

## PUKAR'S DIARIES: 1957–1960

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Pukar — Meherabad, 1955  
*Meher Nazar Publications*

*Parmeshwari Dayal Nigam of Hamirpur — better known as Pukar — first met Baba in 1950. He was one of the very few “nonresident” mandali who were permitted to stay with Baba at Meherazad or Guruprasad for a few days, weeks and sometimes months at a time. During his visits in 1957–1960, Pukar kept a diary in Hindi, an edited translation of which is reproduced below.*

*NOTE: Some of Pukar’s handwriting proved illegible and difficult to translate (designated by [?]), but I’ve tried to be as accurate as possible, using other sources for some of Baba’s explanations that were given originally in English.*

*All photographs were colorized artificially, so the colors may not be accurate.*

### **Pukar narrates his own story**

After learning about Meher Baba's claim of being the Avatar, although I had not met Baba, I had formed adverse opinions about him. I found that, owing to his influence, many young workers were drifting away from the flow of political and practical life. In order to shield them from this influence, I resolved to meet Baba and expose him as a fraud; so when I had gone to meet Baba first [on 16 October 1950 at the age of 32], I was not convinced of his Avatarhood and I did not accept him as the Avatar. Then I attended Baba's mass darshan program and took his darshan. Although I was impressed by his darshan and his [personality], I accepted him as a Sadguru and not as the Avatar. When Baba gave darshan at Hamirpur [November 1952], I had written to him a letter expressing gratitude. Even then I did not consider him as the Avatar and addressed him as Sadguru, although by then, on his orders, I had given up my oath of celibacy and gotten married. I thought: Until I decide whether I can accept him as the Avatar, why should I take him to be a Sadguru when he himself does not assert so and calls himself the Avatar? So, I should either accept that he is what he says or I should not even consider him to be a Sadguru. If he is not what he asserts or claims, then why should I respect him? And if he really is what he says, then why should I not accept him as the Avatar? If he is not what he says, should I not consider him to be a hypocrite?

After Hamirpur, Baba went to Ingohta [on 20 November 1952]. In this village, he visited two prominent, close families. Baba met all the members of both households and expressed a familial love for every person. One of these houses belonged to Laxmichand Paliwal who was the village head, and the second house was where I had been brought up — the house of my maternal uncle. On this occasion, a communist thought-process forcefully arose in my mind, testing its strength. I thought, "Baba has not visited the house of any poor family of the village. This is not what the Lord of the Universe would surely do." This thought had just entered my mind, when Baba suddenly sat down on the dusty road. Understanding what Baba was demonstrating, I prostrated before him then and there, realizing that, for Baba, a clean or a dusty place makes no difference. Any palace or hut will do. Besides, we, his lovers, had made the arrangement that caused him to visit the houses of these two prominent families in the village. Had we taken him to the houses of poor families, Baba would have visited these as well. During the remainder of his stay [in Hamirpur], we witnessed this.

Meanwhile, many persons had also prostrated on the ground while watching Baba. I always used to wonder how these people had fallen on the ground like ladoos [round Indian sweets] as I had never experienced this kind of thing. At Paliwal's home, Baba sat on the floor by the door, and he also sat on an uncovered floor on subsequent occasions.

At that time, I recalled a dream from my childhood in which I had seen Lord Shriram and his brothers squatting on the ground at the door of Paliwal's. In this dream, I saw Ram as Meher Baba. As I remembered this, I started feeling faint and despite great effort, I fell down with a thud on the *khadanja* [a path made out of bricks]. I quickly gathered myself and stood up, and on Baba's asking, I narrated to

him the reason for my fall and my childhood dream. Baba caressed me with love and asked me to drink sherbet from his glass.

[Once I accompanied Baba from Meherabad to Arangaon.] Baba gave darshan there after many days had elapsed. The local villagers — men, women and children — expressed their love in such abundance for Baba — even the gods could not have matched it! Villagers had patched the village roads and leveled them. Within the village, at different places, small canopies had been erected on four poles. The multitudes of womenfolk would, in the traditional manner, move their hands over and around Baba's head and crack their knuckles on their temples, expressing their love and wishes for Baba's well-being. One of the village boys was holding my finger in his hand. In order to have continuous sight of Baba, I would move into the crowd, but the boy would still hold on to my finger. When I saw that he was not wearing any footwear, I asked him if he was not getting any blisters on his feet. He answered that Baba being there, he had no such worry.

During this village procession and darshan, Baba went to the homes of several poor people. He sat on their dirty shredded sheets and met the men and women and unwashed children with love. When Baba was walking out of one [toilet] sweeper's house, I happened to be in front of him. At that time Baba put his hand on my shoulder and lovingly expressed that this was the house of a Harijan family. With this statement, I felt that Baba was responding to my thought at Ingohta saying, in effect, that for him rich and poor are on equal footing.

### **1/2 March 1954:**

During the six-hour meeting from 9 p.m. until 3 a.m. at Nava Bharati Gurukul, Baba said: "I want all my lovers to love me sincerely and without any outward show; and from my true workers I expect real work to be carried out. The principle in work and honesty in life must prevail. I want my workers to wholeheartedly practice a life of sacrifice, love and honesty.

"Compared to love, self-sacrifice is superior. Yet I say that to love me as I ought to be loved is impossible, but to obey my orders is possible. Therefore, to call oneself my worker despite not obeying my orders would be hypocritical. I am the Master and the one who serves at the same time. Anyone who begs for my love becomes mine."

### **1 June 1957**

I reached Poona at about twelve o'clock on 1 June. From the station, I hired a tonga to go to Guruprasad. There I came to know that Baba had gone to stay at Ganeshkhind hosted by agricultural officer Dadi Kerawala. So I traveled to Ganeshkhind in the same tonga. I paid Rs.45 for the tonga.

When I reached Kerawala's house, I had Baba's darshan. Baba told me to meet the mandali, then called me back and said, "I have to talk to you now as I will not be able to talk to you tomorrow, or the day after [because of a workers' meeting]."

### **8 June 1957**

I had the opportunity to visit different places in Poona with Baba, such as the Poona Meher Center, the Kasturba Niketan Girls' Hostel of Bharat Dalit Seva Sangh, Dhavle's Leather Works, and a visit to a poor family.<sup>1</sup> At every place, there were messages given and some informal conversations took place. At the center, Madhusudan and the bhajan mandali sang.

### **9 June 1957**

Two hundred poor children were brought to Ganeshkhind. Baba bowed to each and gave them clothes and sweets. It was really a wonderful day!

### **10–12 June 1957**

On the 10<sup>th</sup>, Baba went from Poona to Pimpalgaon. Dhanapathy Rao and Dr. Deshmukh came also. Baba met with them on the 12<sup>th</sup>, along with Kutumba Sastri.

### **13 June 1957 — Pukar's Prayer**

O Merciful Baba, have mercy on me that I may stop backbiting. Even now, I am unable to realize that whatever happens to anyone or at any time — you are the only doer ... Why am I taking this responsibility of pointing out and correcting the condemnable actions of others? I myself am suffering from an ailment, so why should I try to become a doctor for others? Oh Lord, grant me such love that I can only see goodness in others.

Oh Lord, now with the support of your blessing, I again vow that henceforth if I speak ill of anyone or backbite, I will slap myself on the cheek and pull my tongue. And after taking this oath, if I criticize somebody once and punish myself as above and on the same day, if I repeat the mistake, then I will fast for twenty-four hours. If during this fast, I again criticize, then with my blood I shall write the name of the person whom I have condemned and would ask his forgiveness, and I will attach that page written in blood to my diary.

Oh Lord, please forgive me for all my sins committed by my thoughts, words and actions, and let my heart be focused completely only on you. Bestow on me such blessings that I spend my time only in your remembrance and in performing the duties given by you.

Oh Lord, sanctify my mind and make me pure in thoughts, words and actions.

Keenly desirous of becoming your slave,

Your Pukar

### **13 June 1957**

Today Baba sent me to Seclusion Hill along with Balak Bhagwan. There, instead of meditating or thinking of Baba, I was critical of Balak Bhagwan. I spoke my mind. However, later I had to go through the

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<sup>1</sup> The Institute was located at Dahanukar Colony, Kothrud and was established to help lower-caste children.

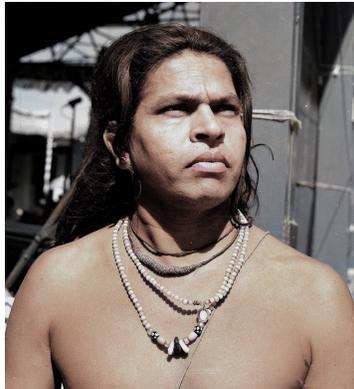
embarrassment of summarizing my conversation before Baba. Baba pardoned me for all my misdeeds today and reiterated again that he is the only doer. Similarly, I spoke about some of my co-workers in an undesirable manner, after which I wrote the above prayer.

Today, Baba listened to many personal incidents of my student life.

Today, when I saw Baba listening to the individual differences between two of the mandali, I was surprised to see that how the Lord of the Universe adopts unique methods and policies while dealing with each person in routine matters, which is extremely rare. How he, in the most natural way and with love, finds a way for them to overcome their shortcomings and without any hard repercussions! He helps everyone to understand their own shortcomings and then makes them capable and creates circumstances for them to overcome them effortlessly.

In the evening Baba played some game [probably seven tiles] with the staff members. In the first game Baba was defeated and in the next, Baba won and became even, and then stopped the game.

Today, after Balak Bhagwan's departure, Baba remembered him often and spoke of his good qualities. Baba is love personified which can only be experienced.



Balak Bhagwan — *Meher Nazar Publications*

#### **14 June 1957**

Today's morning session was spent with Baba in the joy of his love. Unlike regular days, Baba had his chair placed outside [the hall]. The mandali sat around him. I had the opportunity of holding the umbrella for Baba to protect him from the sun. Even today, [Manohar] Sakhare, who is an officer in the air force and a devotee of Baba living in Poona, flew over Meherazad in his aircraft. He had Baba's darshan from the sky and flew away. He also saluted Dr. Goher and Rano [by tipping his wings] from the sky.

Yesterday, Baba ordered the Meherazad resident mandali to prepare a list of household items to be bought. The list submitted to Baba had various items including an umbrella, bench, knife, spoon, soap, cots, doormat, tables, et cetera. I came to know that the smallest matters of the ashram require Baba's consent, and Baba allows the mandali to express their thoughts on all these issues before finalizing things.

Today again Baba remembered Balak Bhagwan and his enthusiasm, cleverness and childlike nature. How Baba feels the separation of his dear ones can only be known when you are in his presence!

The morning session ended at 11:30 and Baba told everybody to go for lunch and return by 1:45 p.m. In the afternoon session, Adi Sr., Vishnu Master, Padri and Bhau Kalchuri's wife Rama and children [Mehernath and Sheela] were present, along with Rama's brother Dhiraj. Baba's unique love-expressions towards Bhau's family, like taking his children on his lap and caressing them, and how Rama, Bhau's wife, expressed her love for Baba, and how Baba gave his love to her — all these things are beyond words and understanding.

Baba discussed in minute detail about the items in the shopping list for the mandali and gave instructions and directives on various issues.

Rs.300 was arranged to be given to Rama, Dhiraj and the children. This amount was given to them for their expenses of two months. Rs.450 was arranged for a love-feast for the mandali and other items, and about Rs.2,300 was added to the expense account.

