscient and He knows the real meaning of the real gift. Therefore it is, that God becomes callous and the lover who receives the gift of love divine from God begins to love God so intensely, that he completely forgets that he loves God, and that the love was the gift from God.

The lover experiences the bliss of divine love in the midst of fiery pangs of separation from the beloved God because he's completely oblivious of the gift from God. As long as the lover does not forget the gift of love he is not at all happy in spite of the eternal love of God on all alike.

**ERUCH:** You follow?

**PILGRIM 2:** Simple.

**PILGRIM 3:** Yeah, simple.

**ERUCH:** Did you follow? No?

**PILGRIM 2:** Not that simple.

**ERUCH:** [inaudible] What did you not follow? You see what happens, he reads it

as if, you see, he's reading a thesis on [inaudible].

**PILGRIM 4:** [inaudible] That I followed.

**ERUCH:** Yeah, this I follow. This [inaudible].

**PILGRIM 4:** [inaudible]

**ERUCH:** Yeah [inaudible]. Baba says, the real gift is given when you don't even, when you don't oblige. The giver isn't obliged neither the receiver is obliged.

So how can God forget when He is on, when He comes to this? How does God forget when He is omniscient? When He is the one who gives the real gift of love.

Love alone comes as the real gift, Baba says, from God. Because God bestows gift of love and man receives it. And both forget completely about it. Because of complete forgetfulness man can ever strive to love God. What He means is that how does man forget that he has been given the gift of love, because when he has been given the gift of love, there is some other mechanism that comes into play, when he, the lover, feels that he does not love the beloved. The gift itself disclosed that, that the gift of feelin , because gift is such that you want to love the beloved all the more.

No sooner than the gift has been received, the lover feels that he's not loving, he wants to love more, and more and he longs for his love and longs for his love, when will I [inaudible], when will I [inaudible]. So that means the receiver has completely forgotten that he has been given the gift already. That's why he wants to love more.

**PILGRIM 2:** That in itself is love.

**ERUCH:** Yeah, that in itself is love. So, now what happens is that but then, that is man's side, Baba says. But how can God forget when He is omniscient? Baba asks that question. How can He forget when He is omniscient?

So now there is another thing that comes into play. So what, this is very beautiful. So what happens is when the lover has given the gift and he's ready for this, because he's given and the gift of love is the real gift. So, what happens is that the lover experiences total callousness, indifference from the humanity. You follow? Yeah?

The beloved, the beloved has given the lover a gift of love and He has forgotten that He has given the gift of love. That's why it becomes a real gift. So when He forgets, that means gift of love, means it gives me the qualities of lover of the beloved and He forgets the world, you follow? And He becomes indifferent and He is callous of the lovers, He doesn't care for them. That means that He has forgotten that He has given the gift of love. Through that gift I am loving Him and then in spite of my loving Him I feel that I don't love Him enough and because I don't love Him enough, He's indifferent, but He has also forgotten that's why He remains indifferent and callous, so it is like that.

**PILGRIM 4:** [inaudible] in one of the books [inaudible].

**ERUCH:** Is it? It is his?

**PILGRIM 1:** Not completely.

**PILGRIM 4:** No, some.

**ERUCH:** All right, now read this and then we will go off for our lunch. This is an answer to her, what do you call her query. This is one of the letters that I have written to somebody who asked me the same question regarding what should we tell the people about the breaking of His silence. Has He broken His silence or not? Now that He has passed away from our midst. What is it?

**PILGRIM 2:** This is a.

**ERUCH:** This is a letter to Pakistan I had written. They asked me. [inaudible]

**PILGRIM 2:** This is October 14th, 1969.

**ERUCH:** See that Baba passed away in January and they started asking has He broken His silence, what should we tell the world? Did He do it?

**PILGRIM 2:** Eruch writes this letter. My dear Adi, I have with me your very loving letter of September 23rd '69 and a typed copy of a note from the publishers.

**ERUCH:** Publishers wrote in the paper, here is the man who did not know His mind and He called himself God and He has passed away without breaking His silence. So he has sent me that note.

**[ERUCH'S LETTER IS READ OUT]**

I can quite understand your personal feelings and the conflict of mind on the issue of the breaking of the silence of beloved Baba. Please note one very simple fact that whatever I may say, mentioned verbally or in writing on the subject of our Beloved Baba is my own personal viewpoint as from a layman, and it does not carry any stamp of authoritative statement. Personally, I feel very reticent to

mention anything about Beloved Baba, understanding fails to fathom His ways and utterances. And I frankly admit that I do not know nor understand His ways and utterances. And on my own I do not even try to do so.

