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## HIS LIFE WITH BABA, #13

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**Eruch Jessawala, Rano Gayley**

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59:35

**ERUCH:** “No, He didn’t have any long hair. He had just a nice forehead and all that. He didn’t have long hair. But I remember that He had a pigtail you see. With a bow tied around.” He said, “How did you know that?” Says, “What happened is that when He came and approached He bent down to me and He did like this to me. So there was another person who was by His side on whom He rested said, “Baba”. That’s how I came to know that He’s Baba.” Said, “Baba is hungry. Baba wants food.” So I all of a sudden you see was so happy from the very beginning you see. Got back my senses and said yes, I must receive Baba and give Him something. So I started getting up. In the meantime He turned and while I get up I see His hair that is there and what a neck. And I could see His whole body through that dress. And He gradually passed away that distance and He faded away. And the light remained for some time. And then I again became as I am. But that joy, that vision that I have had. That sight is still with me and I am satisfied. Was it Baba? He says, “Yes. You are right.”

So they revere her then. So this man who had heard the story comes to embrace me that the description was yours. So that’s how he came to know you see. And he was happy. So that’s what I say that He has already started this.

Same thing happened in Australia. You must have heard through Bill. Joan Bruford, saw it. She’s not a woman you see who is so sentimental or emotional

like that. She is very tough lady you see. Joan Bruford. Yeah. So when Baba dropped the body you see. She felt very, very upset you see and sad. I don’t know, I can’t recount her feelings you see. Each one has his own or her own personal feelings. But she must have felt something. So the story that we hear from that side you see, from Australia and confirmed by Bill when he came recently was that, well you know all our thoughts. She’s leading a dedicated life. She lives there for Baba now in Australia. So in the morning she goes with a basket of grain to feed her chicks. The chickens there. And from a distance you see what she sees is Baba standing there.

Her all thoughts are there on Baba you see and there she sees Him. And she finds Him in the same dress that she had seen Him you see. In the pink coat. Sadra and standing there reclining against a tree. And she goes there to catch hold of Him you see. And just then a kookaburra, you know the Australian bird? Yeah. It has this peculiar cackle you see, just laughs like a human being. So she was distracted. And then Baba was no more there you see. But she swears that she has seen Him, physically. And she says that if ever He would come again I wouldn’t. Nothing on earth can distract me, now. And the next day again He appears. And His traditional blue coat now this time. [Eruch laughs]. Which she had also seen Him there. And He was again there you see the same way. And the next. That day I don’t know what happened to her. I was told or I

remember that, I'm not sure of that. That she got tripped or something happened you see and then again just at very short distance and she couldn't touch Him. That's all. But the two sights that she has had is confirmed by the people you see. [inaudible]. Huh?

**RANO:** She showed me the place there once.

**ERUCH:** She showed you the place? There you are. Rano says she's showed the place. And the same thing happened with my cousin in Pune. Did you go to Pune? You were there in Pune?

**PILGRIM 1:** Not this time, yeah.

**ERUCH:** No, no, no. When did you?

**PILGRIM 1:** In '69.

**ERUCH:** Yeah. So there my cousin you see. She's absolutely helpless.

**PILGRIM 1:** Oh yes. I've heard of her.

**ERUCH:** Huh. She was there in Pune. She's now in Ahmednagar. So her sister was there at the time of Amartithi. And she can't be brought, in the crowd. She can't lift a finger you see. She can't lift her eyelash you may call it. She's so helpless. She's young, very energetic. [Eruch laughs]. Her mind is very active, she controls the household and all just sitting there or lying flat. Yeah. Even her hands are to be lifted you see. She can write letter but absolutely helpless. If a fly sits there on her toe she can't. Anywhere a mosquito stings, she can't drive away the mosquito that is there. Absolutely helpless. She's a yogi of the first degree you see I should say. [Eruch laughs]. To bear all this silently but with cheer.

So well it so happened that at the Amartithi she couldn't be brought there. And she missed all that you see. And she was very close to Baba. She has so often she has been brought and her whole body would be just lifted and placed across Baba's lap there you see. And Baba would caress her face and embrace her and all that you see. She's a woman you see. Sheer helpless because of physical disability. So she lives a dedicated life remembering Baba all the time and she missed Baba. Baba's presence. And well all, whole household goes on 31st January to Meherabad. She's left all alone.

So her sister volunteered to stay there. Offered to stay there. It's just the same for her she said. So they've started following the same programme that would be there at Meherabad. And the time came for 12 o' clock. Silence from 12 to 12:15. The time in between Baba dropped the body you see. There's complete silence. So they also observed silence. Soon after they started observing the silence, in walks Baba. This is what the sister sees, mind you.