After counseling Rama, Dhiraj and others and explaining to them about his methods, and after meeting those who had arrived from Meherabad, Baba went to rest.

On two occasions there was a lack of attention in my fanning Baba, and as a result the fan brushed against Baba's body.

### **15 June 1957**

Today Baba desired to be wheeled towards the lake in his wheelchair. However, on the way back, Baba experienced discomfort and chose to walk for about eleven minutes to return to the ashram.

Today Baba said to me, "I am Everything. Nothing in this world exists other than me."

Even today I had the opportunity of fanning Baba. As per his daily routine, Baba listened to the correspondence and letters received from various places. Among them was a letter from Eluru Baba lovers which contained a long statement on the proper code of conduct. Baba listened to the entire letter, from beginning to end.

Today Baba also listened to reading of some parts from Irene Conybeare's manuscript [for *In Quest of Truth*], which related to Paul Brunton's book *A Search in Secret India*. Baba and everyone present appreciated the contents of her writing.

During this period, one day Baba took Shatrughna Kumar and me for a visit to Ahmednagar. We were accompanied by Eruch and Jalbhai. Baba told me to keep looking straight in front of me. I sat looking at the road ahead. Baba pointed to a far-off field and asked whether it was a crop of jowar or bajra [millet]. I replied that it was jowar, but Kumar said it was bajra. As we came closer to the field, we could see it was jowar, so I was proved correct.

Baba kept playing this game, asking both of us about different fields, declaring Kumar right on some occasions and me on others. The car was moving at a steady speed. Suddenly, Baba asked me if I had seen anything in front. "Nothing of note," I replied. Baba told the driver to stop the car on the side of the road and questioned me in an irritated tone. "When I told you to look straight ahead, why didn't you?" I was perplexed, not able to ascertain what I had missed. Baba pointed to a mast on the other side of the road. Baba said that this mast had recently come to Ahmednagar and had never been seen in this area before. The mast was watching us. Perhaps he had realized that his beloved God was traveling in this car.

We resumed the journey, and Baba again instructed me to look straight ahead. As we were passing through the town, Baba again asked if I had seen anything. I was embarrassed to say that I had not noticed anything special. Baba pointed out a fat mast walking in our direction and said, "This is Mama Mast of Nagar."<sup>2</sup>

I was wondering how I had failed to notice this plump-bodied mast. However, whenever we are with Baba, our thoughts normally center on him and such simple orders, such as to look straight ahead, are difficult to follow, because our mind is absent. We look at many things, but do not pay much attention, our focus being on Baba. It may also happen that, despite my efforts in looking straight ahead, consciously or unconsciously, I attempt to see Baba out of the corner of my eye. Perhaps because of this, I was not able to notice the huge Mama Mast walking in front of us. In this manner Baba showed us one more mast and perhaps one mastani. After driving through the streets of Ahmednagar, we drove back to Meherazad.

The next day, Baba again took us for a spin and again instructed me to look straight in the front. Again in the same manner, pointing to the blooming and swaying crops on either side of the road from a distance, Baba asked us to identify them. "Are the crops jowar or bajra?" he asked. Today, I identified the crop incorrectly and Kumar gave the correct answer. As we approached the field, I realized that I had made a mistake. Baba said that I was right yesterday and Kumar was correct today. Baba is omniscient; but keeping aside his All-knowingness, even as a man, he is attentive to our ordinary responses. Today, we drove from one road to the other, from one end of the city to the other, crossing many streets, but we did not spot any mast. I thought that Baba had driven to the city to show us more masts, but now that thought proved incorrect. Baba instructed the driver to return to Meherazad.

Suddenly, Baba asked me if I could see a mast. I replied in the negative. Baba told me to look towards a culvert, on which I saw a mast was sitting. Baba directed the car to be driven toward him and parked nearby. Baba told Eruch to go and tell the mast that Baba was seated in the car and the mast should approach him for darshan. So far, I had never heard Baba, on his own, directing an individual to take his darshan. I kept thinking of this mast's fortune that he was going to have Baba's darshan without his asking for it, effortlessly, in a most natural manner.

Eruch got down, approached the mast and said, "Baba is in the car. You can have his darshan."

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<sup>2</sup> This was most likely Khondimama Mast, a well-known figure in Ahmednagar.

The mast retorted, "What is the hurry?"

The mast's reply was said in a fretting tone, as if he was complaining to his Lord about his lifelong search: "O Beloved, I have been moving from here to there in desperation for so long without you, making all efforts, and you have abandoned me even though you are the Ocean of Mercy. Have you really taken pity on my condition, or must I continue to suffer? If I must, I will. For you, there is no duality or time. Therefore, you are not in a hurry. What we are going through, only we know, and you know also because you are omniscient. Despite that, you delay. We are slaves of your wish. If you still want to delay further and want us to suffer, let us do so. What is the hurry?"

Eruch conveyed the mast's answer to Baba. Baba told Eruch to tell the mast again to have his darshan. I also got down from the car to cajole the mast to avail of this invaluable opportunity of *sahaj* [effortless] darshan of his Lord. This time, the mast, while still asking what the hurry was, got up and came to the car. He stood by the window where Baba was sitting. We quickly rolled down the window. He could see Baba from head to toe. The door was opened and he bowed at Baba's feet. Baba lovingly patted him on the back and helped him stand up. Then Baba instructed us to have the mast sit in the front seat of the car. So far, I had been sitting in the front with Jalbhai; Kumar and Eruch were sitting in the back with Baba. The mast and Jalbhai sat in the front seat beside the driver, and I squeezed in the back. I and Kumar were now sitting on the either side of Baba, and Eruch sat on a cloth on the floor in front of us.

No sooner the car started for Meherazad, the mast took out some berries from a pocket in his unclean clothes and extended his hand towards Baba. Eruch intervened to accept the berries in his hand, but the mast told him sharply, "NOT FOR YOU!" Baba accepted the berries from the mast and handed them to me, telling me to distribute them amongst the mandali.

The mast took out another fistful of berries and Eruch again tried to take them, but the mast again said they were not for him. Baba took them and again gave them to me. Then, for a third time, the mast took out a handful of berries and lovingly gave them to Baba. This time Eruch did not intervene. Baba told each of us to eat two berries from the mast's gift. Even Baba ate two of the berries.

On the way Baba asked the mast certain questions, such as, "Are your children keeping well? ... How old is your daughter? ... Is she married?" The mast answered all these questions. We were not able to understand what this exchange of questions and answers between him and Baba really meant.

As we reached Meherazad, Baba gave the remaining berries to Kaka Baria and told him to distribute them amongst the mandali. After this, Baba bowed down at this mast's feet eleven times in mandali hall. Baba fed the mast and then instructed Baidul to take him back to Nagar in the car.

After his departure, Baba commented, "This mast was *hoshiyar* [clever]."

I witnessed this incredible game of Baba's. Baba had called the mast to take Baba's darshan and he himself bowed down at the mast's feet.

**16 June 1957**

Today Baba listened to a letter written to Keshav Babu [Narayan] Nigam about the workers' meeting in October. Addressing me, Baba said that he has to take care of the smallest detail. Prior to this, Baba discussed with Kaka Baria, Eruch and Dr. Goher about the dog's food. Baba remarked, "From the smallest details to the seven planes, I see to everything."

Plans for a sahas was discussed and Baba commented, "The sahas should be given the utmost importance. One should not miss it at any cost."

Today Baba played carrom. On one side was Baba and Jalbhai and on the other side was Eruch and Bhau. In the first game, Baba and Jalbhai lost by six points, so Baba said that this game would not count. Even in the next game, when Baba and Jalbhai lost, the counting started from there. As the game proceeded, Baba won some rounds and lost others. Finally, Baba's team had 27 points. However, Eruch and Bhau won the final game and their score was 29 points. Thus Baba lost the game by two points.

Today three umbrellas were received and distributed among the mandali. One was given to Kaka for the arrangements of the mess and ashram. Another was given to the night watchman, and the third was kept for all, for common use. Today Baba also gave Gustadji medicine for his eyes and teeth.

In the evening, like yesterday, Baba sat on a chair and was taken to the terrace [his bedroom upstairs].

### **17 June 1957**

Today morning Baba was brought down from the terrace in the chair. Baba called the mandali and sat in the open outside. Eruch read out to Baba a poetic composition in English by Dr. Deshmukh. He had composed this while at Guruprasad on points given by Baba at that time. I was very happy to listen to it. Deshmukh had written his poems in two different volumes: one contained 60 poems. This book will be a great boon for students of spirituality and the public in general.

Baba again went back to the hall, where for some time he continued to listen to the poems and dictated corrections. In the meantime, Mr. Sakhare the air-force officer, again took rounds over Meherazad in his plane. Baba came out and gave him darshan [by waving to him].

Balak Bhagwan had sent a letter and Baba dictated a reply to Bhau. Baba remembers Balak Bhagwan every day. Balak Bhagwan's letter was also filled with love. He had written to Baba to say, "You can create total destruction in a moment and at the same time create a new world. Baba can convert my earthly body to gold and can transmute a golden body to earth." After Baba's darshan, he has been energized.

In the morning we received a letter from the wife of [Shaikh Usman?] regarding Mr. Baghel, wherein she complained about the non-receipt of rent. After listening to part of it, Baba spoke to me about the issue and then advised the letter be forwarded to Keshav Babu [Nigam].

After this, Baba gave me a glass of juice from which he had taken a few sips.

This morning I played a game of carrom with Baba. Most of us lost to Baba. In the evening, we carried Baba upstairs in his chair. For supper we have dal and some vegetables.

### **18 June 1957**

At about quarter to seven this morning, Baba was brought down from upstairs. When Baba saw Kaka Baria, he immediately checked on the injury to Kaka's head. It so happened that the dog on its leash had tried to leap on the village woodcutter, and Kaka in his effort to control him, fell and injured his head. Despite this, the dog had bitten the woodcutter. When this was narrated to Baba, Baba ordered the dog to be kept tied for four months and ordered that proper treatment be arranged for the woodcutter. After this (as per Baba's wishes), Baba sat on the verandah and we (I along with Eruch, Bhau, Kaka and Aloba) dispersed.

At around 9:30 a.m., Baba joined the mandali. For about two and a half minutes, Baba walked about without any cane or other support. Today Baba chose to listen to the manuscript by Mrs. Conybeare that was being published. At various places Baba suggested corrections. At many other places, although Baba pointed out drawbacks, he did not suggest corrections. Baba expressed his thoughts and personal experience instead of suggesting corrections and left the decision to the author. But he provided enough indications to her about what she had written.

The morning session with Baba lasted for about two and a half hours. At around noon, Baba left the mandali. In the meanwhile, a family paid a visit. I think the name of the person was Babloo. He was accompanied by his mother, wife, aunt and nephew. Baba allowed him to pay his respects. He offered a garland to Baba and a large bouquet of flowers. When Baba gave his love to him and his family, my eyes were filled with tears. How much love flows from Baba!

Baba told us that as a child Babloo used to work here [at Meherazad]. Baba asked the family whether they had had their food. The family informed Baba that they were carrying their food. Baba asked them to be served food from Meherazad.

In the next session, Baba came amidst the mandali at 2:45 p.m. and parted our company at 5:30 p.m. During this session, Baba continued to listen to the chapters from Mrs. Conybeare's book and dictated corrections. At one point, Baba said that *God Speaks* and the other books that he had dictated contain all these explanations and, in fact, this [giving explanations] was a headache for him.

