
18. Their Lives with Meher Baba

Eruch Jessawala

Mandali Hall, Meherazad, India

Undated 1970's

43:37

ERUCH: Give His name like that.
[inaudible]

PILGRIM 1: So it's hard to, you know what Baba's will is or trying to do Baba's will, sometimes we, personally I don't get exactly feel overwhelmed in Baba's will, you know. I mean I feel like it's myself.

ERUCH: Don't use the word His will. His will is prevailing over every other will and everything. You can say Baba's wish, you can say, because His will, no amount of your resistance to His will, His will be done, you can't resist His will.

PILGRIM 1: Hmm Hmm, I see.

ERUCH: You follow?

PILGRIM 1: Yes.

ERUCH: So it's there. His wish you can call it. So that's where He distinguishes between His wish, where you have the display of obeying His order. His will, there is no question of obedience, His will means it has to. It is before He wills it, the thing is done. Be and it was. There's no scope for our obeying Him at all. You understand?

PILGRIM 1: So you just try to guess what His wish is? How do you go about that?

ERUCH: No, it's not guessing what His wish is.

PILGRIM 1: Just think what we try to please Him.

ERUCH: We have read so often. He has asked us to, the way of life that we should live, the way that we should think, the way we should speak, all that is there. He has told us so often. So we know from that we can gather so many things. That's how we try to emulate, bloom, walk in His footsteps. That's abiding by His wish.

PILGRIM 2: Eruch.

ERUCH: Hmm.

PILGRIM 2: I have a question.

ERUCH: Yeah.

PILGRIM 2: I've seen a lot of people say, when they're faced with a problem or something isn't going right, they ask Baba what to do and Baba tells them. And I've never been able to figure out how to hear Him to tell me, if I ask Him something. Is there anybody [inaudible]. How do you know what could be empty words [inaudible] asking me to do them.

ERUCH: To be fair and truthful, Debbie. I haven't heard Him say anything. But I have

heard people say so, what you said just now. But I know nothing about this. But one thing is definite, that He does guide, He does say things in the sense saying means not the word to be heard by the ears but I've heard people say that, "I've heard."

Yeah, with the gross ears they have heard. There are. And I have heard people saying before Baba also, there is another story, I'll tell you.

But what happens is to hear that voice, there is a thing called voice, no doubt about it. But then, just as now we are sitting over here, we are creating so much noise by our own talk, our own jabber, you see. The clock is ticking all the time, we don't hear it all, although it's ticking all the time. But now, keep quiet, let us hear the voice, not voice, let us hear the tick tock. So we'll just keep quiet and try to listen and sure enough the voice is heard, the tick tock is heard, you see.

So likewise if you still your mind, not in the fervour, anxiety or in wanting to know. What is the answer is, what is the answer you never hear. Just keep yourself still, leave it to Him, rely upon Him totally, be still and sure enough the voice is heard. This is what I've heard, you follow?

PILGRIM 2: How can you tell if you have a problem, give it to Baba, ask it to Baba and [inaudible]. If something comes into your life [inaudible] how do you know it is His response?

ERUCH: Because the person who leaves it entirely to Him at the time he's totally helpless and he wants His say and help. So

it is not how do you know that it is His. It is for us to put this, interrogate such a thing.

But the one who has put a total reliance upon Him, even though it be generated out of his own mind and he relies that it is His, it becomes His, you follow? It is like that. Because he totally believes and allows it, himself to be led into believing that it is from Him and it becomes His. Then it becomes. We make it His. We make it to be His. Although it may not have been, but our reliance itself makes it. So that's why, that faith of a baby, faith of a child, faith of the innocents is so powerful that it becomes His wish, it is His will.

PILGRIM 3: Is that [inaudible] anything you will be able to do to do it?

ERUCH: Yeah, If we, but what happens is, it is, it is. But what happens, we put a spoke in it and call ourselves [inaudible]. I'm thinking, will it be His will? Then it is not His will.