Beloved Baba has often told me that the moment one feels that one understands anything about God, one has surely misunderstood it, so best is to keep mum. When some close ones press me to answer their queries, I say out whatever I personally think or feel about them at the moment. Likewise, when you wrote me prior to September 23rd, I replied to yours. I replied as a person to person in Baba's love.

My replying must not be misconstrued as expressing the views of the mandali in general. So, dear brother, please do not take any of my statements in my personal letters as having any stamp of authority. I have to make clear to you also that whatever may have been mentioned in "The Glow" or elsewhere, on the issue of the breaking of the silence of Beloved Baba, has nothing whatsoever to do with what I say on this subject, not that I have to say anything on the subject.

Therefore, please do wipe off any doubts created in your mind due to what I may have mentioned in my letter to you, and know once and for all that I do not know anything for certain on this issue or on anything pertaining to Beloved Baba's utterances, and that each one is absolutely free to have his or her interpretation on Beloved Baba's utterances.

When you wrote to me, asking me about Beloved Baba's uttering the word, and the breaking of His silence and His

manifestation, I was reminded of the very first sentences in the text of the New Testament.

“In the beginning was the word and the word was with God, and the word was God. And the word was made flesh and dwelt amongst us and beheld His glory, glory as the only begotten from the Father, full of grace and truth.”

Accordingly, I expressed in my reply to you another angle on the issue, as I felt that the time of writing to you. I would like to express it once again more clearly in this letter as follows.

The silence of Meher Baba in His man-form was the personification of the silence of God and His being in our midst as the God-man is the word made flesh. His having dropped the man-form is the act of releasing the word that is the word that was engaged in man-form got released when the body when engaged in it dropped, which simultaneously tantamounts to the act of breaking the silence.

My dear Adi, please do not take this as a statement of facts. It is just one more morsel of food for thought. That is all and nothing more. So don't become so very serious about what you hear from me and reply to what you ask. I'm not any master to give you any authoritative statement.

As to your project of Baba Diary, 1970, would it not be wise to drop the idea for the present? Nevertheless, it of course rests with you and Dolly to decide and go ahead with your plans in the cause of our Beloved Baba. Best is to do whatever you are prompted to do from within.

Kindly share this letter with dear brothers and sisters of Baba group Karachi. What I mean is that you please send a copy of it to Minoo and Adi Dubash only for their information. Much love to you, Dolly and dear children. From yours, lovingly, Eruch.

**[END OF ERUCH'S LETTER]**

**PILGRIM 2:** So you have no authority. [pilgrims laugh].

**PILGRIM 1:** He does not dare so how dare we [inaudible]?

**ERUCH:** No, there's no question of not daring or daring but this is a fact, you see. We can't discuss, we can't argue, we can't express that we understand, you know. We can't do it and really speaking I really don't understand, I don't know. But this is what we are gathered for, at least, human intelligence is there, intellect is working, memory is still working, so what harm is there in sharing? This is how you share.

**PILGRIM 4:** And then [inaudible].

**ERUCH:** And this is so clear. And to me it appears to be so, so very clear. I see it, you see, where it is mentioned, “In the beginning was the word and the word was with God and the word was God, with God and was God. And the word was made flesh and dwelt amongst us. And we beheld His glory.” it's a fact, we have seen it.

Glory as the only begotten from the Father. Means to us He appeared to be that. I became convinced of His Godhood, being God in human form because of His attributes. This is what my experience is as I told you all. I didn't accept Him because what He said that He is God but because He exercised in feeling compassion, He

exercised that love, His charity and all of these things which are attributes of God. Oh, then He must be God, you follow? Because you have now experiences that they have been quoted the first line of the New Testament are there. They have said 2000 years ago. Who may have said it we don't know. They may have shared it also with the public from what they heard, you see. What harm is in sharing? [inaudible] full of grace and truth and so forth it goes on. If you want to [inaudible] go ahead, read it.

**PILGRIM 1:** Do you miss [inaudible] for His silence? That these expressions from you and everybody among us who heard or reads about Baba and feels something, we say it, through our gross conscious human minds. If He said it, in His words, in His understanding, His language, we wouldn't understand it anyways. So [inaudible] the silence.

**ERUCH:** That's right. That is also another thing. So many, so many interpretations, if we were to say the truth in His own language, we won't be able to understand it. If He says the truth in our language then there are contradictions, and there are endless arguments and debates on it. [crosstalk].

He says that He will break His silence, He wants to break His silence. He will break His silence on so many things He is going to manifest. And the breaking of the silence is the sign of His manifestation and people of the world with your own ears you will hear it and all these things are there. So what does it all mean?