Today Baba explained to us that the Perfect One's or Sadguru's hair, nails, clothes or the personal belongings that they use, when offered to someone by the Master's own hands, carry a special significance and meaning. If anybody received these things (through some other source) without asking or without being given (by the Master) and preserves them carefully, then that also carries importance. However the things which are given by the Master himself carry a unique significance.

When Sai Baba used to give his *chillum* [clay pipe] with his own hands with instructions to preserve it carefully, it always carried a special significance. If anyone was to pick up the chillum used by Sai Baba then that would also carry a significance; but one given by Sai Baba himself carried a special significance.

Nonetheless, collecting things used by a Perfect Master reminds you of him and thus carries its own significance.

Baba clarified this with reference to what Mrs. Conybeare had written in her book that Sadgurus normally keep long hair because through them they receive information about worldly happenings [like a radio receiver]. Baba explained that for this purpose, a Sadguru does not need the medium of his hair.

In the evening Baba was carried upstairs in his chair.

Nowadays, Baba normally comes amidst the mandali at about 7:30 a.m. and stays with the mandali till about 11:30 am. Thereafter, he comes back at about 2 p.m. and leaves at about 5:30 p.m.

Today Baba informed me that he would be resting for ten days. His listening to correspondence, giving replies, playing carrom and so on is included in his rest. Shortly, Baba said, he would be undertaking tremendous work.

Today Baba walked without anyone's support or without a cane, which made the mandali very happy.

### **19 June 1957**

We brought Beloved Baba down in his chair from upstairs and returned to our work. I read a book for some time. Baba was delayed from his usual schedule. Jalbhai came and told us that Baba was running late. After some time, Dr. Goher came and asked us to bring Baba. When we approached Baba, he gestured for us to take him to the hall in his wheelchair. After traveling some distance in the wheelchair, Baba walked with the support of a cane. Thereafter, for some time Baba walked around the hall without the support of the cane.

Even today, Baba through Eruch listened to a portion of Mrs. Conybeare's book in which she had written about incidents of her life and her association with Baba. Baba called Mrs. Conybeare and told her that wherever in her book she had strongly criticized Indian citizens, Baba's view was that, if this book was to be commercially successful, it would be better to remove these parts, because it might antagonize both the government and the public. It would be strongly opposed by the government especially, and that would affect the sale of the book in India.

Nevertheless, Baba left it to Mrs. Conybeare to decide, because it concerned incidents from her life. Baba also mentioned that, personally, from his side, there was no objection and this was merely his suggestion to her. "Whatever you have written about India is 100 percent correct," he said. "This kind of disorder also prevails in the West."

Mrs. Conybeare chose to remove that part. Baba suggested that if she wanted, she could write a separate article on this subject for any monthly magazine, or get it printed in America, because whatever she had written was true. Baba also said that now that she has come in his contact, there is nothing to be gained by expressing her anger and dissatisfaction in such a manner. Mrs. Conybeare was satisfied and went back to her room.

Nowadays, Baba has [porridge] for his breakfast. After this, he sometimes has a mango and some milk. On some days, he asks for the dal prepared for the mandali and tastes it.

Today, after listening to the ninth chapter of Conybeare's book, Baba attended to correspondence. He also played a game of carom while listening to correspondence. At about 11:35 a.m., Baba departed.

At about 2 p.m. Baba summoned all of us. He walked some distance and went back, and then, after ten minutes, called us to him. Adi Sr. arrived at 3 p.m. Since Baba wanted to have a bath today, he left early at about 4:30 p.m. At about 6 p.m. Baba was taken upstairs.

Presently, Baba normally arrives at 7:30 in the morning and leaves to visit the women mandali at 11:30 a.m., or sometimes by 12 noon. The women mandali comprise Mani (Baba's younger sister), Naja (Pendu's sister), Dr. Goher, Rano, Meheru and Mehera. As with the men mandali, Baba listens to the correspondence received by the women mandali and dictates replies. Baba conveyed to me that even in his rest period, he has to undertake this work [of correspondence]. But it is one of his rest period's activities.

In the evening, at about six, Baba goes upstairs where one person is always kept on watch. Normally, one person is on guard between 6 to 11 p.m. and thereafter, at 11 p.m., this person is replaced by another who stays on till morning.

According to Baba's rule, one of the men is always stationed for night duty. It is experienced by the night watchman that Baba hardly sleeps. But the watchman normally finds Baba sleeping when the watchman has to take a break for drinking water or answering nature's call. The only opportunity for the night watchman to quench his thirst or relieve himself arises when Baba sleeps.

Today, with Adi's arrival, apart from the correspondence, the discussion revolved around the upcoming publication in America of Baba's book *Listen, Humanity*.

### **20 June 1957**

Even today, Baba preferred to listen to the reading of Mrs. Conybeare's manuscript. In the morning, he walked around inside [the hall] without anybody's support. Later, while Baba was playing carom with us, there was a discussion about searching for a suitable boy in New Delhi. Yesterday, Baba suffered and endured a great amount of pain. While playing carom, Baba commented to me, "If you are able to precipitate rain and bring a mast before the 27<sup>th</sup>, and also to find me a suitable boy like Balak Bhagwan, all my pain will vanish."

In the evening, I discussed the water situation [at Meherazad] with Baba. Baba said that water could be managed and we should focus on finding a mast for his work. At about 5:30 p.m. Baba departed. Before that, Baba arranged for Rs.300 to be given to me for searching for the mast. Meanwhile, it started drizzling, and gradually, the rain gathered strength.

Adiji's car arrived bringing Ramjoo Abdullah. I travelled in the same car to Ahmednagar. When Waman [Padole] was driving me to the station, both sides of the road were full of mud.

The road had been dug up [for some reason] and our car got stuck in the mud. We managed to push the car with the help of some passersby, and park it on the road. It was raining and we got soaking wet. I hired a tonga and managed to reach the railway station. I paid Rs.16 for the tonga. Since the train was delayed, I was able to catch it in time and reach Manmad. At the beginning of my journey, I had already purchased a ticket to travel to Jhansi.

### **21 June 1957**

The train reached Manmad at 5:30 a.m. The Pathankot Express had already departed one hour before. I traveled in the Bhusawal passenger train and reached Chalisgaon. I had thought that instead of sitting at Manmad station and feeling tired, it would be better if I travel some distance further in a passenger train. By that time I was hoping that the subsequent train — Kashi Express — would reach the station and I would travel in it to Itarsi, and then, if possible, catch the Janata train to travel to Jhansi.

This morning I had breakfast of Rs.11 followed by a cup of tea costing Rs.1. At Manmad, I mistakenly assumed a Sardarji to be a mast and I conversed with him. He was in a strange attire. He asked for Rs.1 which I gave him. I also ate something. From Manmad I traveled in a passenger train and got down at Chalisgaon. Then I took the Kashi express and reached Itarsi. From Itarsi I traveled in the Janata Express to reach Jhansi in the morning.

### **22 June 1957**

After reaching Jhansi I learned that the train for Manikpur was about to leave. I immediately purchased a ticket for Manikpur, but I had to buy it till Mahoba. I went to the city from the station. I met Jawaharlal and Ram Sevak Khare. From there, I left for Chhatarpur in a truck. Thereafter I hired a tonga to reach advocate Jagadamba Prasad Nigam's house. Here I took a bath and had refreshments. I reached Chhatarpur at about 5 p.m. After resting for a while in the evening, I bought sweets (*rabadi*) and paan and accompanied by Jagadamba Prasad, reached the [sixth-plane] mast Sharir Baba.<sup>3</sup> I bowed down to him and massaged his arms and legs and shared with him Baba's message. He said, "I see Baba from here. My health will not allow me to travel so far. I am old and my body is disabled."

Sharir Baba talked along these lines for some time. I gathered that he might not be willing to travel with me to Baba. I thought of making another attempt the next morning, and returned to Jagadamba Prasad's house. Today while traveling from Mahoba to Chhatarpur, at Malhara, I met a person who looked like a mast. He said he would travel to Chhatarpur. He was wearing quite a few rings in his nose and ears. However, the bus driver made some excuse and would not allow him to board the bus. I also thought that I had been sent to bring Sharir Baba and this person, even if he turned out to be a mast, did not resemble the type of mast Baba wanted.

The night was spent at Jagadamba Prasad's place. I also had dinner with him.

### **23 June 1957**

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<sup>3</sup> Baba had contacted Sharir Baba the previous November.

We had planned to visit Sharir Baba in the morning today. However, we got delayed in having our breakfast and baths. It was also very hot. I was feeling lethargic, so we decided to go later in the day. Later I went to Sharir Baba along with Jagadamba. There was a queue of men waiting to meet him. Yesterday also there had been lot of people. It appeared difficult for us to sit for a while near Sharir Baba and speak with him. A police *havildar* [constable] was on duty there who knew me. Through him I was hoping to get an opportunity for a tête-à-tête with Sharir Baba when he dispersed the crowd. He did so, but as I reached near Sharir Baba, the mast told me to get down immediately from the platform where he was sitting. I got down, but as I again tried to push my way through the crowd and approach the mast, he again spotted me and admonished me, telling me to get down. I got down and after a while asked another person to push his way near the mast. As this person made an attempt, Sharir Baba shouted at him. I told the person to begin massaging Sharir Baba's legs. He did so, and I joined him taking Sharir Baba's arms. Thereafter I found his mood agreeable.

I beckoned the havildar who approached Sharir Baba and explained that I had come from Meher Baba and wanted to take him there. On this Sharir Baba started saying, "He is far away. I am ... I can see him from here." He refused to go with me.

It was late in the evening by the time we returned. I had my supper immediately and left for the bus stand along with Jagadamba Prasad. I purchased a ticket for Harpalpur. At Harpalpur station I felt very thirsty. Here I met a known person and requested him to bring water from the station. However, the water tap was locked. It was late at night. I sent him to the market to bring ice-water, but he returned after a long time and told me that he had been unable to get it. Instead, he had drawn the water from a well. I didn't ask him to return the money I had given him. I spent the night on a bench on the station platform. The night was very stormy.

### **24 June 1957**

This morning I got up and went to a temple where I requested the priest to give me a bucket with a rope [to draw water from a well]. I freshened up here, returned the bucket to the temple priest and paid him five paise. From the station I bought a ticket for Jhansi and after reaching there, I took a bath. I also got my shoes polished and purchased a ticket to Itarsi. I had meager food during the day and traveled in a passenger train from Jhansi to Itarsi. I traveled leisurely by stretching out and sleeping in the train. On the way I spoke about Baba with some passengers.

### **25 June 1957**

In the morning, I reached Itarsi. From the station I went to the bus stand. I got a seat on the bus to travel to Amravati, which was about 150 miles from here. The way the conductor overloaded passengers in the bus at the bus stand bothered me. I was worried that the day was yet to fully break while the conductor was pushing many more passengers in the bus, much beyond its capacity. I objected to this. The conductor was receptive to my objection. Throughout the journey an invigorating cool breeze continued. Whatever troubles I had feared, none materialized.