Allow Him to think, it is His will that we are thinking but then we put a spoke and say, "I am there, in between there, so then what happens, there is a turbidity in that and we don't see. There is the obstruction and we don't hear and all that we see is turbid, you see. All that we hear is distorted voices, distorted sound, you see. That's what happens, because we are there, we have put a spoke there. We have put a spoke of ourselves in and the continuity seems to be disturbed of the flow of His will and that happens every moment of our lives because we breathe.

I am saying that, "I am breathing. I am there. How can that be? Don't sell me that rap, you know. How is it possible? I can't [inaudible]."

You say, "I am the one who is there." Go ahead, "Yeah, it's you, you are there, there's no doubt about it, it's there. Yes, always Eruch speaking. How can it be Baba? Sure, that's true, it is Eruch." But indeed at the root of it all is His will all which is playing through all, in all inclusion. But the assertion of my being instead of assertion of His being is the conflicting, what do you call? Is it conflicting element point, whatever you call it. [foreign language].

Before I tell you, excuse me, I will ask you. What had happened Debbie, I told you there's a story that comes to my mind, remember that? About the voice.

So what had happened was, there was, this is a Baba story you also know. Yeah, she's very happy about it, Debbie. So, she has a question too.

PILGRIM 4: Things, just questions about Baba, this time of Baba's darshan, so you know this is just good as anything else.

ERUCH: Ok, so what happened was there was a lady, an Indian from Nagpur. Fine person. Full family loved Baba and her father was the advocate of the town, Nagpur. Advocate, you know what an advocate is? Means lawyer, a lawyer. So the whole family used to come to Baba and all that. So sometimes they'll come to Ahmednagar, sometimes Baba would go to Nagpur, that time they will see or

sometimes close by some new town, they would come there and meet.

But any given opportunity, naturally the one whose heart is yearning for Him would seek an opportunity to be with Him. That's how they could frequently contact. So we were aware of it, they would come every now and then.

Now what happens is, this girl has grown up, she's become a young lady, not married yet and she's well educated. So Baba, she comes on her own now, even if her parents don't come, she comes, she travels and comes and all that.

So one day Baba asks her, says, "What are you doing now?" Means an Indian lady, girl who is grown up now, she ought to get married, naturally but it's common sense. So Baba instead of saying the word, "By this time you should get married, what are you doing now?" He doesn't say that. He says, "Well, what are you doing nowadays? What are you doing?" something.

She says, "Yes, Baba, well, I'm employed by the Government Telephone of Exchange."

"Oh", Baba says, "Wonderful, so you have learnt that?"

So she says, "Yes Baba, I'm at the Exchange now, Government Telephone Exchange."

"So you like the Job?"

"Yes, it's very good job, paying, but one thing I don't like."

“What is it?”

“Baba, you know, we have to be on the shifts and my shift sometimes, when it’s daytime, it’s all right but when it is average time it’s all right but what happens is that when I am let off at 2 o’clock in the night, midnight, and Telephone Exchange is far away from my place, I have to go through, well, what do you call the streets.”

And even negotiating her house she had to pass through some what do you call, quiet places, you know so there are difficult elements, you see, men, they are there, prowling there and all that.

Says, “I don’t know, I haven’t come across but naturally sometime when I read in the paper [clock chimes] that a woman has been accosted, woman has been done this or raped and all that, I’m frightened Baba, very much frightened about it.

So Baba says, “Why? Why are you frightened about it?”

Says, “Because what happens is I have engaged a rickshaw man and I can’t go on cycle like this long distance, 5 miles from my place so I have a rickshaw.” You know, not this rickshaw that you find, motor rickshaw, there is a cycle rickshaw also, you know, you have seen in places. So here in India we have those cycle rickshaws.

“So I sit there and he’s my man, I can rely upon him because his wife and parents are with me, working with my father. So he rides and gets me back home, he waits at the Exchange.”

So then Baba says, “But why are you afraid? Am I not with you always?”

“Yes Baba, you are always with me.” Again the same question, [inaudible] “But I don’t see you, I don’t feel that way, I get frightened.” You know that’s how the talk would come in presence of Baba like that.

Baba says, “But all right if you don’t see me then call out my name at the time you get frightened, at the time of emergency, call out my name. You’ll know that I am with you. You’ll know, I’m with you always.” This, just this casual remark, “All right, call out my name then, at the time.”

