
DF- 003A: Part 1: BABA MEMORIES

June 3, 1976 **Meheru Irani, Mani S. Irani**

44:29 Mehera's Veranda, Meherazad, India

Part 2: LOVING GOD; SPIRITUALITY; SUFISM

Eruch B. Jessawala

Mandali Hall, Meherazad, India

Part 1: Baba Memories

MEHERU: Baba wasn't feeling so well. And He was you know in the plane He was resting all the time. The two seats at the back just before the last row which had swivel seats so. Baba was travelling with the women. Six, six of us. Mehera, Mani, Goher, Rano, Kitty and myself. We were travelling from here to America. Elizabeth had invited us. Invited Baba for the opening of the Centre at Myrtle Beach. And you see Baba had promised Elizabeth before Elizabeth had left in 1949 that when everything was ready He would come.

Hello Jai Baba.

PILGRIM 1: Hello Jai Baba.

MEHERU: So then in the plane Baba was resting all the time. And so much so that He would have the covers right up you know for privacy also. Right over His face. He'd actually be with His eyes shut resting. My eyes are not shut David [Meheru laughs]. And the thing is that He wasn't even looking around or smiling or anything just resting. And yet on the first part of the journey there was this little child who was with his parents in the front row and as he'd come by he'd linger near where Baba was. And then after that we found he'd be coming more often. All the time so much drawn to Baba. Then Mehera would tell Baba you know. If she felt Baba was not you know awake from any

movement that Baba would. So she'd say, "Baba there's this little child over there watching you." So Baba'd take the covers off and look at the child, smile at it, pet it. Pet him and then after a little while the child would go or maybe the parents would come and take him away thinking that he was disturbing Baba so much.

Then afterwards in Paris I think that that family got down and their destination was Paris and there was this mother with her little girl that came. Not more than four years old I think. Such a sweet little girl. And she was just a few seats away from where we were you know where our group was. And she would come and stand near Baba and hold you know this chair next to Him and sort of look at Him. And Baba wasn't even looking at her. In her direction. He was completely covered up not even looking. Then she would come and watch and we'd tell Baba, "See that little girl is there." And Baba would smile at her and pet her also. So I mean how children were naturally drawn by that love although Baba wasn't even. From what our point of view He wasn't even aware of them over there. And the mother would come and apologise and she says, "I don't know what's happened to my daughter. She's never done this before." And we'd smile because we knew.

And you see so many different ways like that. Even we heard even in the West when Baba although He was dressed in Western clothes. You know not different from anyone else and His hair tucked up in the [inaudible] you know there was a braid. And yet people passing by sort of as they passed by they were suddenly aware that there's something different they'd keep turning around to see who they passed and then looking at Baba.

MANI: You still want to talk to me or do you just want me to get the scissors? [general laughter]. Which is it?

DAVID FENSTER: I want to talk to you.

MANI: You still want to talk?

DF: Yes.

MANI: I mean negotiations are still to go on before.

DF: In private.

MANI: Oh more private than this okay.

MEHERU: One time. You know we were talking how much love you felt and when I and my sister and there were two other girls whose parents were with Baba in the ashram. So when our holidays. During our holidays we used to come to Baba for our holidays. He would allow us to come. It was during the Blue Bus time. And wherever it was you know it was such excitement. I could be in this place or the other place. That was the time when Baba did so much of His mast tours. He contacted so many masts. So even wherever we were during that period also from there Baba would go somewhere else

in the surrounding areas maybe if there were masts around and contact them.

So one time when we were in Rishikesh. And you see whenever we left we'd say goodbye. Or Baba would say, "Say goodbye to all the women around." And we'd embrace them and say goodbye to them. And then Baba would see our sad faces and He'd say. He'd embrace us and say goodbye with so much love. And then He'd say, "Don't worry. In a short time you will be back. When are your holidays?" We'd say, "Maybe six weeks." "Oh it will go like that. You'll be right back with Me." Like that. And you felt. And He would say, "Don't worry. Be happy. Think of Me and I'll be there. Be right back." Like that. So you felt you know. Although you felt that parting so much at least you also felt that Baba was you know made you happy also.