**RANO:** [inaudible] the steps outside.

**ERUCH:** Huh. She heard the steps too. That's what Rano says. Outside, you know at our place there, Bindra House. There's the steps there. So she feels that somebody has come now. Now that she has observed silence then, then for 15 minutes they have to observe silence. They were spellbound. So Dhun who is that disabled lady you see. Just she shut her eyes and she has bent down her head. Sits there at the dining table on a chair and keeps quiet and with her eyes shut. Whereas by her side is her sister Roshan. Her eyes are open. She sees Baba entering the room and taking a round and going towards Dhun. In

between herself and her sister Baba stands there and He puts His arm around Dhun's shoulder you see. And He stands. Waits there. While they are so spellbound with the silence. Self-imposed silence that this woman cannot even utter a cry or welcome Baba. This girl who has seen Him, Roshan. Whereas this one is so absorbed in Baba thought you see and Baba has His arm around her. So when silence. After some minutes Baba leaves her. She sees, He sees her also and He leaves. And she does not know what to do. You see no sooner the silence period is over. Silence had taken the first place you see. A place of importance than Baba's physical appearance. That is how mind is.

So she shouts out to Dhun her sister and says, "Dhun, did you see Baba? Did you feel Baba? He was having His arm around your neck." Says, "Why didn't you tell me? I was." She says, "I was feeling so absorbed and so blissful. This time my Amartithi was so fine you see. I could feel that." So then she narrated the whole incident. Says, "Why didn't you tell me?" Said, "I couldn't. I was."

**RANO:** In silence.

**ERUCH:** Hmm?

**RANO:** [inaudible]

**ERUCH:** But Dhun was just like this, you know as her usual this. Haan but paralysed. [crosstalk][inaudible]

**PILGRIM 2:** [inaudible]

**ERUCH:** Paralysed. Of course she could have got up and clung to Baba you see.

**PILGRIM 2:** Yeah.

**RANO:** [inaudible] Baba will vanish if she does that.

**ERUCH:** No.

**PILGRIM 2:** How do you know that?

**ERUCH:** Why if you want you can. Unless

**RANO:** Unless. Just like Joan who wanted to reach Baba and just before she reached Him, He suddenly left.

**ERUCH:** Even Thomas wouldn't have been able to touch Him had He not ordered him to put his finger there.

**RANO:** But she could have at least sort of you know by doing like this [inaudible] [crosstalk]

**ERUCH:** Well everything we can say it afterwards you see.

**RANO:** No, right. I'm just picking up on the update to realise what Roshan was meaning there.

**ERUCH:** And we hear stories from the West too. You all bring some stories which are very heart-warming about Baba's physical presence. And we have been hearing of Mr. Luck you see. Morris Luck having seen Baba on the balcony. Having seen Him twice or something like that you see. You know that how he is? What are his feelings for Baba. You know?

**PILGRIM 3:** Oh the Luck brothers' father? Oh him.

**ERUCH:** Yeah. Yeah. Haan yeah. Haan. And Baba condescends to give him.

**RANO:** He called Baba his friend.

**ERUCH:** Yeah this is.

**PILGRIM 3:** Right. He probably has spent more time thinking about Baba than

practically any Baba lover in the West. Oh Mr. Luck.

**ERUCH:** So he was lucky too.

**PILGRIM 3:** Yeah.

**ERUCH:** And he casually reports to people. Well I have, what's there in that you see I have seen Him twice he has said, standing on the balcony you see. I know him. He spoke with me. He's a good man I tell you.

Francis, Colonel Francis retired now. He was in charge of the Faroe Islands during the war. And his wife were here at Meherazad for some days, some weeks. So one day there was a programme at Meherabad so Baba told them to go to Meherabad and be there and witness the things that happen there. So, well one of the items was that Baba had to wash the feet of the poor who were invited by Baba and Baba was giving them some grain or money or whatever it was I don't remember now. So naturally Francis Goldney loved Baba very much and this lady. Her name is Olla, she's still alive, very old. She had just heard of Baba from Francis and.

**PILGRIM 1:** [inaudible]

**ERUCH:** Haan?

**PILGRIM 1:** Much younger than Goldney.

**ERUCH:** Yeah. She is younger than Goldney but now they are old. [general laughter]. So while Francis was explaining to Olla what was happening and all that, so she interjected and said, she interjected and said, "Yes, I understand. He is a good man." in whispers. And from a distance, Baba turns to her and said, gestures, "Not a good man but God-Man."

**PILGRIM 1:** The last time she came [inaudible].

**ERUCH:** Yeah, yeah.

One day Baba just put a question to all the mandali that were sitting inside the hall here and said that, "Why is it that people when they are angry, they shout at one another?" Someone gave an explanation and somebody else gave another explanation and so forth you see.

Then Baba put counter questions and all that and there was no satisfactory reply. In the end all felt that there were. Replies given were not at all satisfactory. Well somebody said as for instance, "You lose your temper you see Baba and then you just shout. You don't know what you do," you see. And then somebody else said that well, "The person you see just, he has no control over himself and he shouts." And likewise you see very childish replies you see.

Naturally in front of the God-Man when He puts the question we are all not even children you see. We are just nothing. Absolutely I should say puppets you may call them at the most you see. So He then Himself said, "This is the reason. The reason is that when a person is angry on another person the anger arises from his mind no doubt. It's the mind that plays the trick. But then what happens that it is as if he's away from his heart. And the more he gets angry on the person the more distant he is from the heart. He's more removed away from the heart you see. So that's why the person when he's angry shouts at the person in the beginning. And in his shouting you see gets more and more angry. More and more removed from his heart and more and more shouting and louder the tone of the shouting and so forth. So that's the reason why people shout because the person you see on whom the person has

got angry is removed further away from his heart.”