She heard this, nothing much was said after that and then He changed the topic, where’s your mother, what is your father doing, this, that and it’s forgotten.

Two-three years pass by, she comes again and then again nice, happen, nice talk and all, everything is forgotten about that episode that is there. This is the fifth year now of her employment there.

What happens now, this time Baba goes to Nagpur and we hear the story from her in her own house. And she greets Baba and meets Baba and Baba is very happy to see her and all that.

And then, I still remember saying that, “Baba, truly, you always answer our call, you are always with us.”

Baba says, “Yes, I am always with you, I always answer you.”

So, we say, “What happened?” I was there and I was familiar with her just as we are

with you. All of us, all say, "What happened?" In presence of Baba also we do that. "What happened?"

That's how she tells us the story. The story is that well, one night, I always had that fear. She tells me, "That you know I always had that fear and all that. That I remembered Baba having said that, "Call out my name and I will be there."

So what happened one night, we are going there and my rickshaw wala tells me "Bai", "Bai" means lady. "There is danger, I hear some voices." You know solitary places, going there after midnight like that and in the dark, you don't see anything if there is no moonlight or anything but then you hear, yeah. So I hear something. She says, "What is it?"

"Something is there I feel, I am frightened myself." She says, "Go, go fast!" then she says to him. And then sure enough he says, "Bai, I'm seeing four people there in the culvert." In the dark also, the person can begin to see. White turbans and all that, there are four there. You know what a culvert is? There is a road, there is a little bit there, so there are four persons there.

As soon as she heard that there are four cloaked men there, means foolish. She's going to have a heart attack now. So immediately, when she heard that there are four people there, so she started shouting, "Baba, Baba!" like that, you see. She was frightened.

As soon as she started, "Baba, Baba!" a voice comes, you see, "Here, I'm here following you, I'm coming!"

PILGRIM 2: She heard [inaudible]?

ERUCH: She heard, yes. Not only she heard, the rickshaw walla hears and those four people, she's shouting and he's driving faster. So she's shouting, "Baba, where are you?". He says, "I'm coming, I'm there!" Likewise, those four people ran away from there, she also saw them. Thinking that there are people behind her. "I'm coming, I'm there", it's like that. She heard that.

So there are these voices when you totally rely upon her faith in that but you don't get that faith, you don't get that reliance until and unless you are in the fire itself, you see. When you are lost! When there is no way, even little straw is enough for you to go in for some support, you see. So then you cultivate that total reliance, that totality comes at the time when you are sinking, it's like that.

But, it is to be cultivated to be all the time with us. [inaudible] This happened, this is the story from her own mouth that we hear.

ADI DUBASH: [inaudible].

ERUCH: [foreign language].

MEHERWAN: Fred [inaudible].

ERUCH: Fred, what was that? Now tell us.

PILGRIM 5: [inaudible].

ERUCH: Loudly.

PILGRIM 5: [inaudible] I know [inaudible], they took me to some place

near and there I was [inaudible] excursions to this place. We went to some mountain side, you know, and there was some tower-like thing, it was very picturesque. And there were fountains there and [inaudible] things and he was about to enter.

ERUCH: Inside the tower?

PILGRIM 5: That tower-like thing, the door was open, we were about to open and go in to see what is inside. I distinctly heard a sound, voice that said, "Don't enter." [inaudible]

ERUCH: You heard the voice?

PILGRIM 5: [Inaudible].

ERUCH: I didn't know [Inaudible].

PILGRIM 5: [Inaudible].

ERUCH: "When you become mine, I am already yours." [pause in tape].

That's Esther there, there's no hurry, Esther. What happened is, this is another story which is akin to it but in a different light. It is about one's great longing to see our old man, the Ancient One.

Now, what has happened is that we are in New Life, travelling on foot, and we all like, what do you call them?

PILGRIM 6: Mendicants?

ERUCH: Not mendicants, nobody would take us to be mendicants because we have not lost our way. Because it was just,

couple of months after starting on New Life. But what do you call that persons?

PILGRIM 7: Wayfarers.