But one time He wasn't there He was in Haridwar. He had left a week or two earlier and we felt that so much that Baba wasn't there encouraging you, telling you to be happy. So then all the time in the train also we felt that we've missed you know. I felt that emptiness. And then when we came to Haridwar we said, "This is where Baba is. If only we could." You know thinking of Baba so much we felt that maybe one of the mandali would be on the lookout. Maybe He'd come to the station. We felt you know like that. And then we saw Baidul. Baba had sent Baidul with a message. And he was saying Baba said, "Don't worry now be happy." And some other way he spoke thought that Baidul. You know Baba was very close by when we said, "Oh if we could only see Baba," you know. And then he went back with that message and Baba said, "We could come and see Him." And this train had stopped about an hour or two. An

hour at the station because they had to change trains. And then after we'd met Baba, seen Him over there it was so much better. So different.
Jai Baba.

MEHERA: Jai Baba
There is two there? David what is this doing since the morning? [crosstalk]

PILGRIM 2: Oh the other song. Not now but that song that Mylett you know? "What great fortune is this that we are in the house of the Lord?" Not now for the next time. [crosstalk]

[gap in tape, switches to Eruch]

Part 2: LOVING GOD; SPIRITUALITY; SUFISM

PILGRIM 3: Love and loving Baba and how that goes the whole system? That was you know how?

ERUCH: No, people were asking me about spirituality and the path you know. Why is it that we are all closeted like that David? Just because you want to? [general laughter]

DF: I'll open this back door.

ERUCH: Ah yeah. You see what happens with Martin he feels so suffocated here. He's perspiring now already. No Martin? You feel the heat now no? There you are. Got the tongue out.

What I was asked yesterday [sound of door being opened] was about the spiritual path. So well I said there are aspirants on the path who strive for the goal and want to reach the goal. Attain the goal. They want to realise their Godhood. So I said It all depends upon what you want. Whether you want to attain Godhood or you would like to receive the gift of love of Baba. So he says, "Isn't both the same? To attain Godhood and to love God." I said, "No. To love God for me to receive the gift of love for God is greater than to become God you see." We are already God. We are already that. The true self. What else you want to become you see? We are that but we want to realise that that we are that.

But then why is it that you shrouded yourself with being Ron and being Eruch and Martin and Mason and all that? Why was that mask put on you see? But it's just to realise that you see. It's just like a parrot who has flight you see open flight and flies

everywhere and all that and does not know what freedom is as Baba gave the figure. So once the parrot is caught and put in the cage and it realises that it is caged then when it goes out of the cage it realises what freedom is. So likewise all this that we undergo you see, putting a mask on ourselves of being Ron and being Eruch and being this and that it's just with a purpose to realise what we really are you know.

PILGRIM 3: But isn't that? [crosstalk].

ERUCH: So what Baba tells us is that it is not important for you to become God but it's most important for you to have the love of God. You see that? So the path has no importance whatsoever you see towards God. It is the very life is the path you see. But we make. We again chalk out a different path and we emphasise that this is the path, this is real spirituality. To renounce the world or to take. Or to do this and to fast and to eat one meal a day and just live with good thoughts and do this and do good acts and be selfless servants you see and all that sort of thing is the path. It's good. That's all good. But once you come in contact of the Beloved you know. Once you set your eyes on Him and your mind and your thought and your soul and your spirit on Him the path has no value, no significance. You're all the time focusing on Him.

When you don't see Him, when you have no concept of Him then naturally you have the concept of the path that would lead to Him. But when you have already been blessed with the concept of His being in our midst can path have any significance?

You are concentrating on Him. So the path you have to just, it just, path passes you by. Or you pass the path by you see towards Him. So that was the talk. So for us it is more important to love God, to have love of God to love Baba. That's very important.

PILGRIM 3: And as you first come to Baba and you start loving Baba and the love is very strong does the love get stronger and stronger or do you feel at some point?

ERUCH: Yeah then some. At some point the love becomes very weak. At some point you see you feel frustrated. You feel dejected. You feel that you do not want to have anything to do with Baba. And at some point you would just not want to live but for Baba. So it just goes on you see. The fluctuations take place over there. Then there are some who say that well you talk about loving Baba. How can we love Him when we have not even seen Him? When we do not know what He is or who He is. How is it possible for us to love Him? Very true. Very true. So Baba has given us a little hint. That well when you. If you want to have love of me you see then this is not the way. The way of the world as Baba pointed out is. How does a man fall in love with a woman? How love is created? When he sees the object you see. So it is said that you fall in love with the first sight or something like that. It's said so. So when you see a woman you say, "I've fallen in love with her." And then what happens I just start thinking about her and remembering her all the time you see my mind goes out to her and thoughts are produced and feelings are produced and all those take place. And the person who has fallen in love does not know what to do. He's restless. So that is the way of the world. You have to see the object of your heart first and then you fall in love. And then you remember.