We started at about 7:15 in the morning and, halting at various places on the way, we reached Amravati at about five in the evening. During the journey I ate at two places with an aggregated expense of Rs.11. From the bus stand I purchased a ticket for [?]. One of the passengers on the bus informed me that the mast Govardhan Maharaj can be found near the bus stand. He volunteered to take me to him, saving my time. I bowed down to Govardhan Maharaj and requested him to travel with me to Ahmednagar. Initially I could not understand what he was saying. Then he praised Meher Baba as Lord Shiva and consented to go with me. I spoke to the hotel [restaurant] owner where Maharaj was stationed. The hotelwalla was reluctant to allow him to go with me. However when I reasoned with him, he also agreed. With his help I organized the ST bus to stop near the hotel, and Maharaj was persuaded to sit in the bus. However, the local populace became angry and gheraoed the bus. I tried my best to explain to them, but they were not in a mood to listen. They forced me to have Maharaj alight from the bus. Thereafter some of these people had a cup of tea with me. I continued my effort to explain to them, but they did not become favorable at any point for my taking Maharaj away for some days.

I then went to the Amravati railway station and purchased a ticket to Ahmednagar. I got into the train and realized that I had misplaced my ticket. I underwent a lot of inconvenience. I looked for the ticket here and there. I suspected one person who had moved out of the compartment of taking it. I was asked to repay the fare. Just then one officer arrived and spoke to the ticket collector. He advised him to take me to his office and offer me a chair. He said I should sit quietly for five minutes and thereafter check my pockets again. Despite this, if I was still unable to locate the ticket, a new one should be issued. I did this and when I checked my pocket, I found the ticket.

### **26 June 1957**

I reached Manmad where I searched for a mast. I found one who was reasonably acceptable. I requested him to accompany me, but he did not agree. I had my meal and gave away one anna to a beggar who was singing. From here I traveled to Ahmednagar. I hired a tonga and reached Adi's office. Then I went to the bus stand. At the bus stand I bought a ticket to Pimpalgaon on the Wambori bus. There I got down. I met [Colonel Francis] Goldney Saheb. While we walked together conversing with each other, I met Alobaji who was walking the dogs. Then I reached the ashram.

### **27 June 1957**

Today when I went to bring Baba down from upstairs he asked me through signs if I had been able to bring the mast, or had I come empty-handed? I told Baba how disappointed I was in not being able to bring a mast, as he wished. Later, when Baba was with the mandali, he asked me the details of my journey. I narrated everything that I could remember.

Today Baba inquired about Ramdas [Meherdas] and asked me what I would tell him when I met him. I could not respond. So Baba explained that I should go and tell him that Baba is happy with him and his love for Baba. Whether he lived in one place remembering Baba or whether he travels around spreading Baba's message of love, Baba has no objection to any of this. Whatever he liked in this regard, he should act accordingly. However, Baba asked me to warn him that he should refrain from lustful actions. When

he comes [to Meherazad] in October, Baba will give him further instructions about his work and whatever Baba arranges for him, he should abide by it. This is Baba's message to him until October.

Baba also asked me to explain in detail to all Baba workers at Hamirpur the contents of the booklet that had just been brought out titled, "Meher Baba's Warning to His Workers."

It's a completely different thing to visit masts, sadhus and saints when Baba orders you to do it. But once we are in Baba's orbit, it is not proper to waste our time in wandering here and there. Baba wants me to explain this fully and comprehensively. Baba said to me, "In this journey I sent you to visit masts. You bowed down at their feet, pressed their arms and legs; all this was under my order. But after you leave here, it wouldn't be proper for you to keep looking for or attempting such opportunities. For you and other Baba lovers, without my order, it is absolutely unnecessary. It would be a different matter if I order it."

As per the everyday routine, Baba listened to correspondence and issued instructions regarding replies. Today Baba distributed mangoes to the mandali and staff.

Baba wanted the "Warning to His Workers" to be translated into Hindi. He also wanted us to arrange for its large-scale distribution. Those workers who understand its content must explain it to others. The next circular about the silence on 10<sup>th</sup> July is being published. As soon as we receive it, Baba wants us to print it in Hindi and distribute it. The responsibility given to me by Baba was to inform the workers about these actions as soon as I reach [Hamirpur].

In reply to Keshav [Nigam's] letter, Baba asked me to convey to Keshav Babu that Baba has ordered that if any sadhu wants to attend any of the satsang [gatherings], they should come out of Baba's love and not out of curiosity. Whatever Baba says, we should listen to attentively and reflect on it. Baba wants us to strictly adhere to the rules outlined for the upcoming sahas at Meherabad [in February 1958]. Any blind or disabled person can come for the sahas, but the sahassee who brings them must take responsibility for their conveniences. They must look after their food, their travel and be responsible for bringing them to the hall and taking them back. No sick person should be allowed to travel for the sahas, but a mild cough or cold is not considered a sickness.

Baba also asked me to meet Mrs. [Matra Dutta] Shastri and give her Baba's prasad. I was told to inform her that if she happily and without creating any obstacle allows Mr. Shastri to work [for Baba], she would be benefitted.

Today Baba asked me to hold Savak [Kotwal] by his neck and throw him into a ditch. Baba normally says such amusing things for his entertainment. However, today a thought struck me that, as I am normally prepared to carry out such tasks in a detached manner on Baba's order, I should conduct myself in a similar manner, without thinking of the results. So, even if Baba may not have ordered us in his physical form, whatever we do should be done thinking it is his order.

**28 June 1957**

Last night I had a strange dream. I was not fast asleep, but I may have dozed off. I was faced with some life-threatening event, but I found myself completely detached, as if there were no cause of any worry.

Today I became emotional and could not stop myself from crying. When Baba asked me the reason for my crying, I confessed to Baba that I was not able to obey him completely. Baba comforted me by saying, "Absolute self-sacrifice, 100 percent obedience, is extremely difficult; but if you continue in the way you are doing now, it will be sufficient. Gradually, your purpose will be served and you will excel in obedience."

Today, while talking to Col. Goldney and Mrs. Conybeare, Baba commented about Mrs. [Olla] Goldney and said that he was aware that Mrs. Goldney had come [to Meherazad] driven by her love for Col. Goldney and not for Baba. "I know very well that she does not take me as God," Baba said. "But even if she considers me as only 'good,' and listens carefully to whatever I tell her, she will be benefitted. She should try and follow my orders. It is quite possible, owing to her love for Col. Goldney, that she might begin loving me, but that would not be a natural love. It would be a forced love."

Baba added, "If she wants to stay here, she must follow my orders. If I order Col. Goldney to stay out in the field or in [an undesirable place], he will be prepared to do so. I know his heart, that he loves me. But would Mrs. Goldney be able to do so? If not, then Col. Goldney can stay here, but Mrs. Goldney cannot; and she should leave once she regains her health. It is a different matter regarding Mrs. Conybeare. She loves me and her relation with me is quite old. If Col. Goldney so wishes, he can stay with Mrs. Goldney anywhere and visit me from time to time."

Thereafter, to substantiate his statements with an example, Baba called me forward and introduced me. "He is Pukar and he has done a great amount of work for me in Hamirpur," and so on. Then Baba said, "If I were to ask him, he would kill all his children and be prepared to be hanged."

Baba asked me, "Is it true?" I affirmed that it was.

Then Baba said, "I reside in everyone; and in reality, all of us are One. Each of you is wearing a veil, and as soon as the veil is removed, you will become one with Baba."

In the afternoon session, Baba reminded me that I had affirmed that I would cut my wife and children to pieces if Baba ordered me. Baba asked, "Was that said sincerely or off-the-cuff?" I responded that it was said sincerely, from my heart. Baba remarked, "Then why do you complain that you are not capable of surrenderance? This willingness on your part to murder your children denotes total surrender." I told Baba that my thoughts kept wandering here and there. Baba gave me Gustadji's example: "Gustadji never married and has been observing silence for 28 to 30 years, but his mind and thoughts still wander too." Baba gave a few other examples, including someone on the third plane. Baba said, "There is confusion until the sixth plane. In your present stage, it is okay as it is."

### **29 June 1957**

Baba again said that I should convey to Meherdas that Baba was very happy with him and he sends his love to Meherdas, and that Meherdas should love him more and more. I was instructed to convey to

Shastriji that Baba was very happy with his work and he should continue working in the same manner till the Workers' Gathering in October, at which time Baba would give him further instructions for his future work.

Today, as I went upstairs to bring Baba, I could not see his beautiful face. Baba was already sitting in his chair and had covered his face.

Today's proceedings in the morning lasted till 12 noon. At 10 a.m., Adi and Nariman arrived to meet Baba. Until then, Baba was listening to my diary as I read it out to him. Regarding Swami Brahmanand [of Rath], Baba said I should definitely bring him to the sahasas. Baba told Bhauji that when Eruch comes, Baba should be reminded about Brahmanand.

After conversing with Adi, Baba listened to the letters received. Baba dictated replies to some of them. Even today, there was a letter from Keshav Narayan and others regarding the Workers' Gathering. Baba told me to inform Keshav that Baba would decide about the final list of volunteers after seven days. Baba asked us to spread the information about Silence Day far and wide. Children above ten years old could observe silence that day, we were told.

Baba sent Rs.100 for Shastriji today.

Today Baba said, "Eruch and Pukar should wear new pants this coming Monday [1 July], as a trial." I did not like this [Pukar's usual dress was a dhoti] and took it as a joke. I could not restrain myself and laughed.

In the afternoon session, most of the time Baba played carom with a group of eight or nine of the mandali and staff. Baba put four persons on one side and four or five on the other side. Baba also listened to Mrs. Conybeare's manuscript.

### **30 June 1957**

Today [Ramchandra] Gadekar and his wife arrived by car from Poona. The Poona bhajan mandali was also to arrive at Meherazad by 8 a.m., but when they had still not reached by noon, everyone was worried. Adi came with a Negro leader named Beatrice Vigo. We got news that the Poona party had still not arrived. Baba kept sending me to check on their arrival with a message that he should be immediately informed as soon as they arrived. Even after a long wait, the party had not reached Ahmednagar. Baba teased Gadekar, asking if he had any concern for his son Digambar, who was traveling in the same vehicle with the Poona group. Baba stated, "There is no cause for any worry at all. Suppose Digambar were to die, then what? One more obstacle in his coming to me would be removed. That leaves only your wife and daughter." Baba concluded, saying, "Why worry about something which will resolve itself in two to four hours, or four to five days?"

Baba mentioned me to Vigo and Mrs. Conybeare, remarking, "Whenever he looks at me, he sheds tears."

I said, "Baba, when you know everything, why do you put us through all these complications of maya?"

At 12 noon, after having lunch, I went to Ahmednagar along with Adi, Bhauji, Vigo, Gadekar and G.S.N. Moorty. There at the bus stand, we waited for the Poona party's arrival for a long time. Gadekar telephoned and learned that the party had already left Poona. Later we got the news that a bus had broken down on the way from Poona to Nagar. At about 2 p.m. we returned to Adi's office. The Poona party arrived there at almost the same time.

Baba also reached there after some time. He sent us ahead to Meherabad. Later Baba went there and, with his own hands, served food to the Poona bhajan mandali.

News of Baba's arrival spread and villagers from Arangaon thronged to Meherabad. They sang bhajans and songs before Baba. Baba also asked the Poona group to sing a bhajan. Then Baba sent the Poona party to Pimpalgaon. A huge crowd had gathered for Baba's darshan. Men, women and children were almost falling on Baba like dry leaves. Baba was laden with garlands, and the garlands had to be removed continuously.

At about 4 p.m. Baba sent us to the TB Sanitarium [in Arangaon]. Men, women and the patients were waiting at the staff quarters there for Baba. Sometime later, Baba arrived. The head doctor was a Baba lover. All men, women and children patients had covered their mouths with scarves and masks. Baba asked why their faces were covered and the doctor explained that this was done to control the transmission of the disease. Baba said it was not necessary for the doctor to take this precaution for him. The doctor mentioned other people gathered who, he said, might need the protection. Baba distributed prasad with his own hands to the men, women and patients.