ERUCH: Wayfarers, but I would rather say vagrants, yeah. [crosstalk] So we were there and different types of people, men, women, animals, different nationalities, different religions.

Suppose if I am an American Indian and Dara is a. No, I am a Zoroastrian from America and he is a Zoroastrian from England, that's a different nationality. I am English and he is American and all that. Even the physiognomy and everything is different, you see.

So, Mohammedans are there, Hindus are there, Parsis are there, Christians are there and so forth. So what is this, people wonder. Why are we like this? What are you all doing here with this animal and all that?

And at that time, in 1949, the situation in India was not that happy and peaceful. There was turmoil amongst the pocket states that were there. So naturally, police is alert about it. And every time we would go, we would be called for interrogation. Naturally Baba wouldn't go, I had to go and face the volley of questions and all that.

And we can't say the whole truth but we can't say falsehood too. So it is like that, sort of compromise between truth and falsehood.

Once it so happened that we are engrossed at some certain place and Baba had given me a duty, I think it was Baidul

and myself, we both were there, Baidul and myself were there. We were sent a day ahead at a place to go and find out, I think about 400 poor families. And not only that but give them each a ticket. Sort of a something that that would entitle them to contact, to come to Baba and have the benefit, whatever the benefit would be.

So, we were going out, all the more we became suspicious in the eyes of the police. We are entering this house, from here we come, go there, what are they doing? Are they instigating people? Are they inciting a riot or what is this? Some people in plainclothes, you see, will follow us and we didn't know, we didn't know anything about that.

And eventually we were reported to the head office. Our activities were reported to the head office and Baba was to come the next day for the program. He was following us.

And when Baba wants the program to be done we had to be very careful. No amount of call from the highest authority would ever budge us from our duties. So we knew about it.

So now what has happened is that I receive a call. Well that you are wanted at the head office in that city. So I said, "I have got most urgent work over here and I will be able to come later on. Not now. I am very busy. I will attend, I know, I'll come."

And of course the constables left me, giving me just verbal intimation and I continued, Baidul and myself, now last minutes are there, you see, collecting 400

of them, taking them to the grounds and this and that and all this is going on.

So they had already interrogated me, the police had already interrogated me but they couldn't find out anything so they had reported to the police chief. and the surface of it, it seemed that we are doing some philanthropic work.

But what are they doing going to the houses like that? And they summoned 400 poor people like that. But we have to interrogate, ask them their state of life, how they are? Can they pull on and all that. So that's how we became suspicious.

I said, I refused, I can't go because my party is coming and I'm expecting them any moment, and I have to be with them. Till such time this important work is finished, I won't be able to attend, tell him, I'll come to the office in the evening.

So what happened is that Baba came, Baba says, "All right, everything is fine?" I say, "Yes, everything is arranged," and all that. So He sat down, washed the feet of the poor people and presented them the gifts, you see as he would give to each one the packet, not the packet, the money or something that was there at the time and says, "Take this and oblige me, it's a gift of God" and so forth and so on.

Everything was done and again in the meantime, they are seeing all this, they come, says, "Well, the head, the chief wants you immediately."

I said, "I can't leave the place, if he wants he can come and see me now because from here I would be going to the dak

bungalow, and from there after leaving the party I will come to the police office. I won't be able to come now, it's not possible, I'm in the midst of an important work that's going on over here."

So they reported the matter, they went back again. And then, what has happened is, now Baba has come. Baba has finished the work and now we are going to the dak bungalow. You know what the dak bungalow is? I told you.

So we are there, Baba is now relaxing and all that. Since this morning, people have been, police people have been pestering us, you know and interrogating and wanting me to go for further interrogation so I have to leave, I have to go, I have told them that I will be coming.

So Baba says, "Where are you going? Where will you be going?"

I said, "To the headquarters, police headquarters."

He says, "Wait for sometime, we have just come, just take some little rest and then go."

So, "All right." We had not eaten also, you see, all the time busy. So I washed my face and all that.

Then what happened is that I hear a Jeep coming, police Jeep. Jeep, you know? And the police Jeep comes and constables alight and they stand and salute because the officer alights from the Jeep. He says, "Where are these people?"