Baba says, “You won’t be able to follow this properly so let’s take another example,” He said. Says, “You know when people are fond of each other. Two people are fond of each other, what happens? They talk and then they talk and say take the instance of a man and a woman you see they’re fond of each other. They talk and their talks are reduced to whispers when they fall in love with each other and they are all by themselves you see they whisper. And they, because they come, they are so close to each other’s hearts you see. So the distance is now almost nil. So there comes a time when even they stop whispering and they just look at one another you see. And there’s no need for any speech. Let no sound whatsoever and let no speech at all. There’s no need for it. Because of the closeness to the heart.”

So that’s how Baba said about why people shout when people are angry. And why people just have nothing to say but they somehow or other understand each other more explicitly without exchanging a single word you see. And maybe because Baba is our own self. He is closer to us than our own self that He observes silence and no need for speech you see. And therefore He observed silence maybe, who knows? One of the reasons for His observing silence that there was no need for speech. He’s so close to us. So one of us.

How can I tell about the feelings of the mandali at this juncture you see. I can speak about myself but not of the mandali.

**PILGRIM 1:** Yeah.

**ERUCH:** My feelings are just the days roll by you see. They pass by. I just know one thing that what I have to do is just do whatever would please Baba if Baba were with us in our physical. In His physical form you see. What He would want us to do. Want me to do. And I just use that as the gauge and do my duty. Of course, it’s all. It all appears to be so hollow. It matters very little whatever may happen you see now. When His physical presence is not here. But we don’t miss His presence, somehow or other we feel His presence. There is no doubt about that. I cannot be, what do you call? I cannot say that we don’t feel His presence. There is definite feeling of His presence. But His physical presence with which we were so attached or so familiar with you see, that we miss. And that’s why in missing His physical presence everything seems or sounds so hollow you see. There’s no urge for anything. Except one thing and that urges us on and on and that is to just. Suppose if He were now present, what would He want us to do? How best we could please Him? That’s what I try to do every day. And I pass my day in just doing that. And somehow or other I have got that common sense you see. What would please Baba. [clock chimes]. So, I know.

It is too presumptuous on my part to say that I know what would please Baba but now by, after having lived with Him for nearly 35 years, I have a little glimpse you may call it, into this affair you see. So, I know what Baba would want me to do at this juncture you see. And Baba would want me to attend to the little correspondence that I do you see. Where people really want to know something about Baba. Definitely when I get that feeling that well it’s not just exchange of words, yeah. Not hawa-par [foreign] as Baba would say. Means has real substance in it, then I reply. I do that. And then Baba would want me to help

the Trustees over here with the Trust work. So, I go there, I do my duty there taking it to be my duty. He would want me to do this at this juncture. And then here I attend to people when they come. I know that Baba would want His lovers to know more of God-Baba so I cannot spare myself. I must do my duty so I do my duty.

And then of course Meherabad, Meherazad estate is there to look after that. Nariman is good enough, Arnavaz is good enough to allow us to continue to stay here. So, we continue to stay but while staying over here we have to not just stay here or live here but in return must also do our duty in trying to look after the affairs of the estate. So, I do that also. And so, the days pass by. But everything seems to be and sounds to be very hollow. Yeah. Just like [Eruch laughs]. Well, it's like that. Can't expect anything more from me now. It's that feeling you see. This is what it is. The best that we can put up. And the best is not a person when he wants to put a. Wants to be his best, he dresses himself and he cares to look, appear very handsome or clean or tidy or anything. Now there is no need for all this you see. This is the best. Whatever it is. As I am. [Eruch laughs]. That's all.

Whether it be in speech, in thought, in form or dress or anything. Whether it is external or internal. That's what I mean by everything seems to be hollow. Doesn't matter now. Nothing matters. Nothing matters.

**RANO:** A duty is there.

**ERUCH:** A duty is there that's all. It's just. That is the thing that keeps us. Thing that has tied me to this so to say terra-firma. [Eruch laughs]. But there is no context. That's what I say, to this.

So naturally Baba would just try to needle somebody you see. In the beginning, with the parties concerned. And then naturally the party, that particular person is already peeved you see, because of certain incident that must have taken place a couple of days earlier. And he blurts out you see. He's not in a good temper and all that so he blurts out and naturally the person against whom he blurts out is the person who has aggrieved him. So he says things you see and then Baba hears the other side you see and needles that person you see against him. And then there is row over here in His presence. And then exchange of words and all that and everything is vomited out so to say, out of the system.