**PILGRIM 2:** Adi was saying the other night, he said someone asked about it and he said that's why it is a spiritual life

because of the paradox otherwise [crosstalk].

**ERUCH:** No but it is a fact, it has been said so, it is a fact that infinity can never be proved without paradox. Only through paradox is the infinite proved as infinite. Infinity is nothing but composed of contradictions.

**PILGRIM 8:** It includes everything.

**ERUCH:** Which includes everything.

**PILGRIM 1:** And the amount of wisdom all paradoxes will dissolve.

**ERUCH:** There is nothing.

**PILGRIM 1:** There's nothing.

**ERUCH:** No sooner will you try to understand then there is paradox in this. If you go beyond understanding and know it, all, everything stops in an instant.

**PILGRIM 9:** Because maya is paradox.

**ERUCH:** Yeah, it all stops. So that's where, you know, no amount, His word of words gives meaning to all words otherwise there is no meaning to all these words, confusion.

**PILGRIM 1:** It doesn't mean stop talking about it. [crosstalk]

**ERUCH:** Of course it doesn't mean stop talking but then it is considered wiser to stop talking. [pilgrims laugh].

**PILGRIM 9:** Not necessarily better.



**ERUCH:** Yeah, it is. Sages have said that, [foreign language], there is nothing better than silence, nothing better than silence.

**PILGRIM 2:** Things that are real. [pilgrim laughs]

**ERUCH:** Are given in silence. No but the sages used to say, the one whom I was meeting in my childhood days, he used to say [foreign language], "There is no other thing better than silence." He was known as Mukka Baba, the silent one. But he used to speak with us and I said but you have been named as the silent one. "Yes, I don't speak with animals, how can I speak with animals?"

**PILGRIM 1:** Who is this?

**ERUCH:** The one who was, he used to visit our place when I was.

**PILGRIM 1:** You are not talking about Baba?

**ERUCH:** No, Mukka Baba, there was one Mukka Baba, Jeevanmukta.

**PILGRIM 2:** Is he the one you say your father used to kick away?

**ERUCH:** Yeah, yeah, yeah. Not kick away.

**PILGRIM 2:** I mean, you know, not literally.

**PILGRIM 9:** [inaudible].

**PILGRIM 2:** And then you said later on that Baba had told you that he was Jeevanmukta.

**ERUCH:** The same one.

**PILGRIM 2:** I was there for some reason. [pilgrim laughs].

**ERUCH:** Yeah.

**PILGRIM 1:** So, what should we [inaudible].

**PILGRIM 8:** Lunch.

**ERUCH:** Yeah, we have to. So these are the things. [inaudible].

**PILGRIM 10:** I want to show you that [inaudible].

**ERUCH:** Huh? Huh?

**PILGRIM 10:** [inaudible] [gap in tape]

**ERUCH:** Herself and Baba.

**RODA DUBASH:** Jai Baba.

I'll just try to tell you, in a nutshell, how before I read this, how I came to Baba. I was a very small kid. When I heard about Meher Baba. He was then known as Sadguru. I didn't care. I didn't want to know anything more about this.

Then, years afterwards, my father fell very, very ill. He had developed gangrene and my uncle doctor said the toe will be cut off and in a few days, he said, the whole leg. So we were really worried and he was shouting with pain.

So we knew an Irani lady who was working at my uncle's place, not doctor uncle, another who was in education, Director of Education in Poona. So he was in Poona, but his family was in Karachi. Seeing our plight she came to us and said, "You know, there is one lady, Pilamai Irani,

we call her Pilamasi. She knows somebody called Meher Baba." So I said, "Yes, I've heard of His name."

"No, no, wait, you listen, He is a great Sadguru. He can give you anything you want, so I will take you to Pilamai."

So we three sisters, the elder sister now is dead, so we went with her to Pilamasi's house. And seeing her, she said, "You all are very lucky, very lucky to come upstairs to my room."

I sat down. Instead of asking who Meher Baba is, the first question was, "If Meher Baba is what He says, He must cure my father." You see, from material point of view. We were a very united and we are still a very united family. Mummy, daddy and three sisters and very much attached. If anything happens to one, the whole house will go mad.

So, I said, "Well Pilamasi, if He is what He says." So Pilamasi I think had psychic eyes or what, she was like, "Why do you want your father to live? What is his life worth? He's got a very nice face, up there, wherever it was, and he has only a few days to live."

So I said, "The way he cries which gangrene is a very painful thing." She says, "Only a few days more for you to hear his voice. Serve him." I said, "Serve? Night and day we are serving him but with no result." "But this can't be cured. Baba will take him away." But she gave us dhuni, you know what dhuni is? From that.