Watching Baba embracing and kissing the patients, Mrs. Goldney started sobbing. She said to Baba, "Baba, Father Christ would do the same thing with the sick."

Baba remarked, "I am the same Father Christ." (Later Baba said that, as Mrs. Goldney has started loving him, she could stay with him at Meherabad.)

Baba stayed at the sanitarium for about 25 minutes and then left. On reaching Pimpalgaon, Baba listened to the bhajan singing by the Poona group. Madhusudan and Subhadra sang for about two hours.

Baba makes everyone weep and showers his love on all through his gaze. Baba's eyes usually keep moving around like a fish in water, but today they became stationary for some time. At that time, Subhadra was singing Mira's bhajan, that a queen of a palace was now roaming in the lanes and by-lanes like a mad woman.

Baba then spoke about consciousness. He asked Kaikobad to share his experiences. Baba said, "When the moment of bliss arrives, every flower and leaf will sing. Kaikobad enjoys a similar state. After taking my name one lakh [100,000] times every day for ten years, Kaikobad has been able to get the bliss of a glimpse — just a *glimpse* of Baba."

After the bhajan singing, everyone was served tea. The Poona bhajan mandali got a group photograph with Baba clicked. Baba went inside at about 7:45 p.m. He came again at about 8:15 p.m. and gave darshan to the departing Poona group, Thereafter, Baba retired for the night.

Today, Baba reminded all at Meherabad and Pimpalgaon about the silence and fast to be kept on 10 July.

The whole day's program today provided an invaluable opportunity to the mandali, as well as the newly added resident member Mrs. Olla [Goldney], to bathe in Baba's love. At one point, Baba stated, "If you think that Baba is a demon, then say so without fear. If your conscience tells you that Baba is the Avatar, then say exactly that, even if it costs you your life. If you experience that Baba is not the Avatar, be prepared to say what you actually feel without any hesitation. From my side, I have been saying again and again that I am the Ancient One, the Highest of the High."

After the program, when we sit in quietude, we see the power of Baba's love differently. Now there is no sound of any singing. The Wine pouring from Baba's dancing eyes begins to have its effect on us. The affection that our efforts and attempts cannot produce, these moments of separation achieve with ease.

#### **[1957 Diary ends]**

#### **January 1958**

I was at Meherazad with Baba and one day Baba told me that he would be going to Bombay for some days for some special work, but he would not be taking me. "In my absence, you would not feel good staying here without me," he said. "Instead, I would like you to travel to Hamirpur during this period. You can meet your family members at Hamirpur and also discuss with the local lovers about me. I am not sending you there for a longer time; you should return here soon."

I left, but overstayed for some days at Hamirpur. When I returned to Meherazad [at the beginning of February], Baba had already returned from Bombay.

#### **July 1958**

From July 1958, Meher Baba began a series of seclusions that would last on and off until the end of his life. The seclusion that began on Monday, 14 July 1958 was distinct from all those he had previously undergone. During this "total" seclusion, Baba severed completely his connection with the outside world of his lovers. All incoming and outgoing correspondence was banned. In addition, Baba kept his Meherazad and Meherabad mandali separated from each other; no one was to step out of the limits of his or her respective location. Even when Adi Sr., Baba's official public secretary, was called from Ahmednagar to Meherazad, he was to speak only with Kaka Baria, and he was not to meet any of the other men.

*But before Baba began this seclusion, he called 180 lovers from all over India to Meherabad on 10 July 1958 for a special meeting, during which he gave his "Universal Message." Most of the lovers left the next day, but Pukar was permitted to stay with Baba at Meherazad during the special seclusion period. Kumar and the mast Nilkanthwala were also there temporarily.*

## **10–11 July 1958**

On 10<sup>th</sup> July 1958, Baba invited to Meherabad those Indian lovers who were in close contact with him. He said:

During my American and Australian sahas, I made two things very clear to the people there: First it was to be my last visit to Western countries. Second, regarding my Eastern lovers, henceforth none of my lovers should try for or expect any further discourses, sahas, darshan or any private meetings.

The reason behind all this is that the time of my breaking the silence is very close — nearer than ever before. Therefore I have to complete everything [his work] within six months, from the 14<sup>th</sup> of July 1958. It is just possible that I may even have to drop my body.

During my recent sahas in America, Australia and India — I have entrusted some special work to three persons — one from each country. Also those of America and Australia who participated in the sahas were also ordered and instructed accordingly. And now I am going to instruct a few of my Eastern lovers that during the coming six months, those who love me sincerely should share with me in my last task, and should love me more and more. Whatever special instructions and orders are given to them should be followed strictly without any mistake. Till the end of November 1958, nobody should have any correspondence with me or Eruch at any cost.

After giving the “Universal Message,” Baba detained a few lovers amongst the invitees at Meherabad. The next day, Baba again came to Meherabad and met those who had been asked to remain: Jalbhai, Ramjoo, Nariman, Meherjee, Jimmy [Mistry], Homa [Dadachanji], Sadashiv Patil, Shatrughna Kumar, Matru Datta Shastri, Ramdas [Meherdas] and me.

With Baba at Meherabad were: Kaka Baria, Eruch, Baidul, Ali Akbar [Aloba], Bhau, Shatrughna Kumar, Meherdas and me. Individual instructions were given by Baba to us. Baba’s instruction to Eruch was that he was to live at Meherabad from the 14<sup>th</sup> of July until 30 November 1958.

Besides these, there was one more person: a sixth-plane mast named Nilkanth from Hardwar. Under instructions from Baba, this mast had been brought from Hardwar by Shatrughna on the 6<sup>th</sup> of July. [During his seclusion], Baba was to be engaged in some special work with this mast, as he had done previously with other masts. Kumar said, “When I reached Hardwar, this mast was on silence and was ready to go on a journey.” The mast showed, through signs, his willingness to accompany Kumar to Meherabad. He remained silent throughout the train journey. On the 10<sup>th</sup> of July — the day Baba delivered his “Universal Message,” the mast broke his silence.

## **13 July 1958**

Baba went to Meherabad today with some of the mandali. Eruch and Meherdas were dropped at Meherabad. Meherdas was ordered to stay there for a week. On the 21<sup>st</sup> he was told to reach Ahmednagar Railway Station, where I would meet him, and we would proceed to Hamirpur. After reaching there, Meherdas should live at Meherastana Mahewa for a month. In the meantime, I should make arrangements about my household affairs. Thereafter both of us should be on tour [speaking about Baba at different places] till 30<sup>th</sup> November. [Subsequently, Pukar was ordered not to leave and to remain at Meherabad.]

For Baba's work, Eruch has become indispensable. This fact could be attested to by those who had the opportunity to witness Baba's working very closely. In Baba's silence — Baba's gestures and finger movements — were quickly picked up and translated in words — and conveyed to those present. This was the special and unparalleled quality of Eruch, although other mandali also had this ability to some extent. But Sister Mani and Eruch are expert in this art. Eruch is also unparalleled in looking after the comforts and minute requirements of Baba. Because of those special qualities, it appears that his stay with Baba is indispensable. But Baba alone knows his ways of working. For such a long time Eruch is being made to live apart and was sent to Meherabad. He silently departed, even though there was no special need for him to be at Meherabad.

On the 13<sup>th</sup> itself, Baba sent Homa, Meherjee, Ramjoo and Matru Datta Shastri to their respective homes. Matru Datta Shastri was asked to stay at home for ten days and then for twenty days he is to tour every month till 30<sup>th</sup> November. Persons instructed to tour were to spread Baba's "Universal Message."

Baba is to undergo seclusion from 14<sup>th</sup> July to 30<sup>th</sup> November. For that period, Baba will have a very few persons with him for help. For nightwatch at Meherabad — Kaka, Baidul and Bhau were appointed. Baba gave instructions to all to obey his instructions.

#### **14 July 1958**

Today Baba with his mandali started their seclusion. In the morning, Baba sent Nariman, Jimmy, Sadashiv and Jalbhai to their respective places. Before their departure, Baba had come amongst the mandali and given them his loving *sparsh* [touch; embrace].

The remaining persons with Baba were all asked to sit near him. He distributed his used garments amongst us. A long time ago, once Aloba requested Baba to give him one of his used sadras. At that time, Baba told him, "When you yourself are living with me, what will you do with my sadra?" Periodically, Baba would send some of his garments to Andhra, Hamirpur and Delhi as a token of his remembrance. It was felt that there was no need of the clothes being kept specially for those who were living with Baba. They felt fortunate to be with Baba himself — and expected that by his grace they would depart from the world in his presence. And now today, Baba himself was giving us his garments. Everybody was pleased to receive them. Previously, Aloba had asked for a sadra, and Baba had indicated that there was no need of it for him. Aloba's desire was fulfilled today by the Beloved, and he felt gratified. He got several of them.

Kumar is a man of medium stature. I am tall. Kumar used to think that I was fortunate to have such a stout body. Kumar also got more garments than others. Though Kumar is smaller than Baba, Baba's garments fit him well. Today he expressed his pleasure and pride about the size of his body — with which he was once unsatisfied.

Baba's clothes did not fit me well. Still Baba gave me a coat and a towel. The same was true of Baidul. So Baba gave him a used but unstitched piece of cloth. Like Kumar, Kaka Baria and Bhau are also small in stature, and hence Baba's clothes fit them well. They also got a good number of clothes. Staff workers

were also fortunate to receive the gift of these clothes. In this way, everyone at Meherazad got something or other of Baba's, and all were pleased.

It was the grace of Baba that the mandali had the fortune to be with Baba. And their faith in Baba made them feel that they had everything. How Baba loves his mandali and workers is best known to those who have had an opportunity to stay with him. There are many lovers who are ready to sacrifice their life for his cause and feel fortunate if any chance of serving him befalls them. Baba's ways of working is very typical: Baba gives chances to the poor [hired servants] also to serve him, by engaging them for some work or the other. Thereby their bread-and-butter problems are solved — and by their service they get the benefit of serving him. Thus many poor people are employed by him and get the chance to serve him, which causes the rich to be envious.

There are many Baba lovers who have so much wealth that, even if they do not work for years, they can pull on well. If these people get the slightest hint from Baba, they would kick the whole worldly life and feel fortunate to serve him. They are prepared to leave their family, homes and everything to serve Baba. But what about the poor and their chance to serve? To whom should they complain? Therefore, God has his own ways to handle things and expand his love. His lovers and those workers living with him find chances to experience this flow of love. His actions and his sight have the power to raise sinners to the status of the Highest of the High. If he so desires, in a moment by his mere glance, he can give God-realization to every man and every thing in creation — even to an atom. He himself is in everything. He is apart from everything and he is in everything. Thus the universe is his play.

We are enveloped in maya. Baba was showing himself as one of us. He explained, "Today I am telling you some very minute things. All of you should understand your tasks thoroughly. Then nothing should be asked to me. So listen to me attentively. It is such a time that, till November end, none should try to irritate me or cause me dissatisfaction. All of you should try your utmost by your actions and movements not to displease me."

Baba instructed Kaka Baria, "Try your utmost to keep a cool mind and behave gently and lovingly with the mandali. Don't use harsh words for anyone. Give them toothpaste, soap, et cetera, when needed."