So one day it so happened that we were in Mahaleshwar and Kaka, Baidul was in charge of the mast ashram. Mad ashram there, mast ashram. And Kaka was, had the duty that he should go out with me and bring the masts you see. He was the one who used to supply the masts to the mast ashram and Baidul was in charge of the mast ashram. Now what happened, one day we had brought a mast who had dysentery you see. You people call it a dysentery but we call it a diarrhea. Loose stools every now and then he would pass. So naturally he was given a space there in the ashram and we who had taken the responsibility of taking him back you see in good condition, we were concerned with his sickness. And we told Baidul to take care of him. So Kaka had told Baidul that he passes loose stools, see that his sheets are renewed every now and then you see. Replaced with, the old one is washed properly and a new one is put there.

So Baidul tried, poor fellow, tried to do that you see. But Kaka was not at all satisfied. Kaka was a hard task master you see. And he wanted according to his whims and wishes. And it was not

possible to supply him every 5 minutes you see with a new sheet you see. So Baidul got so angry with it that he would just neglect Kaka. So Kaka's temper rose you see and in the morning it flared up. When Baba would take the round. So when Baba was taking the round, Kaka flared up you see. And that he's being, this mast is being neglected by Baidul and that the way, the condition he's in there, so he has shat there and the whole bed sheet is dirty and Baidul doesn't change it. And then Baidul who had already suffered for nearly 24 hours, he gave a vent to his feelings you see. And Baidul had his dentures you see. So he started shouting out so loudly and got so angry you see with all the good thing that he had done for that mast you see in the beginning. And it was uncontrollable and that he waited for doctors to cure him and then in the meantime he tried to give all facilities and Kaka is dissatisfied in all that. And he started telling Baba that, "Look Baba, I did this." He started shouting. So the dentures fell off his mouth you see.

So in the process you see while he is giving vent to his feeling, he picks up his dentures, shoves them in his mouth from the earth mind you. Shoves them in his mouth again, and again starts blurting out you see and that was a sight. It must have happened 2 or 3 times like that in our presence and Baba enjoyed it so much that he needed him all the more you see to shout out and waited for one more turn that the dentures may fall down you see and he puts it in. And then in no time, Baba the art Master you see. He in no time just brings all of us together you see. And we forget.

That's the beauty of the mandali you see. Howsoever much they will flare up against one another or anybody you see but in an instant they just forget about it. Completely forget about the whole thing.

That's the beauty. And he was the Master who made us do that you see. On our own it is impossible. Impossible. And we became friends you see immediately and all that. And nothing mattered you see. So such were the incidents that took place.

Baba, some of the women mandali and I were once at a place called Vengurla. Baba didn't go there just for having some relaxation or rest at the sea shore. But He had some work with the masts there. He had to contact masts. So after our initial contact on the first day, Baba wanted the women to go out for swimming you see. There's a good beach over there. So Baba led the women there to the beach. And I had to also accompany Baba. So the women were shown the place where they can have their swim and we waited at a distance. And Baba got the whim to go for a swim too. So I enjoyed it after many years. Baba and I had a swim there in the sea, in the ocean. And after the swim Baba signalled to the women saying that He was leaving for the mast contact, and that they should not delay much but return back to the rest house where they were staying.

So on our way to the mast, Baba got a plan and said that instead of going round about which was about 3 miles walking distance, why can't we cross the sea you see? That is, I don't know what you'll call? Here in India we call the backwaters. Where you see when there is no tide, when there's an ebb, all the portion that is vacant of the water, sea water stinks like anything. What do you call that in the States? You have no idea. Right.

Well we here call that you see. So, Baba's. But there always remains a pool of water which is very deep too. It's a sea by the way, it's a sea. So, but then you see all the sewages and everything just

enters the sea. That portion and then when there's an ebb it all starts stinking. It's nothing but slush. Sometimes it is waist deep, sometimes it is 10 feet, sometimes 20, sometimes 50 feet. Depending upon the shore. So this was quite deep, nearly 30-40 feet deep. But there were boys playing there you see and the fishermen there. The fishermen had finished their daily chore by that time and they must have gone to sell the fish. The boys were playing with the canoes that they had prepared of the trunk, the tree trunks. Baba thought that if we could cross the sea, which was just a distance of about say 4 to 500 yards it will be easy. We can cross the, cross to the place where the mast was in no time. Instead of walking a distance of three, three and a half miles.

I tried to tell Baba that it was no use taking this risk. It was very risky because we can never depend upon the boys. And especially with that contraption they had had. See of a trunk of a tree carved out into a sort of a canoe you see. It was very dangerous. So, but Baba insisted on going that way. And I had Baba's clothes and everything of the sort. And special satchel which contained Baba's board and napkin and things for the masts and all that. But Baba insisted so there was no other. Baba told me to tell the boys, arrange it with the boys you see. So I called the boys and told them that I am prepared to give a good tip if they can carry both of us across this dirty, stinking surface of water you see and drop us there at the other end. So they were very happy, very enthusiastic. And the way they became enthusiastic, I was terrified you see. Because with the boys you see nothing is certain. They don't take anything seriously. And especially these fisher-folk. They are all the time in the water, they don't mind being just in the water. They don't realise what it is for us you see. To be drenched.