**ERUCH:** Dhuni.

**RODA:** Dhuni. She gave us something else. She said, "Just little, put a little dhuni here and just a few grains on his tongue."

Now you see my father was diabetic, so his eye operations, both eyes, failed. He hadn't seen Baba and he couldn't even see Baba's photo.

My mother at least did not see Baba when He was in physical form but she saw His photo and all of us started believing in Baba from the very moment, but we were all you know, the mischief makers here.

So, is it so or is it not? Is it really true or is it not? Anyways, we used to put that into. Then after some time he was gradually sinking. Suddenly at the time, he died at 8 o'clock in the morning. From 1 o'clock he started, he couldn't talk, he couldn't speak, he just said [Baba aya - foreign language], means Baba [foreign language], means He has come.

For he hasn't seen Baba, not even his photo. We like fools, didn't understand what he was talking [foreign language]. Suddenly my cousin, he stepped into the room and said, "Who is this man standing behind my uncle's bed, at the head of my uncle's bed?"

I said, "What is it? Nothing." We couldn't see anything but he saw. He said, "Man in a long white robe, He's standing just at the head of Masaji's bed." Masaji is uncle, you see, maternal uncle.

"What are you talking about?" We couldn't see. And at the same time daddy kept saying [foreign language], that means Baba has come, but we didn't understand his language at that time. Then at around 8 o'clock in the morning he died peacefully.

Before that he used to cry and cry but when he dropped it, when he died, not a tear. There was complete calm in the room, that was the incident. Years afterwards I realised what my daddy was trying to tell us.

Then as we grew older we got more sense regarding Baba. Then a few years later, my mother became very ill. And we were not told at that time that at the time of death, a person must utter Baba's name. We didn't know that. We were all worried about mother, she was pretty old. Still, mother is a mother. We wanted for her to live, that's all, we didn't care how. If anybody said, "Well, your mother is really old."

"She's not old, please don't call her old." So then, she calls out to Baba and she was very very ill once, I'll tell you that later. So when she breathed her last, just before that, our neighbours were there, Mr. Rajkotwala and his wife, some of you know Mr. Rajkotwala and his wife.

And just before she, well, died, she didn't, she said this, looking straight, "Baba, Baba, Baba, Baba." We didn't notice that till Mrs. Rajkotwala said, "Look what she's saying." "What is she saying?"

"Baba, Baba, Baba." And then she died very peacefully. So I think they must have had some connection with Baba, some connection. [pilgrims laugh].

Sometimes I laughingly say that we must have been Arabian at that time, when Mohammed was there, therefore we were in Pakistan. [pilgrims laugh].

Anyway, so that was that. But when my mother was very very old, few years before she died, whether she had psychic eyes or

God knows what. Exactly at 6 o'clock in the evening, her eyes will be riveted on the clock on the wall and she would say, "It is 6 o'clock, lots of people in Gandhi garden." She said Gandhi garden because Gandhi garden was in Karachi at that time, now it's become Government garden.

"Look at these people." And then she would say, "Mohandas Karamchand Gandhi shot dead." That was on 13th of April, 1947. He was shot dead in October, I think, '47.

**PILGRIM 11:** January.

**RODA:** January. But that, January '48 it must be, but this started when Dolly Rajkotwala was getting married to that Arjaan boy, you see, and the neighbours were really worried, what if she passes off and here is wedding next door, really worried. So, and for days together, 6 o'clock, "Mohandas Karamchand Gandhi, shot dead. Look at the number of people. The crowds, the crowds."

I thought that she had become mental, so we sent a telegram to Baba. This is everyday, it's the same thing, what is she talking about?

And Baba sent us a telegram, "Much love to Bacchubai", to my mother. She recovered and forgot everything about Mohandas Karamchand Gandhi and we never mentioned that again too.

Unfortunately, one day when she was well enough to come to the dining table, there was a big, and it was January, big photo of Mohandas Karamchand Gandhi lying on the table, it was a newspaper. She looked at it and like a child she grabbed that instance, Mulchand, what is that?

“Mohandas Karamchand Gandhi is dead, I am still alive.”

What connection she took with that! Immediately we removed the paper because we were worried that again it is 6 o'clock and it will start but it didn't start. Just removed it.

We didn't tell Baba this because Baba's instructions were that nobody should tell me anything and nobody should write to me anything, that's all. So she must have seen it.

**PILGRIM 12:** But you sent the telegram to Baba that means you were already loving Baba, how did you come to that point?