"They are staying here. He's the one."

And I look at him and he looks at me. He says, "Baba is here?" I said, "Yes."

"You, all were there? These people informed me that some strangers have come."

I said, "Yeah, we do look like strangers, so Mane, you are transferred here?" He says "Yes. I was wondering again how would it be possible for me to again have His darshan."

Because he used to come every time, you see. And he has been transferred to some far away place and how is it possible for him to meet Baba.

I said, "So, what are you doing? You are trying to follow my Baba here? What are you trying to do? Why have you come?"

"To interrogate you, naturally."

"Can I have a little glimpse of Baba? I said, "Yes. Just come and first of all do your duty and interrogate me or anything."

And we are friends, that's how he fulfilled his duty. So what happened is that he comes inside. The police people are wondering, what has happened? All of a sudden that this transformation, he was very rude to them. Find out, go deep into the matter, what is it?

And then he comes, so he sits there. I go to report Baba, that Mane has come, Baba. And he was, he is the police chief of this place over here. He's the one who had sent word for interrogation and he's surprised to see you here. So if you wish,

he can see you for a moment and then leave.

Baba permitted the meeting. Then Baba said, "Look, I'm in New Life, you have not to bow down, you know that." So I said, "Yes, I know it."

"Where are you? Where are your family? Have they been brought here?" This, that.

So he again brought back the family. He asked permission, the same evening he again comes, brings his family and children. In New Life, mind you, when He doesn't see any of His old ones, such a thing happens. The one who makes the law, can also break the law. Under such circumstances.

PILGRIM 7: [inaudible] Mane.

ERUCH: Mane. Inspector Mane.

PILGRIM 7: M.A.N.E.

ERUCH: M.A.N.E.

PILGRIM 7:[inaudible] family [inaudible].

ERUCH: [inaudible] Inspector Mane.

PILGRIM 8: [inaudible].

ERUCH: It was in Andhra I think.

PILGRIM 8: He was transferred [inaudible].

ERUCH: Because of the police disturbances there, something was there. His services were, I don't know, lent there. What had happened, I don't know. It was

on the border of Maharashtra, though. Not too far.

PILGRIM 8: Hyderabad [foreign language]

ERUCH: [foreign language]

PILGRIM 8: '48 [foreign language] Hyderabad.

ERUCH: '48, 49.

PILGRIM 8: [foreign language] '50?

ERUCH: 49.

PILGRIM 8: [foreign language]

ERUCH: Why don't you ask? No, where are that? Adi, he's come. [inaudible] No, but wait. All right, come. Come later Adi. Yes of course. You know who he is?

PILGRIM 9: Yes, of course, I know.

ERUCH: How do you know?

PILGRIM 9: I met him.

ERUCH: Where? In the States?

PILGRIM 9: At the Pilgrim Centre. Here.

ERUCH: In the States?

PILGRIM 9: At the Pilgrim Centre.

ERUCH: Oh, at the Pilgrim Centre? Do you know him Larry?

PILGRIM 10: I've just met him here.

ERUCH: Well, they have toured the States and all that. He's from Pakistan. He is one of, what do you call, the oldest ones, you see, lover of Baba, slave of Baba, whatever you call it. He's one of us. So he has got many stories. You have met him, did you ask him to tell you any stories of Baba? Did you ask him? [crosstalk] Why don't you all do this?

PILGRIM 9: Minoos have been talking to us lots and telling us stories every meal, after every meal.

ADI DUBASH: You are right, he's the man to tell stories [inaudible] and my wife huh.

PILGRIM 9: No.

ERUCH: So come one now. Anything that you think. [foreign language] Immediately she's laughing and all that. Any good stories.

ADI DUBASH: [inaudible] son.

ERUCH: Which son? Who died? Story of your son who died? What happened?

ADI DUBASH: It was Saturday afternoon and all of us were at home, every one of us. We had our lunch. And see our flat is, we have two rooms on the ground floor, two rooms on the first floor. So I had two children, two sons, and second one was very mischievous.