Well, it was all arranged. They brought a good canoe you see for us. For Baba and myself. And it was very difficult to balance it. And I told the boys that nobody should sit inside and they should just push the canoe very neatly to the other side. And they were trying to do that. In the meantime a half a dozen other boys you see from other canoes, they thought that it was a wonderful sight to see these two people dressed up and all that, sitting in the canoe. They came and tried to tease the other boys. So the boys who were carrying us across, they were serious and they took us seriously. But the other boys distracted them and it so happened with. In a moment's time you see the whole thing turned topsy turvy and we were right inside the ocean there. In the deep slush. We were just going down and down. And of course we knew to swim and all that so I just caught hold of Baba's arm you see. I could get hold of Baba's arm under that. We couldn't see also. It was so dirty, underwater. And then we both got out, swam the distance you see and we were full of dirt. Nothing but dirt dripping. I don't know how we managed to breathe also in that short time. And it was stinking like anything.

So, Baba told me to go back home as soon as possible. That the women should not know about it otherwise they will not like the idea you see. And that more because Baba cared for me, women might admonish me for such a bold step you see. To take Baba like that. So naturally it was my duty not to reveal to them that Baba insisted. So I went there and got a spare clothes for Baba. I arranged for buckets of water there. I took Baba behind a hut and He just washed His hair and face and all that and body. And then He put on new. I was in my old dirty thing. I had no time for all this. Then Baba and I walked you see. I



looked like a ghost in that dirty clothes of mine. Walking through the street with Baba. And then He contacted the mast. And while we returned, Baba was so happy with the contact, He says, "Well, today we had a very interesting experience." And He says, "You remember how you lent your arm and brought me out of the slush?" I said, "Yes Baba. Fortunately I could get hold of your arm and pick you up. Lift, give a lift that's all." He says, "I will also do the same thing when the time comes for you. To pick you out of slush. The worldly slush." And that was a great day for me to get this assurance of the God-Man. So that's the story.  
[short gap in tape]

On 1st of August 1938 when we came [Eruch laughs], we didn't go to Meherabad because Meherabad was under construction. You remember? You must have noticed there that tower there that says August 1938.

**RANO:** Yeah.

**ERUCH:** At Meherabad. It did get completed in August but it was not on the 1st of August. We were called on 1st of August 1938.

**RANO:** It was about a month after that.

**ERUCH:** Yeah. So we spent a month here you see. There's a bungalow in between Meherazad and Meherabad. There is that Bungalow called the Irrigation Bungalow. Now it's called that Rest House. A huge property you see. So behind that Baba and we all lived. Sarosh and Adi and Adi's brother and father and all that. It's a government bungalow meant for 1st class gazetted officers you see, to stay in.

**RANO:** Actually that bungalow is an office bungalow.

**ERUCH:** Office bungalow. Yes it is. Still now there is an office.

**RANO:** [inaudible]

**ERUCH:** Yeah. So we were staying there you see. We never went to our. Mother never went to her ancestral home you see, parents' place. We went to Baba and we were meant to stay there. So then when the place was ready to receive the people there, Baba then took us there to Meherabad with Him. And the women, that means my 2 sisters and mother stayed with the women up the Hill. And my father and myself and Meherwan, my youngest, my brother, we stayed down there. You know in that room where it is now that cabin which has the cross and the crescent and all that?

**RANO:** Yeah.

**ERUCH:** That was given to us first. Yeah. So we stayed in that room. Three of us stayed in that room. And that room was used as a meeting place when in the morning we had to roll up everything you see and clear. Make it tidy and Baba would come and sit there. So that's how we stayed there. Then my father was told to go back to Nagpur. And he was told not to resign then. He was told to take long leave. Preparatory to retirement. Premature retirement. There were two more years you see for him to retire. So then my father was sent back by Baba. Says, "No, you should continue. Now that you have come to Me, I order you now. You will be working for Me now." He said, "Go back and resume your service." [Eruch laughs]. And poor fellow you see the old man having lost the whole estate, he had to find a little cottage and stay there. And then I was sent back to find a cottage for him and house him there and then to make him stay there. He stayed there all alone for a long period. He joined service. He

resumed his services there and well he did his job there and then when he retired he came to Baba. And we were in Bangalore when he retired. He came to Baba and then he served and he was there.

And then how is it that my mother is now in Pune? You might ask that isn't it? So it's not only Pune you see. You have no idea. It's so simple when people say that well the God Man has told a certain family, "Leave all and follow Me." It's so simple. It is simple there's no doubt. Provided you don't put the question why and what? And therefore this life has become so simple. Because we never put that question, why and wherefore? So when we came to Him then it so happened that He took us all. My father was sent back to Nagpur for two years. Baba started this Blue Bus trip you see in 1938, '39. And we went on a tour. I was driving this Blue Bus. Elizabeth drove, Donkin drove and all that. Donkin came in 1939 by the way, later on.

So well I was in charge of it. So one year we roamed about in this car. There Baba said what you should do is. When we went to Jabalpur Baba said, "What you do now," He tells my mother and my sisters and my brother. My father was housed in Nagpur. My mother and my sisters were dropped at Baba lover's place. He says, "You stay here and see that Meherwan gets education," you see. He is put in a school. He was in a school, he was put. His school was disrupted, schooling was disrupted he was put in another school. So my mother and my sisters now have to establish another house and they are made to stay there and my brother gets an education there.