But Baba says, "To fall in love with me it's diametrically opposite. All what you have to do is begin with remembering Me. Remember Me now and then. Then remember Me more frequently. Then remember Me still more frequently. Then remember Me constantly. Then when you remember Me constantly then there comes a time when I give you a gift of My love. So when I give you the gift and that gift is My sight you see." He gives the sight you see. He just puts the veil aside and we see the beauty. Deep beauty. And then we fall in love again. So you have to begin with remembering Him. When you remember Him constantly then His pleasure is there. He gives you a vision, a sight of Him. Then you really fall. Then the loving part begins you see. Then you start loving Him.

PILGRIM 3: But as far as. When you love Him then you actually do realise Him and your love for Him.

ERUCH: Yeah.

PILGRIM 3: And then when you're realised. When you're fully realised with God and there is no difference between.

ERUCH: No, no. There is no difference at all yeah. It is. The whole creation is just based on this one little fact you see. That we now talk in terms of ourselves and God. But the whole creation is based diametrically opposite you see. It's in relation to God Himself and His being. Having the attributes of infinite love, infinite compassion, infinite kindness, charity whatever you call it you see and these infinite attributes you see are there they need sharing. Now God is infinite love. And if He's infinite love what are you going to do with that? Just have that whole reservoir of love there? But love itself

intrinsically needs to flow. You see that. So now He being the only one where is the flow? Where is the direction towards the flow? It must be shared. Shared with whom Himself? So then what happened is came into being this creation. Having Created. He says as Baba tells us that He started playing a game of solitaire. Not knowing what to do? How to share this abundance of His love you see. He needed to share it He said. He wanted to share it that's why He started sharing it. And how did He share it? He started playing game of solitaires. You know that game as it is called? There is nobody there but we take it for granted that there is the partner you see. And we just go on playing the game. So that's how it is.

So the whole creation is nothing but based on Himself. And we are not at all in the picture. It is His imagination that He has created us like this you see in His great game. But then we got involved that's all. And we feel that we are real. We are not. We are the puppets.

MASON: We are real.

ERUCH: Sure we are real in the sense that we can love Him, we can see Him, we can think of Him, we can do that. But then the reality is such that it never vanishes. It is eternal, it is perennial. That is true reality. But then what happens when we get little pain the pain hurts us. But when we realise our true self then there is neither pain nor joy nor sorrow nothing of the sort and we know that we are eternal. This body is there. Sometimes the body falls, sometimes another body comes. It's just having new clothes.

MASON: Nah, not new clothes new body.

ERUCH: New clothes you don't like the idea of new clothes?

MASON: No way.

ERUCH: You like the idea of new bodies? That's good. That you have it. Call it a body.

So that's how it is. So the talk was based yesterday on importance that you give. Whether you want to become God or whether you want to have love of God. So Baba always encouraged us to have love for God. That's more important.

PILGRIM 3: As the love for God will create the selflessness [crosstalk] living within humanity.

ERUCH: Selflessness yes, sure. The sequel to all that is that is you're becoming, realising what you really are. Because what is needed is as Baba says, "It is not that you have to find God." That's a wrong concept. You cannot find Him. You will never find Him. Why you won't find Him? Because He's never lost. How can you lose Him? He's infinite. How can finite lose the infinite? You follow? So He can never be found, never. So the concept of finding God just erase it out of your heart or mind. What is needed is it's not to find him. To lose yourself. How will you lose yourself? If you constantly think of Him then you'll think less of yourself. The lesser you think of yourself the more the chance of losing yourself and becoming Him. That's all. Which you already are. You follow?

PILGRIM 3: That's beautiful.

ERUCH: Yeah that's the only thing. That's the secret of this whole thing. Spirituality.

MASON: Mama can we eat lunch now?

PILGRIM 4: Soon Mason.

ERUCH: What is it Mason?

MASON: I'm hungry.

ERUCH: You're hungry then go on have food. He's bound to be hungry. He's bound it's now 1:30. What's the time 1 o'clock.

MASON: 1 o'clock.

PILGRIM 4: It's 1 o'clock. Alright Mason we'll go eat again.