So after lunch everybody was there, just finished lunch and he got up in top of the window and there was a curtain with a wooden railing. So he leaned on the railing, the railing broke and he just fell

from the first story on his head and within minutes it was all over.

We took him to the Doctor right away, this that, it was all over. And that was the time when Baba had given us this 24 hour jap.

ERUCH: Repetition of Baba's name.

ADI DUBASH: Without break, one after the other you have to take over. So his body was just brought to the house, it was my time, so I told Rhoda, I said, "Don't you have anybody touch the body, I mean the bathing and putting away and nobody can touch the body." So I said, "Don't let anybody touch till I come."

I went up to the room, started my Jap. My time was over. Then Rhoda came over, she knocked at the door.

ERUCH: To relieve him.

ADI DUBASH: It was her time, then she took over. Then Minoos saw lots of people, you know, relatives and friends had collected, so then he came up and told her, "I will take over from you, you go down and tend to the child, bathe them and [inaudible] and all that.

So she came down and Minoos took over and we [inaudible] ceremonies, we went through.

ERUCH: After the Jap was over.

PILGRIM 9: You left him?

ADI DUBASH: [inaudible]

PILGRIM 10: But then [inaudible]. And this was in Satara when Rhoda came over to Satara to just see Baba.

ADI DUBASH: Yes, that's another story.

PILGRIM 10: No same story.

ERUCH: What was that?

ADI DUBASH: See Rhoda went to Satara. Baba was there and He called her. There was all mandali and nobody else. So he made her sit. You sit there and be alert, you watch me. She was watching Baba, tears trickled down her cheeks. He says, "What are you crying for?", He says. She says, "No Baba, I'm just looking."

He says, "I was very beautiful when I was young. I am old now. Not that beautiful."

PILGRIM 9: Baba said that?

ADI DUBASH: Yes. And He says, " There's lots of crying for you to do [inaudible]." And then all of a sudden after some time He turns round and asks her, "If I want one of your sons, will you give him to me?" Rhoda was so happy, He wanted it for the mandali or something, she thought. "Of course Baba," and the talk was over.

And this happened after a year or a year and a half. Then it struck us what Baba meant "Will you give him to me?" And we willingly give it to Him, it was His to take.

In the arti we say, [foreign language], what can we give that whatever is yours we return to you. We have nothing to give. One thing, after my second son, my son's death, I noticed we became very much

closer to Baba. I don't know why or how. It's there, I have noticed it and I still remember it.

ERUCH: Yeah, so that's his story. What's your story?

PILGRIM 9: My story? I can't compete with that!

ERUCH: Can you give yourself up?

PILGRIM 9: Give myself up? I'd like to. It's pretty hard.

ERUCH: Yeah, [inaudible].

ADI DUBASH: Baba had come from the States with His plaster on His legs. He called us at the airport to meet and Rhoda took Merwan, Baba petted him.

ERUCH: Merwan is your?

ADI DUBASH: Eldest son.

ERUCH: Eldest son.

ADI DUBASH: When she took Homi, He didn't. He just said this. He never touched him, he never pet him.

PILGRIM 10: [inaudible]

ADI DUBASH: Ajit, why this comes to you later on?

PILGRIM 9: Yeah

ADI DUBASH: At that time you don't just give it a thought.

ERUCH: He didn't touch him. [crosstalk]
Merwan was older.

PILGRIM 10: What age?

ADI DUBASH: Age, don't ask me. I don't
know my age. How can I tell you his?

PILGRIM 9: But he said he was coming to
you. He must be coming to you. You said
he's coming to me. He said.

ADI DUBASH: He said nothing.

ERUCH: Oh, at that time at the airport he
said nothing. He just patted the older one
and the younger one He. [crosstalk]

PILGRIM 10: [inaudible] It happened how
many years before he died?

ADI DUBASH: Lots of years before.

ERUCH: So he must be a baby then. Homi
must be a baby, young thing.

ADI DUBASH: Yes, yes, one and a half or
two years old.

PILGRIM 10: You mean to say, in all these
years Baba never met Homi, Homi never
met Baba?

ADI DUBASH: [foreign language], that
was an incident.