**RANO:** In Jabalpur?

**ERUCH:** In Jabalpur. And I come with Baba now. I am with Baba all alone. I roam about with Baba, wander about with Baba. And my father writes to me. Says, "I am all alone here." And then he writes. And my mother comforts my father saying that, "You are not all alone. We are just doing what Baba wants us to do." And then I pacify and comfort both of them saying that well, "It's all that." And then again my mother and my brother and sister again are taken by Baba you see. And again we go out on a tour you see. And on a long tour and Baba calls them to Meherabad and then again on a tour. And my father comes during holidays. And then we tour and then we go to Dehradun you see, north India. And then my, Baba tells us, that is my mother and—us means the family, that this is a good place for Meherwan to have education. So I find a house there in Dehradun you see and get established, them you see there. And then he studies there in the school there for some months. He says, "No, I think it is better that you all again wind up the house you see and come to Me to Meherabad." So we go again to Meherabad you see.

And then again Baba wants to go out so we all again go out. And then eventually it so happens that Baba says, now He's going to establish His Centre in Bangalore. You know you have heard of that Universal Spiritual Centre? A huge property was bought and selected by Norina and Nadine and all that. So my father retires and it's a long story you see. A huge property, 500 acres you see. So that's another chapter in Baba's life you see. Ministry. That Universal Spiritual Centre. So you ask Adi. In Adi's office you see he has got so many sketches of the whole process you see. Of the whole thing.

Well so we went to Bangalore. Baba says now we are winding up all from Meherabad and we go to Bangalore. So we go to Bangalore. In the process my father— it's now time for my father to retire so my father is given charge you see of the construction work of the Centre along with other engineer Baba lover, Anravaz and Nariman's uncle. Anravaz's father was an engineer, civil engineer by the way. There was another civil engineer a Baba disciple by name Kalemama. And my father was a mechanical and electrical engineer so all this put together you see, they were given the different charges and all that. And whole of them was invited for the, what do you call that?

**RANO:** Laying the stone [crosstalk].

**ERUCH:** The foundation ceremony and all that you see. Oh it's a big affair you see. And then after that work started and we stayed. Baba and the women stayed in the bungalow called The Links. And we stayed in Four Palace Bungalow and all that. And Baba established that little mast ashram there in The Links itself you see. And I don't know whether you remember the story I told you about 'my prestige'. How we were staying in The Links. A very posh locality you see. And I was in charge of the Mast ashram. So in the beginning I used to drive Baba in car. A good car. Elizabeth's car was there that Ford new car and all that. So sometimes I would be always with Baba you see. My mother and my sisters and all were with Baba at the time. My father was also with Baba. Everything was happy and rosy now. And I used to drive the car. Drive Baba and all that to and fro. And in front of us, we were staying on Palace Road you see. Near the Palace of Maharaja of Mysore. It belonged to the brother of the Maharaja of Mysore, that bungalow. So as soon as we get out of the. Opposite us was a huge place, bungalow of a

chromium mine magnate you see. You know chromium mines are there and very wealthy person. So he had two guards on one gate. Two guards on either posts you see. Guarding the whole property with gun and also. They would at once come, get up and salute me you see as soon as I get out in car or drive Baba in or alone or anything like that.

So well I felt very happy about it and proud that well my status is still maintained although I have left the world you see. So this came into my mind one day and then soon after that Baba established the mast ashram, mast ashram in Bangalore. Wayfarers is full of our tours you see and filling in the mast ashram. Going south, bringing Chatti Baba and Phoolwala and all that. High type of masts were brought there you see. Our tours in the south. So one day when I was in charge of that place you see, Baba told me that now there are lots of inmates and the, you know the cans? Latrine cans? The old type you see. We had to draw out the dishes so to say and empty them and put them back when the dishes are full. So what happened [Eruch laughs]. Baba one day told me that there are so many inmates and these boxes are not enough you see. You should get, immediately get some more. A couple of them more you see. I said, "It will take some time," I said, "No time, no question now. You go and get it."

What I thought immediately was. Immediately means immediate. Now my mother had taught me all those things. And I was just a newcomer you see. And I said, "Well we must obey the Master." So I jumped the wall of that building you see and then I crossed the road and ran into Four Palace Road. It took only two minutes for me to do that. Instead of my going all the way in a car and all that. Why should I take the car? And I went to our quarter. Servants' quarters there they

had surplus tins you see. They were all dripping with shit you see. I drew them both together and brought them as soon as I. When I went inside the compound the man got up and saluted me you see. Although I was on foot. The guards. When I came out of the compound with the two dripping tins of shit you see like that. So they wanted to get up but when they saw it, they just sat down and looked at each other. I could notice that you see [general laughter]. I said, "That's the thing you see." What makes you get up? Not the man. Nothing of the sort you see. When you see this, the man is no more there you see. So you see how? What's all this you see? Just, it's just a farce that's what I felt. That was the first lesson I got you see. So I didn't mind that. I just ran the distance, ran across the road, jumped over the wall and there the two tins are there. Baba was so happy. "How did you manage?" He asked me. I said, "Well I went there and jumped over the wall and got it. You wanted it immediately, it's there." So that's how we had to serve Baba you see like that.