PILGRIM 3: Could you comment on the difference if any in following the Sufi path as in loving Baba as just following the path of a Baba lover?

ERUCH: What is the Sufi path? What is the path of the Baba lover? If there is a differentiation between the Sufi path and the path of a Baba lover then either there is something wrong with the Sufi path or the path of the Baba lover because they are identical, same. You know according to the. According to the information that was filled into my ears many, many years ago, many decades ago. How? What is? Who is a Sufi? Who was a Sufi in the beginning? It was just those few people who had been with the Prophet you see. For the first years of their lives and then till the end. And then when the Prophet passed away and the Lord was no more in their midst then they adhered to the kernel of his teaching. And well but then there were others who wanted that that which He had said and taught us should be just well. Should be given to the world. Should be told to the world. So then naturally they started sharing it with the world. Then from sharing one truth after the other it was embellished with little festooning. With

little trappings and all sorts of things. And then it became so big you know that that kernel just took a shape of a big thing you see. And what happened is that those who accepted this they accepted it as something big and they completely forgot the truth behind it.

So those who adhered to the truth and those who kept on adhering to the truth were the few small ones, small group there and they were naturally pushed aside from the society and all that. And the bigger group that adhered to that particular thing with the trappings on they forgot the real kernel inside you see and they adhered only to the husk of it. That became Islam the traditionalists and the Sufis were just segregated and they were out in the desert regions and all that and they had nothing to eat and nothing to wear. They got mixed with the shepherds over there and they started wearing the. You know this coarse cloth you see of the wool that was produced there you see. And then nobody cared for them and all that. But then they adhered to the kernel. The teachings of the Prophet, the Lord and after years some people started thinking these Islam who were what do you call converted into the traditional belief and all that. So it's too nice, it's fantastic you see that how could such a thing be there and all They wanted to know what exactly did Mohammad say? What exactly did the Lord say? What exactly were the words? So he says, "Let's go to the older ones you see who were with Him or who are connected closely with Him." So they again went there. So that's how they. The people would say, "Oh those Sufis you know you just go there if you want to know what it is all." Those Sufis means those who wear the coarse cloth you see. That suf [foreign] they are wearing you know.

How to distinguish who? They were pagans also there and there were the Muslims so they couldn't say that they were pagans. So they say suf. Those people who are wearing there you see just you'll find that. Go there. It's like that. That's how the Sufis came. So naturally those who have nothing to do with the tradition or the trappings there but those who adhere to the teachings of the Lord. That means they are the potential of the love of the Lord. So you can't segregate you see. If you are true Sufi you are bound. You are duty bound to love the Lord. You were bound with the lure of the love of the Lord. You follow? Not with heaven or hell or the houris that you'll find in heaven or hell or anything of this. Nothing to do with that. So you cannot separate Sufis from the path of love.

PILGRIM 3: I wasn't separating but just the Sufis talk lot more of the spiritual path in different ways than you just explained [crosstalk].

ERUCH: But then naturally the Sufis also started drifting you know. They are having different thoughts, they are having different versions you see. So it is bound to be. Then again it is reoriented. It is again brought, set right. Like that. It happens always. That which Baba told us you know we adhere to it. In years to come gradually that adherence will become more fragile you see. And we'll move away from the centre and gravitate towards that which is undesirable. It is natural. It is natural otherwise where is the fun? Why would He want to come again? Yeah He would miss that opportunity you know.

PILGRIM 5: Eruch is Ivy Duce the only recognised Murshid or are there other

Murshids in the world? Or did Baba say that she was the only true Murshid?

ERUCH: Not necessary that she is the only true Murshid. The thing is that Baba gave recognition to her. So that's why those who have Baba at the source. Those who have known of Baba you see and those who want to know what Baba has said naturally they are directly concerned with Sufism Reoriented. Reoriented as by Baba. With the instructions of Baba. And Baba then asked her to continue to be this Murshida. She was the Murshida and she wanted to relinquish because she said, "Baba what will I do with all this?" So He says, "No, continue with it. I will guide you inwardly." So that's why she's continuing. What can she do?

PILGRIM 5: Seems like there's more emphasis on discipline in the Sufi path whereas Baba lovers seem to have more emphasis on loving God or loving Baba?