Then Baba specially instructed Aloba, "Aloba! Understand well that you should not do anything which will arouse my anger. If you go against my instructions, whatever you have gained so far will all be lost. You are to be with me only when I call you. You will be one of the persons to carry me on the chair inside [to Baba's house] and outside. Remember that as soon as you bring my chair from inside and place it in the hall, leave the hall immediately. In the same way, reaching me on the chair inside, immediately return back. And remember that on my calling you, you should not try to do the work entrusted to others. Whenever I ask you to do a certain thing, don't make haste by running or jumping — as it pains me. I know your love for me is intense, but I don't like you to make a show of it. Do you understand now what duty I am entrusting to you? Do it in the proper way and in the proper time so that I may not get irritated. In spite of all this, if you irritate me, it will not be good for you."

Continuing to address Aloba, Baba said, "So remember it well that these are your duties:

1. Join in carrying me on the chair from inside to outside, and from outside to inside

2. Cleaning of my commode
3. To clean the hall and keep my chair clean
4. To clean all the lanterns, fill them with kerosene, and place them in every room
5. Take the two dogs Peter and Mastan for a round every day in the morning and evening for two hours. When you take them for a walk, keep them on a leash and don't beat them. See that Mastan does not get loose, and take proper care that he does not bite anyone.

Aloba said, "Baba, I will do it. I am very relieved since my duty with [the other two dogs] Gulu [Bhooty] and Jolly was cancelled. Now I will take care of Peter and Mastan properly. I will not hit them. I will see that Mastan does not get loose from his leash."

Aloba added, "Baba, I always try not to cause you irritation."

Baba replied, "Whatever work has been entrusted to you, do it properly. Unless I instruct you for any other work, don't do it. On being called, don't rush — and don't try jumping and muddling actions before me. Then I will be pleased with you."

To Bhau, Baba instructed, "Be my night watchman from 8 p.m. to 6 a.m. During the day, you may sleep according to your convenience."

Baidul was instructed by Baba, "Continue your duties of preparing tea and food as before. You were looking after masts, and you will continue to do so as long as they are here." Baba also gave him the duty of repetition of a prayer.

I was ordered: "Now on 21<sup>st</sup> July you will not go to Hamirpur. Whenever the mast [Nilkanthwala] is ready to leave for Hardwar, you should go with him and see that he reaches his place. From Hardwar, proceed to Hamirpur, and from there proceed with Meherdas on tour. On the 17<sup>th</sup> when Adi comes here, remind me about Meherdas, as Adi will meet him at the Ahmednagar Railway Station on the 21<sup>st</sup>."

Baba told me that when Adi came to Meherazad, he should be informed to go to the railway station on the 21<sup>st</sup> July, meet Meherdas and tell him that he is to proceed to Hamirpur alone, as I am to be kept at Meherazad for the time being. It is only when the mast desires to leave that I will accompany him to Hardwar. It is most uncertain as to how long the mast will stay here. Meherdas is to go to Mehersthan (Mahewa) and live there for a month. He may have to stay longer, until I join him for further tours.

Baba entrusted the duty of management of Meherazad to Kaka Baria — who has been doing it all along. And, as usual, he was to be Baba's watchman from 5 p.m. to 8 p.m. Baidul was asked to be with Baba from one in the afternoon until five in the evening. Kumar and I are to accompany Kaka whenever Baba comes to the mandali, to participate in playing cards, et cetera. The mandali were warned by Baba not to take any personal work from the employees.

As regards the washing of the clothes of the mandali, Baba said all small clothes are to be washed by the individuals themselves. The washing of the larger clothes will be arranged by Kaka through the washerman. In this connection, Baba reminded the mandali that these are rainy days, so the washerman

would not be able to deliver the clothes very often. Therefore, the mandali should give their clothes for washing, as per their convenience. None should approach Kaka for quick delivery of clothes.

I volunteered to wash Bhau's clothes. Bhau objected. Baba, setting aside Bhau's objection, ordered Kumar to wash Bhau's smaller clothing.

All mandali were ordered by Baba not to step out of the Meherazad compound from 14<sup>th</sup> July to 30<sup>th</sup> November. And none are to have any correspondence with anyone. Kaka is permitted to write to Adi to get any required material, as he was in charge of the management.

Adi will keep coming to Meherazad from Ahmednagar, whenever work demands. Whenever he comes, none should indulge in conversation with him. Only Kaka is allowed to talk to him in connection with work, but he also is warned not to tell anything of this place, nor should he ask anything about outside affairs.

All the mandali were advised by Baba to live lovingly in harmony with one another. "None should bring any complaint about others to me. When Bhau goes for sleep and when I am busy in working with the mast, everybody should try their best to maintain a quiet atmosphere. When Bhau is sleeping, you all should be in your rooms. You can talk amongst yourselves, but very quietly."

I and Kumar had not come prepared for a long stay at Meherazad. Therefore Baba had us provided with proper bedding and coverings. We were both ordered to be provided with a blanket, four handkerchiefs and a trunk each. In the same way, the servants were provided with proper clothing and a blanket each for the coming winter days.

Kaka, Aloba and I were instructed by Baba that from 14<sup>th</sup> July for 40 days, we were to recite 500 times the following in one sitting every twenty-four hours: "Beloved God, Thy Will has come to pass in that all our Baba has declared will soon come to pass this year."

Baba did not give this duty to Bhau. In this connection, addressing Bhau, Baba said, "You already have a strenuous duty [of nightwatch], so you need not bother about it." Bhau was pleased to be exempted.

On 13<sup>th</sup> July, Baba had asked me whether I would be able to do the *jap* [repetition], and I had humbly replied, "God no! It is beyond my capacity."

Baba smiled and said, "Right! You need not do it. Play with me every day and keep me in a jolly mood. Thereby the burden of the pressure of my work will be reduced."

Then Baba told Kumar, "Read Hafiz for an hour a day. Take Aloba's help. But remember, not more than an hour." Thus Kumar got the duty of reading Hafiz, and Aloba's duty was enhanced by an hour.

For many years, Baidul was in the habit of reciting the name of Yezdan. Along with this, Baba asked him to recite, "*Hai Yezdan, Meher Baba che maha ke andar zahur karn.*" (O God, Meher Baba should succeed in his work within six months.)

That day, before concluding the meeting with the mandali, Baba said, “Each of you should try to keep himself happy. None should worry about his home or things outside [of here]. None should act or behave in a manner to cause me irritation.”

From the 14<sup>th</sup> July itself, Baba started his work with the mast, which lasted till 3<sup>rd</sup> August.

During this period Baba used to come to the mandali by 7:30 or 8 a.m. Baba was carried in a special lift-chair by Aloba, Kumar and me from the main building of Meherabad to mandali hall. Immediately after coming to the hall, Baba used to go for latrine [sit on his commode]. It is my duty to keep the potty-chair ready and it was Aloba’s duty to clean it. Then Baba used to go to the mast for two hours. On a very few occasions Baba’s stayed with mast for more or for less than two hours. Once he stayed in seclusion with the mast for three hours.

Baba used to go from the hall to the mast with the help of his walking stick. Kumar and Kaka generally accompanied Baba to the mast’s room [Bhau’s room].<sup>4</sup> Kaka gave support to Baba by holding his arm. When Baba went inside, Kumar closed the door behind him, and he and Kaka returned. While Baba was with the mast, Kumar used to be near Jalbhai’s motor cabin [the Blue Bus]. I used to be in the hall, and Kaka used to sit silently just in front of his room. On Baba’s clapping, Kumar and Kaka went inside the mast’s room. During this period, all others maintained a silent atmosphere.

After being brought from the mast, Baba used to call the mandali to the hall. Baidul had Baba’s standing order that whenever he is free from his work, he should come to Baba in mandali hall. While with the mandali, Baba did not give discourses or messages. Generally, after returning from the mast, Baba would play cards for some time. He would have his lunch while playing. After finishing his meal, he used to wind up the game and go inside [to his house]. While playing, Baba would inquire about the health of the mandali. Sometimes he used to stop the game and listen to Aloba or Kumar read Hafiz. Sometimes Baba would point out the practical drawbacks [weaknesses] of the mandali.

### **Playing Cards with Baba**

Baba’s way of playing cards is unique, although the game is the same one played by ordinary people and children. With four players, Baba plays a game called Coat Piece. Players try to make as many winning hands as possible without allowing the opponents to make a single hand in between. If there are six persons La Risque is played. With Baba, sometimes La Risque was played even with sixteen players, each getting three cards. In the same way, this game can also be played with eight, ten, twelve or fourteen players. As the number of players increases the number of cards to each decreases. The winner is the player with the least hands.

While playing, there is a great deal of excitement from beginning to the end. Generally the defeated party has to rub their noses. In the excitement, sometimes players don’t know who is winning and who is losing! Then both parties have to rub their noses!

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<sup>4</sup> Bhau stayed in Eruch's room while Eruch was at Meherabad.

If someone has very good cards and he feels he would be able to complete La Risque, his expectation goes in vain. Sometimes Baba would take the high card from the opposite party, while at other times he would make his team give the high card to the opposite party. Sometimes he would ask cards from this one or that one, and complete La Risque. Sometimes, when he had good cards, he would create some trouble or mistake, and Baba's team would be defeated and have to rub their noses. Sometimes, when Baba saw the opposite party was about to win, he would throw down his cards and make some excuse to end the game. If the opponents won, Baba would make his party rub their noses, but one of the winning party was made to rub his nose in Baba's place.

Thus, in this game, a humorous atmosphere is created, and there is nothing like winning or losing. No player experiences pleasure or pain for long. When a player from our party has good cards and we feel confident of completing La Risque, somehow or the other such information is conveyed to the other team members. For example, someone says, "I have two aces," the other one says, "Hearts has force," another will say, "Spades is in force." In this way, hints are given to each other. Our team was hopeful of victory. Suddenly, Baba would tell the player with good cards to join his team and tell one of his team to join the opposite party. Thus the game teaches one the lesson of "unhopefulness."

As we experience in our worldly life that sometimes when our high hopes are at their zenith and are likely to have success, all of a sudden the whole thing comes crashing down. Likewise, sometimes in the most hopeless conditions, the divine power helps us, and to our bewilderment we get through and the work which was going to be spoiled is righted. That is why we say God's ways of working are different from man's workings. Thus, here in the game of cards also, Baba's way of working is on display.

[Pukar quotes a Hindi couplet, the gist of which is, "Man proposes, God disposes."]

नर चेति नहीं होता है, हरि चेति तत्काल।

बलि चाहियो आकास को, हरि पठ्यो पाताल।।

In a game of cards, cards in a player's hand are generally at his command. But as a matter of fact, when playing with Baba, all 52 cards are under Baba's control and command. He may give at his will whatever card he wishes to give. With the support of one of our teammates [who has good cards], we felt strength; but then Baba changes the partner and makes him your competitor. Your supporter becomes your opponent, and your opponent becomes your supporter. Such is the fun. Thus, in the game of cards, Baba explains the philosophy of the working of God and the deceitful working of maya.

There is another angle through which it may be judged. Once Baba had said, "Do things as told by the Sadguru, but never do what he does." To make it clear, Baba said that the Sadguru knows maya as maya, so he is unaffected by sanskaras. Through his disciples, he can obtain victory using the bluntest of weapons. For him, victory and defeat have no meaning. For him, life and death of one or many has no meaning. Even the rise and fall of nations for him is equally the same, because all this is his own play. We human beings take maya to be reality. The Sadguru experiences Oneness, whilst we differentiate and feel manyness.