And it went on and on and on. Then Baba said, "Now it's time." Baba wanted to leave Bangalore you see and go away from there. So what about the Meher Spiritual Centre and all that? It so happened the war got declared you see. 1st World War and the military acquired the whole area. [Eruch laughs] Military pounced upon the area you see because it was there, it was near a big lake and all that. And they gave us handsome rent for it. Compensation was there. And Baba said, "Alright now." We can't go against the military. It was war time.

So what happened was that that was a good excuse for Baba to leave Bangalore. And we got back to Meherabad again. So before leaving Baba said, "Why not select a place over here for Meherwan and others you see." And in the

meantime Baidul's daughter came. She also. Baidul brought her, his family from Iran then. So his daughter was also to be put in school and all. So Meherwan, Sarwar and Meheru's sister was now ripe for a change in school and all that. Meheru has another sister. She's a doctor now she's in Africa. Baidul's daughter is now married to a very well-known person in Bombay, she's there.

So what happened is that all of the 3 children will go to school. And you'll, my mother can look after them and my sisters are there. So why not have a house? So Baba and I went out in search of. Baba the God Man goes out in Bangalore in search of a house where He can house my family. So we go out and find a good place there. Baba liked it and there is the opening ceremony and all that and Baba put them there and then we left. Again.

You see leaving all following Him means so many things. Now you have asked me this question then the whole life comes in. So then we go. I again go to Baba to Meherabad. Then Baba tells me to bring all the masts from there. So we bring. We reserve compartments and bring the masts there to Meherabad. The whole compliment is going there now to Meherabad. On the hill where Kaikobad lives now, you have seen the Kaikobad quarters? Formally it was a maternity hospital there you see and there are a little structures, temporary. So they are all demolished. So this place now where Kaikobad lives as it is, was converted into the mast quarters for the high masts like Chatti Baba, Phoolwala, Chacha. Not Chacha, this, from Calcutta?

**RANO:** Karim Baba.

**ERUCH:** Karim Baba and all that. And that from Hassain there was that dancing mast you see all the time he would

dance. I forget the names also. So I, then I became the man in charge of this place now. And I continued. My mother and my sisters are there and my father is in Bangalore trying to wind up the whole thing you see. Now he has to sell the property to the people you see. They make into plots and sell the whole property. And many things happened like that and then we continued. Then it so happened that the war broke out and war flared up. And Adi's office was also in Bangalore. Adi didn't want to come back. Adi said, "Now what's the sense of coming back? Meher Baba Journal is being run, it's being published from there. We have given the addresses and it's going on," You know that Meher Baba Journal? Was.

**PILGRIM 2:** [inaudible]

**ERUCH:** Yeah. So Adi said now, he had his office at which place is that? It's called some place. So he had his office. So well Adi, Baba said, "All right you stay here and Gaimai." Means my mother's children will be here also. So they continued to stay there. But war broke out and it so happened that Japan started bombarding the coasts, the southern coasts you see of India. So Adi said that now they were coming closer and closer to India. So he sent a wire to us [Eruch laughs]. We were, my mother and my brother and sisters they were happy because they didn't care where they stayed provided they were under Baba's orders that's all. So in reply Baba sent a cable saying that, "Come immediately. Return to Meherabad." So again I was sent back for dismantling the whole show you see. It's just like changing the scenes you see of the, in a drama. So I went there and wound up the whole show you see and arranged to bring them back you see. That's how we.

Then as soon as my mother came here Mai, Baba's mother, fell in love with my mother. So says, "Merog, I am now very old." And then my father said one day said, "Baba what is this all the time shifting these poor?" My father called us sheep. Says, "What is this? This flock of sheep is being shunted from one place to another you see all the time disrupting the education of little Meherwan," and all that. "And when will they feel settled anywhere?" Baba says, "Everything will be perfect for them. No worry, nothing." In the meantime my mother, then my father said, "That it would be best if they were to, made to settle in Poona."

"It's a nice place. It's a central place." For him to say this and Baba's mother to fall in love with my mother's company you see, it happened you see. And my, Baba said this. Mother, Baba's mother, insisted that my mother should be there in Poona with her because she's now getting old and there's nobody to look after her and I like Gai. Gai means my mother's name is Gai. So I want her company. So Baba then called us aside from my father, says, "Look here, we'll have to play some trick you see. These old people. What I want you to do is you go to Poona, don't unpack things. I will send the whole thing you see, the luggage in a truck, small van. You go there and there is a house that is now." Behram searched for a house. You know Baba's brother. He searched for which is now Bindra House. That house. Same house where they.