ERUCH: The thing is that. But now you are coming to another point now. Discipline is absolutely necessary in loving God. Baba wouldn't want us. When we. Love of course is such that in love everything is dissolved. In love everything gets drowned. We know that. We have that concept. We know it. But provided you see you have the privilege to be drowned in it you know. Provided that you are accepted to be drowned. You know what happens? The ocean is such that in it is drowned everything is drowned you know that? But do you know that the dead body is thrown out on the beaches you see. On the 3rd day. You know that also. Why is it not drowned? It hasn't the privilege to be drowned. It's the scum it's to be thrown out you see. So only when you earn the privilege to be drowned you see in the

ocean of His love that's all. But what happens that privilege that you have if you misuse it and it's not properly directed and you change the liberty that is given to you into a sort of a license and you do whatever you would want to do because you are privileged to be close to Him, you are near Him and He is fond of you so you go on and say that, "It's my love." That's no love. Love always is there which needs sacrifice. Offering, constant consummation you see. But if you say instead of sacrificing yourself, instead of consuming yourself you want to take advantage of His being. So well it is yeah. Nothing can be helped there you see.

So it all depends. So for that a discipline is set. You follow? In order to bring home to what extent a lover has the privilege. You have. Because I love Meher Baba I have the privilege to speak out my heart. Baba I'm too tired today I would like to sleep here. Baba says, "No. Don't sleep here. You are too tired you go and sleep on the bed." "No but I love you I want to see your. I want to just have sight of you all the time while I go to sleep." No that won't do. He has asked us to go and sleep on the bed there. That's how it is. Therefore discipline comes into play. Otherwise there's no need for any discipline or anything of the sort. But it's good in the beginning. But when a person is in love with the Lord then he forgets sleep. He will sacrifice his sleep. He will never say that. How can it be? How can a lover who sees the Beloved ever feel sleepy? It's ridiculous. You see now? That's how. But in the beginning discipline is necessary [clock chimes]. At a later stage that very discipline gives him a greater potentiality to love the Beloved and there's no need for it.

So discipline is necessary. Everything is there. When Baba also said so many things you see do's and don'ts for us. It's not that there was a regimentation you see of all do's and don'ts or anything that it was a military rule over here nothing. But we liked Him to. Because of the do's and don'ts we could remember Him all the more. We anticipated His coming. He says that "Don't be absent from the room. Keep awaiting my arrival." So we would come you see. We wouldn't have any heart in our food or lunch or anything. He would be coming anytime. And He never. He was so punctual that He was before time all the time. [Eruch laughs] So we didn't know when He would be arriving. So our heart wouldn't be set on eating anything. Or at the dining table for tea or anything. Every time it would be here you see. When would He come? He will be coming early so just gulp the tea and leave here. So it was. It was He through these little disciplines set fire so to say in our hearts for loving Him. So it was all the time a constant burning. Constant awaiting.

What is love after all? It's the same. Its burning. It's a desire. Worldly love is such that it desires to possess. Here this love towards Him, towards the. Wants to offer. Wants to sacrifice. Wants to do something it's a burning. There is also the burning but that in that burning you don't want to burn yourself. Want that object of your desire to burn in you. Here you want to throw yourself of the pyre and burn yourself. It's like that.

PILGRIM 5: So Eruch. Eruch you were given those do's and don'ts to remember Him [inaudible] that's what I was trying to ask you yesterday. What now? At what times do you remember those do's and

don'ts in your daily life now that you remember Him?

ERUCH: Well at what time?

PILGRIM 5: During the day. During the course of the day.

ERUCH: Yeah during the course of the day now if you begin with it put on your ear phones [general laughter]. When you begin with it. The day begins you see when you get up. When you begin to realise that it's day and you have to get out of bed now. So what happens first He had asked us, "At least remember me once a day." So the day begins with remembering Him. Calling out to Him and we remember. Then He says, "Well once a day," But then our heart is not satisfied to just remember Him only once a day for one time so mind. What are you trying to do Ron?

PILGRIM 3: No, no Ron is fixing this microphone [crosstalk]

RON: Fixing this.

ERUCH: No but here you are creating this noise apart from.

RON: Yeah this noise yeah. I'm listening yeah.

ERUCH: You're listening that's right.

RON: Okay.

ERUCH: Okay so we must set a discipline for you. So what happened is do it mildly. Don't do it roughly because you are creating a lot of noise there. You know while shutting and closing.