ERUCH: That moment. At that moment.

ADI DUBASH: That was an incident. That
incident. It came back as a flash to Rhoda
as she was the one who had taken the
children to Baba.

ERUCH: Naturally the mother would want
that Baba should fondle the child. Yeah.
Baba's usual way was that you take him on
the lap and you play with him and do this
and do that, jostle. But He said, "Oh, that's
good, that's good."

PILGRIM 10: [foreign language].

ADI DUBASH: [inaudible]

ERUCH: Homi looked more like you.
Homi.

ADI DUBASH: Behaved like me too.
[Eruch and Adi Dubash laugh].

ERUCH: Who knows who's Homi also
[inaudible].

ADI DUBASH: Yes, yes right.

PILGRIM 11: When He said, "Will you
give him to me?" That means He must
have taken him now.

ERUCH: Yes.

ADI DUBASH: Yes. That is an indication
that we in our ignorance think whatever
suits us, we always take it that way.
Whatever life or whatever suits us, we took
it in that way.

[pilgrim yawning]

PILGRIM 9: Who's that? I think that was
very common.

ERUCH: And what about you? Are you all
drowning?

ADI DUBASH: Yeah, [Adi Dubash laughs]. See, Eruch and Pendu had come to Karachi on a vacation when Baba had gone to the West. And they had to do their work also at the same time they were on vacation. So, I said, "Would you like?"

ERUCH: We never afforded vacation. We had not come for a vacation. Pakistanis are always like that.

ADI DUBASH: Oh, I said, "Let's go to the club. It's a boat club." I said "Would you like to have a [inaudible] boat?"

Say, "Ok." So I put on my trunks and Eruch and Pendu were fully clothed with all their papers, you know, visas and all in the pockets and everything and we went rowing.

All of a sudden, in the middle of a channel, [clock chiming] Eruch shouted, "Water, water!" Before we could look at the water, the boat had sunk! [pilgrims laugh] So fast, believe me. Everybody is in the water.

So Eruch tells me, "Look after Pendu, look after Pendu". Turned the boat over, asked Pendu to hold on. After few minutes Pendu, started to give us such a shock, he had knew swimming but he was so tired, he never did it for weeks and with all those boots and big, big pockets with canvas-like coats, you know, the water wouldn't get out, the pocket, it was so heavy. He gave such a yell!

I caught the boat, I said, "You just hold on to the boat." We pushed him ashore, it was close by, we pushed the boat, we sat down

there and then was the fun. All the papers were swimming on the water.

PILGRIM 9: Oh no!

ADI DUBASH: They were all swimming on water. Visas and passes and all that. Believe me, not a thing was lost. We collected every bit, dried it up and they came back without any loss of papers or anything like that.

Everything was floating, not a thing sank. And the boat, there was another boat club next to us. They were rowing, [sound of someone saying "Chai, chai, chai"] they saw, the rudder was one side, the oars were the other, the seats were, it's all folded, you could adjust it as you want. Those people got all the boat parts, somebody brought the oars, somebody brought the seats, somebody brought the rudder, the other boat club.

PILGRIM 9: That's the end of the boating party.

ADI DUBASH: No, after a few days I had a big letter from them. Tell them explain your conduct, how did you break up the boat? I said, "Well, we sank, if you ask me." [pilgrims laugh]

ERUCH: No but at time also you were very anxious to try to save the boat, you remember that? Those cushions you tried your best to put them there, they were full of water and all that. Yeah, yeah.

ADI DUBASH: It was a club, so we couldn't walk in like that. So there was a hedge and Mino and my mother and all were sitting on the table.

Shh, shh, from outside, they started wondering what's. Somebody heard us, I said, "Come here, this has happened, go home and get some dry clothes for Pendu and Eruch." [pilgrims laugh]

ERUCH: He was all right because he had changed and he was in trunks, you see.

PILGRIM 9: Oh, I see.

ERUCH: Yeah.

ADI DUBASH: They went home, got some clean clothes and then Eruch said Baba had a similar incident, the urchins.

ERUCH: Yeah

ADI DUBASH: [inaudible] south.

PILGRIM 9: Oh no .