"So just for 15 days be there and I will call you back. Just for the fancy of my mother you see. Just pacify her, comfort her. It's for her. And if you. Don't unpack the luggage. Keep it packed there." Now look at the God Man. How tricky He is like Krishna is. He tells my father that now on the other hand and you see. He tells my father now, "See my mother wants Gai to be there. And what. I have

sent Gai there and my mother is not going to last for long. And even if she were to last for long her fancy won't last for long. So what happens is you wanted Poona so your wife and children will be in Poona now. Now what you should do is make them comfortable. See that they are comfortable there." So He sends my father also with me and my mother and my sister and brother. So we are all together now in the house. Now I had been given strict instructions not to unpack things you see.

So we, what we did, we used to sleep on the floor. We used to not to unpack things you see. And call for food from somewhere. Or make some little thing you see. Unpack all the things we shouldn't. Just the things that are necessary. And my mother would be whole day with Baba's mother and all that. And within 15 days.

In the meantime it so happened that one of the Zoroastrian community person died there. And my father being a Zoroastrian. When there is a funeral there is a special dress to be worn by Zoroastrians. So my father shouted at me, "So what the hell are you doing? Why don't you unpack? I want a dress now for that occasion you see. I can't go in this European style dress you see. We must have our community dress for that." I said, "Father there is no hurry to unpack. I am so tired you know. And why you want to." In the meantime Baba's. Of course somehow or the other my father managed to go there you see. But in the meantime within 15 days of our stay there I think Baba's mother died.

Baba's mother died and the whole thing. Then Baba came you see. I was at Mahableshwar. We were at Mahableshwar. Then I drove Baba. Baba wanted to attend. So Baba was brought there. And it was the same house where

Behram and Perin live now. Mother died there. So we were there for a day. Just for an hour or half an hour there. Baba didn't attend the funeral or anything of the sort. Then what happened? That Baba came back and then now my mother said, "Baba, now what's the sense? Tell us what to do now? Whether we should unpack and continue to stay there or come there? Mother is no more now." So Baba says, "You continue to stay there." This is how we are staying there.

And Bindra House became the central station. Every time Baba would be going there and coming and all that. Never once we felt that we were away from Baba or anything of the sort. It continued like that you see. It became more or less a sort of Meherabad or Meherazad for the people. And they know how they used to go there and sometimes 40 people would stay there you see, at a time. And we had music concerts and this and that. Oh terrible. We had to pitch tents there in that small compound and all sorts of things you see. So we stayed there. They are continuing to stay there. That's all. My father died there then.

**PILGRIM 1:** Who did your father take Baba to be? Did your father take Baba to be the Avatar?

**ERUCH:** In later years yes. He took Him to be the Avatar. The God Man. In the beginning also but he had greater. He was an orthodox Zoroastrian. So he had believed. My father was made clear in his mind by Baba saying that, "You may take me to be a stone. And Zoroaster your Zoroaster as the prophet. Whatever you bestow on Zoroaster would reach Me because I am the One." So that was, everything was settled you see. [Eruch laughs] So this is one part of the story.

To follow Him means, not to follow Him in the sense that well you have come, left the whole world and want to come to Him because Baba has asked you to come and you take pride in telling others that, "Well, we had to come to Baba because Baba wanted us to follow Him. Leave all and follow Him." But that didn't mean that we had to follow Him in the sense that we followed ahead of Him and He had to follow us in our footsteps. No. We had to be behind Him. Carry out all what He wanted us to do. Follow Him did not mean that we had to just walk behind Him. But carry out His behests, orders, commands. He may put us in a deserted place you see or place maybe in Timbuktu somewhere you see. That's also tantamounts to following Him. As long as we follow His orders. Aren't you all following Him if you obey His orders? He asks you all to do this and do that and not to do this and not to do that. You are following Him too.

Following Him does not - leave all and follow means what? It's not that you should leave all and just be with Him by His side. Holding His skirt, no. You may be wherever you are placed by Him. If you obey Him, if you do just the things that would please Him, you are as much following Him as any other who has lived with Him you see. There's no doubt about that. Because you know from my example what it means to follow Him [Eruch laughs]. Where we were thrown you see away for [Eruch continues to laugh] and so many times. Any human patience would get exhausted you see. But because He had held our hand, that is the thing. If we had gone there to hold His hand and if He had placed us in this position, there was a chance you see of His having slipped from our grip. But when He has hold of our hand, that's all. We are quite safe. That's the difference. And it's a world of difference.

Now this is confronting me in such a way that I feel as if I am behind the bars you see. [General laughter].

**PILGRIM 1:** Did Baba ever explain? Did He ever give any examples or explain it all what the meaning of holding on to His daaman was?

**ERUCH:** Oh yes. Several times you see and the beautiful explanation that He has given is. What Baba meant and means for us all is that we should take Him to be our comforter, our guide. Our all in all, God in human form and we are His creatures. What He wants us to do is to completely depend on Him. If we depend on Him say 75% and we hold on to ourselves 25% that's not depending on Him. All what He wants us to depend on Him completely. And the figure that He has given for it is holding on to His daaman.

Means just like a child holds on to the skirt of his mother. When a child is taken to say a fair you see, a baby.