So what happened is that we begin the day by remembering Him once. But then our heart is never satisfied to remember Him

once. One, for one time. So we remember Him twice, thrice, seven times. Sometimes you see seven times is not sufficient. So we remember seven times multiplied by three is twenty one times. That's how the heart yearns to remember Him all the more. Then we dedicate ourselves whole day. He says that well what to do now? You be in the world but be not of it. When we are in the world naturally and not of it is what to do now? We have to commit actions, we have to think, we have to face the world and all that so we begin the day by remembering Him and invoking His blessings so that we may be able to dedicate all our acts, whatever we do throughout the day to Him. At His feet. It's for you. You are the doer of our acts. You are the act, you're our actions and you're everything. We are nothing. So we don't say that we'll dedicate to it. But at least bless us with the awareness that it is to be dedicated to you. So that's how we begin the day you see. Because He has told us. The do's are there you see. Don't take upon yourself the responsibility of having achieved something or having not achieved somethings. Who are you? You're after all a puppet.

So we are reminded of Him. So we dedicate all our acts and actions to Him and begin the day. Then we wash our face you see while washing our face we remember you see that He had asked us to keep our mouths clean and everything of the sort. And be tidy. Not to have stubs you see. So we must have a shave. But when the power fails with the machine you see we realise you see the bane of the modern age you know that why these electric shavers are created? And then again we go. Should we go for the razor? But then no Baba has asked me not to use the razor but use this. So we continue with it. We

grind from one mains to another, from one phase to another phase. I'm just speaking out loudly what I'm doing.

PILGRIM 3: That's what I want to hear.

ERUCH: So that's what I'm saying to you. So that's how the day begins. Then we eat breakfast you see. Tea, chapati whatever it is. If there are visitors and if Bill brings butter from Australia, cheese you see then we eat that. While we eat that we know it with every morsel that Baba wouldn't like us to just feast on these things you see. Everything that we consume should be not only properly digested but be made use of in the right way. What are we doing it now? So then well what can you do? He. These people bring and they insist. We eat a little but it's not proper. I said, "Alright now am I able to rise up like this without the aid? Yes it is." So this far it is alright. I can consume this [pilgrims laughing]. I'm speaking it loudly, frankly, most sincerely. Now you have asked me [crosstalk].

So these are the things you see that we weigh the pros and cons of it. I, I'm doing it. I'm not speaking on behalf of anybody. Myself. So well then it's alright Baba has asked us not to fast. He never asked. He never made us starve at all. But He's also said that just have it thus far and no more. So that's how it says it's alright. So we relish the breakfast that is given to us. We are grateful to Him for giving us today a special feast of butter and cheese. Added to butter is cheese also today. Wonderful we remember Him. It's good. Baba liked cheese also. Gustadji liked cheese. So we remember Him that way.

Now after that naturally that demon is after us you know of correspondence. Oh that thing you see is something. It will go with

us to the grave you see. So it is there to be seen every time you know. There are pending letters, there are pending telegrams. Somebody's remembered all of a sudden you see. This morning here it is. This is the proof of it. Two days, since two days some thoughts are coming to me that we must send a telegram to this very close lover of Baba. We had never heard from him for so many days. What has happened to him? So Mani comes suddenly and says, "Eruch don't you think there should be a cable sent to that Ramanaiya you see how it is and all?" So yesterday. Yes we must. Now what to do? These people are to come. All of a sudden we get a thought we are nine miles away from the post Office. The man must not be missed. Everything must be done you see. In that the same hurry, that scurry reminds us of Baba all the time. So it is for Baba we must do because Baba used to take care of all these sides you see. So we took care of the side. And here as a result we received the telephone call. So then we.

"Dear Eruch," Adi says, "N.V. Ramanaiya phoned and told us he was very thankful to receive your telegram. He's keeping much better than before and will go to Secunderabad tomorrow for a check-up. Ramanaiya was over powered with love and gratitude in his expression on the phone. Sending love to you, Mehera, Mani and all at Meherazad. Ramanaiya sent to you a long telegram which you are yet to receive. And before the telegram reaches you he thought it better to send a phone. Ramanaiya is very sorry not to have been able to come to Meherazad and to see you all because of his health." And so forth.

So you see there are things which we know that He is there behind us prompting us all the time. We take it as coincidence,

we take it that but no if we do it, if we are negligent about it we are not serving Him we know that. So at any cost we try you see. And not bring ourselves into it at all, into the picture. If we bring ourselves into the picture again He has admonished us, He has warned us never to think of yourself you see. Beware I warn you not to bring yourself into the picture because unless and until you have the authority to do so you should not permit yourself to be in the forefront. Sit in the rear ranks there. My nazar is far away. It's not that if you sit close to me that I will see you. My sight is far away. So all this thing comes into our mind and we continue with our daily work.