Baba says that while playing cards he does major Universal work. Thus he makes an ordinary game of cards the means of accomplishing his Universal work.

### **17 July 1958—3 August 1958**

On the 17<sup>th</sup> Adi came to Meherazad. Baba gave him some time. Adi was reminded to go to the Ahmednagar Railway Station on the 21<sup>st</sup>, meet Meherdas and inform him not to wait for me. Whatever transpired on 14<sup>th</sup> July regarding Meherdas' orders was conveyed to Adi. Adi was also instructed to inform Meherdas not to tell anybody about any incident of the seclusion at Meherazad. Adi was also instructed not to ask Meherdas about anything of Meherabad, nor should he tell him anything. Adi was then immediately sent back to Ahmednagar.

Sometimes Baba used to express his annoyance with the mandali. More or less everybody present has experienced this state. But I will describe Aloba, Kaka Baria and Baidul's experience in this regard.

At times, when Baba was busy with the mast, Kaka's dogs used to disturb the quiet atmosphere with their barking. Baba used to express his dissatisfaction, saying, "Take care of your affectionate ones [Kaka's pet dogs] so that I may not be disturbed." One day Baba said to Kaka, "Had you had any love for me, you would have helped me by maintaining a quiet atmosphere which is most desirous at such moments. Why don't you send the dogs to Meherabad?" Then just as Kaka was prepared to send the dogs to Meherabad, Baba said, "I know, without your dogs you would feel their absence. In your loneliness, they are your companions. Never mind. I forgive you."

Whenever Baba expresses his annoyance with anyone — for whatever cause expressed by him — that person immediately receives his pardon. The man committing the mistake will always be told by Baba, "Whatever is done, don't take it to heart. I forgive you." Immediately after pardoning anybody Baba would repent by tapping his cheeks [*toba karte hain*] and would have the Repentance Prayer recited. Baba would lightly slap his own cheeks a number of times with both hands, as one of the mandali utters a name of God. At times, Baba holds the hands of the person who had committed the mistake and lightly taps his own cheeks. At other times, Baba would pick one of the mandali and make him recite the Repentance Prayer. Taking his hand in his, he would have the person tap his [Baba's] cheeks. When Baba uses the hands of others for repentance, the slaps are harsher. Such moments are painful for us to watch, and tears form in our eyes. Some swallow their tears, whilst others shed tears.

After the Repentance Prayer, everybody feels light in heart, and Baba is in a fine mood. Thus Baba's ways of working pleases all. Really speaking, all these actions of Baba are to deprive the mandali of their ego, anger and desires. Whenever we see Baba going through such pains or troubles, our anger and ego gets a kick [a shock] causing heartache for us. Baba is All-knowledge, All-power and All-bliss; he has no defects. How can he have anger? Those moments of his anger are mere fun for the benefit of the mandali to learn the lessons of love, truth and tolerance. Baba generally detects such mistakes to which we ordinary people generally do not pay any attention. If any blunder is committed by any of the mandali and he is shaken by fear, Baba will pay no heed to it and take it very lightly, consoling the man as if it were not his fault. At such times, Baba himself bears the burden of all such mistakes saying, "It is I who have done it. What can you do? Without my wish, even a leaf cannot move."

Thus whenever necessity arises, the lover undergoes the microscopic examination of his love and trust, and all this happens in a playful manner. And whenever the lover is disheartened, his drawbacks are removed. He finds no difficulty in forging ahead as he has fresh courage.

### **Aloba**

In 1927, when Ali Akbar Shapurzaman (alias Aloba) was eleven years old, Baba had him admitted to Hazrat Babajan School at Meherabad through Aloba's uncle Hasan Ali, along with Hasan Ali's son Asgar Ali. During the Meher Ashram days, Baba entered into a strict seclusion and remained on a fast. Baba's seclusion deprived the boys of Baba's company. The loss of Baba's love became a source of pangs of separation for these boys and, unable to bear this pain, they began crying intermittently. Sometimes, the students used to get together and weep inconsolably and cry loudly. The passers-by walking on the road adjacent to Meherabad, started becoming suspicious that students in Baba's school were being physically mistreated. Gradually, the news (in its twisted form) reached the boys' parents and guardians. Many of them decided to remove their children from the school.

Our Ali Akbar, too, along with his cousin Asghar was withdrawn from the school by his uncle. After completing his education in Bombay, Ali Akbar took a job as a cashier in a restaurant. Once during these days, he could not sleep for three consecutive days in Baba's loving remembrance. Baba's love-attraction was so strong that [in 1935] he went to Meherabad to meet Baba. Baba was not at Meherabad. He staying in Nasik at the time. Ali Akbar went there, and when he met Baba, he fell at his feet. Baba sent him back to Bombay, with the assurance that Baba would call him soon.

When Baba finally called him to stay with him [in June 1949], Ali Akbar was to be married. However, on Baba's call, Ali Akbar cancelled his marriage plans and came to stay with Baba. While serving and remaining at Baba's feet, the manner in which Aloba's love for Baba has manifested, is unique. How much Baba's love and divine leela has transformed his life is something that I had the opportunity to observe from close quarters while I was living in Baba's company.

Aloba is extremely agile, fearless and is someone who is capable of giving up his life at a glance from Meher Baba. Had he not come in Baba's love-orbit, in his worldly life with his adventurous disposition, he would have created both a desirable and undesirable impact. Had he been inclined towards a violent lifestyle, he might have become an unsuitable member of society. However, in Baba's love, he has gotten an opportunity of being shaped by the continuous hammering of obedience to Baba's orders. He not only loves Baba from his heart, but has marched ahead in becoming the dust at his feet.

How the Sadguru tightly binds his disciples in obedience and how he intoxicates them with the Wine of love flowing from his eyes — how he, using the vagaries of his tantrums and coquetry, keeps turning the disciple's mind upside down until it is crushed with a mallet of obedience — can only be known by listening to the experiences of a disciple, or through an opportunity of actually serving a Sadguru.

In the Avataric period, the Avatar does not manifest in the ordinary human form of a Sadguru, but he reveals himself in his infinitely beautiful form and leaves the impressions of his glory for a prolonged period of time among mankind.

The same Ali Akbar is now spending the most beautiful days of his life at Meherazad. None can fathom his love for Baba. In his devotion for Baba, he is generally lost and even forgets the orders of the Beloved. How Baba tries to turn his devotion to obedience can only be seen and admired. It seems, in the future, it will be difficult to make people understand this sort of madness, because such persons get enchanted by Baba's charming face. People forgo their wealth, position, family, emotions and high hopes and get attracted towards Baba. With great difficulty, a very few people with the grace of God will be able to rely on such stories to obtain eternal love.

It would also be difficult to believe that this devotion to Baba was very undesirable, as Baba wished his lovers to experience the new modes of love by passing through every new situation according to Baba's instructions. Thus the loving acts (leela) of God and his lovers enchant the onlooker.

For example: Aloba wants to have maximum opportunities to be near Baba, but Baba instructed him to come only when called. Aloba wants to see Baba all the time; Baba says he does not like Aloba staring at him continuously. Aloba wants that he alone should do all tasks for Baba, major or minor; Baba wants that Aloba should not do anything without being asked. Aloba wants to complete Baba's work quickly, as and when ordered; Baba wants Aloba to do the work carefully, without any haste. Aloba desires that he should get Baba's touch always, embraces and kisses, and even have the opportunity to bow down at Baba's feet; Baba wants that, whenever anything is being given to Aloba, he should take it from a distance, without touching him.

Aloba has not stopped doing things in haste. On being given Baba's orders for anything, Aloba rushes about so vigorously he sometimes collides with other persons. Sometimes he falls down, and he may even hurt Baba sometimes. Baba wants Aloba to stop this unwanted haste and fervor.

In Satara, once Aloba had an opportunity to be alone with Baba. He was walking with him, holding an umbrella over Baba. He looked in all directions and found that nobody was nearby. He got a whim to bow down at Baba's feet and kiss them. There was no one there to obstruct him, so he threw down the umbrella, fell at Baba's feet and started kissing them. Baba was stunned. Being on silence he could not call out. As they were alone, Aloba had an opportunity to express his love as he desired.

So Baba generally avoids being alone with Aloba. Aloba dearly desired to be near Baba as a watchman, but Baba never gave him the chance.

Before the 1958 sahas, Aloba was not allowed to sit near Baba. In those days, Aloba was very anxious, as he could not see Baba to his satisfaction. He could not sit near him or talk with Baba like the others. So he was very unhappy. Whenever he created an opportunity to come near Baba, Baba expressed his displeasure. One day with tears in his eyes Aloba said to Baba, "Baba, your not allowing me to sit near you is becoming so distressing — I can't tolerate it!"

Baba replied casually, "When things go beyond that, you may come to me."

Aloba replied, "As you wish."

Baba responded, "Where does the question of my wish come in? My wish is for the universe and your wish is for me." Aloba began shedding copious tears.

But during these days at Meherazad, once Baba was reminded of Aloba, who was in his room. He sent someone to call him, saying, "Go call that *sati* [a chaste woman]." When Aloba learned that he was being called a *sati*, he was delighted.

As related, Baba had instructed Aloba to attend to those duties entrusted to him and not to do any other work, other than those jobs. These instructions were still in effect. In spite of that, if Baba instructs anyone else for some job, Aloba immediately jumps up from his seat and goes to fulfill that work, totally forgetting that this amounts to disobedience to Baba. He even forgets that the one whom he loves so dearly has to repent (*toba*) for his actions. While doing the repentance (*toba*), as mentioned, Baba slaps his own cheeks, which causes immense grief to Aloba. Aloba is pardoned by Baba every time for his disobedience, with instructions to forget about it and be happy. But by such pardons, Aloba's grief is not relieved, and in this way he disobeys for a second time. Instead of being happy, he curses himself for having caused Baba pain. He becomes so restless that he cannot sleep for hours at night. But the fun is that the next day, or within two to three days, he again commits the same mistake!

Thus the lover, in expressing his love for his Beloved, goes against his wishes. The Beloved, to end such an exhibition of love, exhorts him every time to improve himself. To achieve the desired result the Beloved has to spend an inordinate amount of time and undergo lots of pains. He "strikes" his lover to mold him to his wishes, so that he will be able to one day get everything [spiritual advancement].

These days, the mandali feel that Aloba is much improved. In Baba's presence, whenever there used to be a qawaali program, Aloba used to be so overpowered by emotions that he could not be controlled even by several persons. But now he tries to control himself, and mostly maintains his composure.

To make such lovers understand the gravity of the situation, Baba invites inconveniences to himself. When Aloba makes some mistake, Baba warns him every time that in the future he would not be pardoned, so he should not commit such mistakes again. Aloba accepts this and assures Baba that he will not make the same mistake again. But mistakes continue, and he is pardoned again. The lover, by going against the wishes of the Beloved, hurts him. The Beloved pardons him every time to correct him. At last the lover gets tired of his moods and actions, and gets the strength to drink the Wine of love.

These days Aloba is occupied in looking after the two dogs, Peter and Mastan, a duty entrusted to him by Baba. He confidently took the responsibility of taking them on rounds every day and keeping them under control. But very often Mastan gets loose from his hands. Many times Aloba fell and sustained injuries in controlling him. At last Aloba got fed up. His repeated failures made him realize his mistake. One day with a heavy heart, Aloba told Baba, "When I confidently took responsibility and agreed to look after the dogs, that was my mistake. Every day Mastan makes me fall down. While descending the hillock, he jerks his leash so much that it slips from my hand and I fall down. When I stand up, I am able to catch him only with great difficulty. It is fortunate that he has not bitten anyone so far. That day, I should have said that I will try my best to keep the dogs under control. Nothing is possible without your wish."