**RODA:** Yes, that is, what point?

**PILGRIM 12:** How did you from your scepticism about who Baba is, came to accept Him for who He is?

**RODA:** Yes, the incident with my father, my father's incident, that too came later on.

**PILGRIM 12:** [Foreign language].

**RODA:** Then mother saying, “Baba, Baba,” why? Then we sent Baba telegram to say that mother had become mental, we didn't know what she was talking about, you see. Baba sent us a telegram to say that “Everything will be alright, serve your mummy well.” That's all. “Much love.”

**PILGRIM 12:** But you were Baba lovers when you sent that?

**RODA:** Yes, yes, yes.

**PILGRIM 12:** So?

**RODA:** After our father's death.

**PILGRIM 12:** Soon after your father's death.

**PILGRIM 13:** What year did your father die?

**RODA:** Sorry?

**PILGRIM 13:** What year did your father die?

**RODA:** I don't remember, years back, when we were kids. Then that was this and then my sister, then we were Baba lovers but we couldn't come here at all. Mehera mai did ask me, Mehera did ask me, “If you were Baba lovers how is it that you have just come?”

But, you see, we had one trouble after another. Long sequences in the family. For months together and for my mother years together, so much so that her body had become dehydrated when she died. There was no peace at all, mental peace in the house.

Then, just lately, my elder sister died of cancer. That we were told, Baba had dropped His body in 1969, my sister died in 1972. The whole time, “Baba, Baba, Baba, Baba” but there was no pain. Only once she cried and the doctors operated on her, they found that it had all spread all over, nothing could be done, they stitched her up, that's all. Only once she cried and then she says, “Oh Mehera, can't you tell Baba also about this?” and Adi Dubash, would say, “Now no one, but Baba, bas.” And the whole time she was saying, “Baba, Baba, Baba, Baba” and died very peacefully. And.

**PILGRIM 12:** What year did you see Baba?

**RODA:** '65. [inaudible] All three of us.

**PILGRIM 12:** Saw Baba in 1965?

**PILGRIM 14:** And the year has come to 1962 to East West Gathering.

**RODA:** East West Gathering. Only two. Because after my mother died my uncle started bronchitis. Every 6 months he used to be in the hospital. He was a bachelor uncle, he didn't stay with us but just next door, so we had to look after him, every 6 months take him to the hospital, every 6 months take him to the hospital. Bronchitis.

So when my sister died, of course before my sister died, seeing Baba in '65. And then it, '62 we only sent her because we couldn't come. We had to be with uncle to look after him. Then '65 all of us came. Then '69 after Baba had dropped His body, we all three were here. And [inaudible] was ill again with bronchitis and we said, "We'll take you in and [inaudible]. So [inaudible] came, she was alright and this one, developed diarrhea because she was sitting, lying down on a sofa in Guruprasad after bowing down to Baba's chair.

So both of them gave me a hell of a time. [pilgrims laugh.] It was really crazy, I can hear Baba's [inaudible]. Anyway, so when [inaudible] died, she died very peacefully and we were crying the whole time and people used to get angry with us. Say, "Don't cry, wash your face and then go to your sister's bed." And we used to go to her with a smile on our face, all put on.

And so many people, hearing that she was sinking, came to see her. And what do you think? "[inaudible] do you know me?", "Oh yes, Jai Baba"

Those who are non believers, all my cousins, fools, "Jai Baba". And [inaudible] you really, oh yes you are [inaudible] "Jai Baba, Jai Baba" I said, "Yes, she welcomes you, that's all."

Then when she actually died, of course the lights were all off but suddenly the light became brighter. Sometimes this happens in electric bulbs and she just kept gazing, gazing as if she's looking at somebody and then there was a smile on her face, complete calm.

We didn't cry at all, we couldn't cry. And there was no, I mean no fear, nothing. Calmness reigned supreme in the room and there was a smile on her face. That smile remained even when she was laid, you know, on the stone and Korshed Patel, that [inaudible], "Oh but she's smiling." I said, "Yes". Distinct smile on her face.

Then on the second day, just before the night ceremony began, Minoos Kharas came, this "I'm telling you, in Baba's name, this is what I saw." I said, "Illusion."

"No, listen as she was put into, you know, into the well, where all the bodies are kept."

**PILGRIM 13:** The Tower of Silence.

**RODA:** Tower of Silence. So little Meherjee who was here, he was only a little kid, he was perhaps 7 years. So he says, "Daddy what you are looking at?" Minoos [inaudible]. "What are you looking at?"

Then he says that, "We saw, round that Tower of Silence, a ray of light going right up there. Your [inaudible] has gone to Baba." I said, " [inaudible] was it a fact or you just imagined?" He says, "No". He actually rubbed his eyes, went a little further. Adi and all were there.