Then it's time you see to greet you all if it is Saturday and Sunday. The bus comes. Oh my again the whole day you see these people have come here now. But we have to be there. Baba would want us to be there, would want us to greet them, would want us to embrace them, would want us to receive them. So we are fresh now. So we go on. Not because we are there but Baba would want us. Baba wanted us. Baba had told us. Baba had asked us. How He would want us to behave at the time you see. All this comes you see and then again we are fresh you see and then we are ready to see you people.

If there is still last moment touches or correspondence there I remain in there because I think now Baba would want me to be here on my table on my bed here. Finish this telegram first or letter and then go out. So sometimes I delay myself to come out. Sometimes I am there waiting for you all. It all depends like that. But all the time it is the do's and don'ts that Baba has told us that we put forth and forward. That's the light. And because of that light we are able to go. Put our steps there you

see unfalteringly. If it is office time we go to the office, Trust and we work there. And then again come back in the evening. All the time bringing in our conversation, in our talk, in our office work, in our daily routine whether it be government work or this work we bring in Baba. The thoughts of Baba. What would He want us to do?

Now these officials would come over here. Do you mean to say that we would like to go there and just well flatter them or do something? It's not that for us or for anybody or anything of that because they hold such posts. Nothing of the sort. They come for Baba. It's good that they have come for Baba. It's an opportunity that Baba gives them to come. It's an opportunity now that they have come so it is our duty to receive them. That's how we receive them you see. Not to pamper them, not to placate these high officials or anything of the sort. Nothing of the sort. So that's how it is. So the day passes by.

In the evening when we come again we wash our face and we feel fresh and all that and we come to Baba. Each one here in his own way again rededicate the whole day's work to Him at His feet. Here we are. And then we just chat and have talk and all that. In that chat also old days of Baba would come in. Whole day is spent like that on Baba. In one form or another form. Every time He's there. And in the night when it's time now to go to bed we go to bed. Again Baba says that, "Remember me." So we remember Him. Actually remember Him. Then sometimes while remembering we repeat His name. Once. Now we are not satisfied, seven times. No it's not seven times three times seven. Alright twenty one times. Still the sleep hasn't overpowered us so we are lying like that. So we think of Baba. Repeat

Baba and then go. That's the end. We are now going to die. That's the end of our life. We go to bed we put our head on the pillow with the thought that this is the last moment for us that's all. If we rise again, again we remember Him. If we don't, well we are gone we are ready in any case. That is how we live from day to day. It's succinctly said.

PILGRIM 3: Now you know sometimes in the course of action you had said Baba would want me do this, Baba wouldn't want me to be like this. So sometimes you know like in my course of action I'll say that Baba wouldn't want me to do this, Baba would want me to do this and whether it's the play of my mind sort of I don't know. So what is the best course? Just take Baba's name and do anything?

ERUCH: No, no but then the most important thing that Baba.

PILGRIM 3: So you feel certain in your heart that yes Baba [crosstalk].

ERUCH: No who says that we feel certain about it?

PILGRIM 3: About some things.

ERUCH: Yeah. Well we are blessed. More blessed than you people are. At least I feel that way because at least we have got a certain guideline. You know we can visualise that. It opens to us. We know that. Yeah there is no doubt about that. For you'll it must be going very difficult. But Baba. But don't you think that we are invariably given the sight you see of the guideline there no. Many times you see we have to decide on our own. So we use our discretion not with any selfish motivations

but what would He want us to do in this case. We do it that's all.

PILGRIM: Yes But that's what I'm asking you. So [crosstalk]

ERUCH: So do it. Yeah as you'd want to.

PILGRIM: What do you want me to do you know in this case. Then what do you do at those times [inaudible].

ERUCH: But there you'll feel within yourself quite clear about it. This is He would want us to do. Now that you are almost well conversant with His ways and His wishes. Almost you are. So you must be knowing it. You should know it. If you are not you're a dull student [pilgrims laughing].

And it is in us. You see if it is with a clear conscience whatever we do it dedicating it all to Him it doesn't matter whether it is right or wrong. But don't go like a bull in a china shop you see. Don't go ahead with your acts and actions you know like a bull in a china shop.