Aloba further related to Baba: “One day Mastan slipped away from my hands and ran towards Nagar. I followed him, but he ran further and further away. Mastan is a dangerous dog, and I was afraid he might bite someone. Despite my following him, I could not reach him, and it began to grow dark. Deeply worried, I wondered what I should do. I lost courage. Then I remembered you and prayed, ‘Baba, you are the only one to show me the way.’ Immediately, to my astonishment, I saw that the dog had taken a turn towards this side and came here [to Meherazad]. I caught hold of him and thanked you. That day Mastan made me run for many miles.”

Aloba is powerful and sharp, but he accepted his defeat at the hands of the dogs. God never tolerates anyone’s pride and tries to rub it out. Every day there are many incidents involving Aloba.

### **Baidul**

Baidul used to be with Baba mostly during mast work. He had been a manager of the mad ashram at Rahuri and Meherabad for about six years. He had gone in search of masts from one corner of India to the other. Whenever Baba asked for a particular mast, somehow Baidul used to bring him. Whenever Baba wanted to go to a particular mast for some particular work, generally Baidul would accompany him. Dealing with masts is like playing with fire. There are some dangerous masts, and it is beyond anyone’s capacity to go near them. In this connection Baidul’s courage is unparalleled.

At Meherazad, Baidul is entrusted to cook one meal every day for the mandali. He is to prepare tea twice a day, and be on duty with the masts. He has to bathe them, prepare tea for them, cook for them and keep them company. He even has to clean their latrines. In addition to these duties, he has to wash his clothes, do his personal jobs and recite the name of the Lord for hours. Besides this, he was instructed to recite for an hour every day a sentence given by Baba. He has been doing all these faithfully.

And when Baba is amongst the mandali, and whenever Baidul has time, he has an opportunity to sit near Baba. On these rare occasions, he used to be the target of Baba’s jokes. Whenever both Kaka Baria and Baidul are with Baba, Baba generally instigates them against each other, and enjoys their arguments — thereby giving them an opportunity to wipe away the ill-feelings in their heart.

In this act of Baba’s, generally Baidul is trapped and says something or the other against Kaka Baria. Baba says, “Baidul! All your prayers and recitations are in vain. What is the use of your prayers if your heart is not pure? Only if you can keep your heart clean can your prayers have any value. Prayers are meant for this alone, and if you are clean of heart, there will be no need of any prayer.”

### **Bhau**

Bhau is Baba’s watchman from eight in the night till six in the morning. Sometimes Baba used to call him even before 8 p.m. At times Bhau is released later in the morning too. Baba praises him very often for his intellect and carrying out his duty sincerely.

Baba had ordered Bhau to have his smaller clothes washed by Kumar. Bhau used to call Kumar *Chacha* [Uncle]. He was reluctant to have his clothes washed by Kumar, thinking that Kumar should not be

troubled with this job. But Baba's order is to be obeyed, so Bhau gave Kumar a coat to wash which he had never used. Kumar washed and returned the coat. Every four or five days, the same coat was given for washing. One day during a conversation, Baba elicited this information from Kumar. Baba asked Bhau why he did not have his clothes washed by Kumar?

Bhau replied, "Baba, he washed my coat."

Baba said "Don't make me furious! Do you think I am a child? Whatever you have done, is it proper?" Bhau admitted his mistake and assured Baba that in future he would have his clothes washed by Kumar. Baba then said, "Well, if you don't like to have your clothes washed by Kumar, don't have them washed. But remain cheerful."

After his nightwatch duty, Bhau returns at about 6 a.m., takes a light breakfast and sleeps by 6:30 or 7 a.m. He gets up before 10 or 11 a.m. He has trouble sleeping; he gets very little sleep. Sometimes he used to have no sleep or sleep at very late hours. Sometimes his sleep is disturbed by the mistakes of the mandali, which to a great extent Bhau tolerated, remaining cheerful and uncomplaining. But whenever Baba would ask him how long he had slept, he has to speak the truth. In case Bhau's sleep is disturbed by the mistake of any of the mandali, Baba used to tell that particular person that he is responsible for causing Baba pain. And if Bhau's sleep was disturbed due to the dogs, Baba would take Kaka to task, though afterwards everyone was pardoned. Baba would repent (*tobe karne*), slapping himself, which served as a punishment for all that lingered for a long time.

### **Kaka Baria**

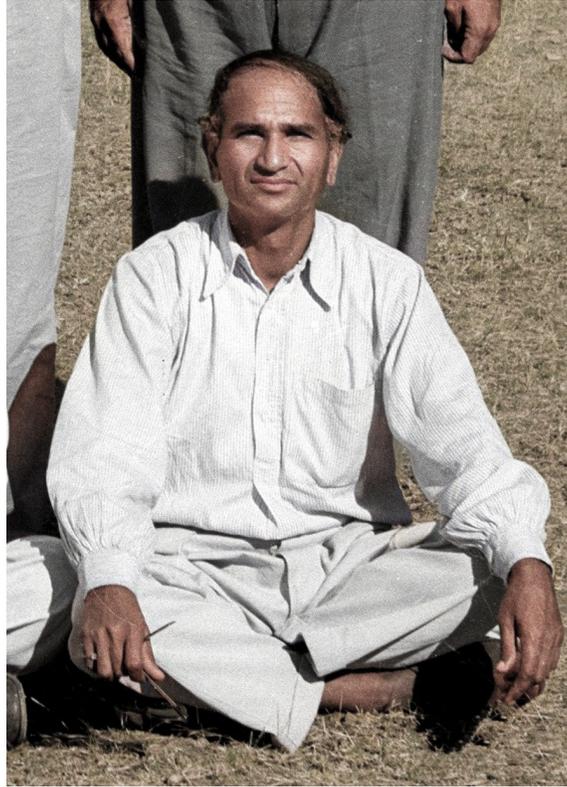
Kaka Baria is responsible for the management of Meherazad. At times, when Baba is on tour, Kaka lives here alone and maintains the ashram in the same way. Baba mentioned this one day. For howsoever long Baba is out on tour, Kaka keeps the ashram ready, as if Baba is about to arrive.

Baba teases and has fun with Kaka. Baba imitates the movement of Kaka's mustache, points to his nose, eyes, and even his face. Baba gets a lot of enjoyment from such interactions, which is rare even for children's parents.

Seen from another angle, it will be found that Baba is aiming at bringing about a change in Kaka. Kaka is a harsh-speaking man. But these days, he is completely changed. He speaks very softly. Sometimes Baba has to encourage him to speak loudly.

### **Kumar**

Kumar is very dear to Baba. Baba says, "To some I give in a roundabout way; to some I give directly. To some I give when asked, and to some I neither give nor take." According to this, Kumar first had Baba's contact at his home during the New Life, when Baba visited Kumar's village Manjri Mafi. Millions of efforts on the part of an aspirant fail to gain that grace which Kumar obtained without the least effort. Kumar is a simple and jolly fellow. It is Kumar's duty to keep Baba pleased and in a good mood by all means necessary.



Kumar — Meherabad, 1955  
*Meher Nazar Publications*

### Pukar

After the meeting at Meherabad in July [1958], I was told to remain at Meherabad till 21<sup>st</sup> July, but later I was told to stay till the mast [Nilkanth] decides to return to Hardwar.

At Meherabad, I and Kumar were provided with a blanket and a trunk. After we had received these, Baba said, “One day I will come to your rooms to see how you keep your clothes and how you keep your rooms clean.” But before the fixed day, with the help of his walking stick [cane] Baba came for his inspection. Baba first entered my room, which had not been swept for three or four days. Baba then went to Kumar’s room, which was dirtier still. Garbage and rubbish were scattered all over his room. Without passing any remarks, Baba went to other rooms of the mandali and found them to be clean.

Later, on the previously scheduled day of inspection, everybody cleaned their rooms properly. Kumar and I specially paid more attention to cleaning our rooms. We washed our clothes and folded them properly in our trunks, and arranged other things in our rooms properly.

Baba first entered my room and patted me. Then Baba saw Kumar’s room. Nothing was scattered on the floor. His bedding was neatly spread over his cot. Baba asked him, “Where is your trunk?” Kumar showed Baba the trunk. Kumar had placed it on a wooden plank fixed to the wall. A book, a toothbrush and shaving material were neatly arranged on the plank. The coat and other clothes given by Baba, and

those which did not fit in the trunk, were hung on pegs. Baba expressed pleasure over his efforts. Then Baba inspected the other mandali's rooms and found them neat and clean.

### **Nilkanth Mast**

Nilkanth Mast generally kept very quiet, either lying down or sitting up in his room, which he kept neat and clean. He never disturbed the peace of the ashram. If and when Kumar was sent to him by Baba, he sometimes used to hold on to Kumar and make him sit at his side, and only allow Kumar to return to Baba after a long delay. The mast sometimes used a slate or a pen to express himself. But he also used to talk sometimes. Once he told Kumar that he does not like ghee made from buffalo milk. So ghee from cow's milk was arranged for him. Baba instructed Adi to purchase this, and until it was brought Nilkanth had to eat buffalo ghee. Meanwhile, the mast suggested buying Mahesh brand of ghee. None had heard of this brand. Even then, Baba instructed Adi to find out about its availability and bring it for the mast. Adi, through Chhagan Master, managed to obtain good pure cow's ghee. Baba through Kumar had the mast taste it. He liked it and was happy to have it.

Once the mast was given Hamam brand of soap with which to bathe. He wrote on his slate in English that he wanted "Rexona [soap] with cady!" [extracts of the oils of cade, cassia, cloves, terebinth and bornyl acetate]. Baba had that brand purchased and personally handed it to him. Baba went to him thrice that day. After a few days, I was also permitted to go to the mast with Kumar.

Looking at the activities of the mast, it appears on occasions that he is educated and intelligent. Other times, when he starts speaking randomly, he appears to be mad, and nothing he says can be understood. Sometimes he used to converse with Kumar and me.

Baidul, when cooking for the mast, keeps him by his side. The mast would very carefully watch what Baidul was doing, uttering words at random. When ghee was in the frying pan, the mast's full attention would be on it, and without his permission, Baidul was not to put any vegetable in the pan, howsoever whimsical the mast might be that day. Puris [fried chapatis] were also put in and taken out of the frying pan as per his instructions. Whenever Baidul prepared tea for him, he used to keep Baidul's share separate. If at teatime Kumar, me or others happened to be there, the mast would pour tea into different utensils and make signs with his eyes that tea should be given to us also.

Nilkanthwala was delighted when Himalaya brand talcum powder was sprinkled on his body. Sometimes, after drinking tea or being powdered, he observed silence. At times he kept silence for a very short period, and at other times his silence continued for days.

Kumar used to escort Baba to the mast's room for his work. The mast very respectfully offered Baba a seat. One day when Baba went to his room, the mast recited *Shive Shloka* [Prayer of Shiva] in Sanskrit. Once he recited another Sanskrit shloka which meant, "We humans in our everyday actions and daily activities generally forget that you [Baba] are God." When Baba was with him, he silently allowed Baba to do his work.

On occasion, when Kumar or I went to him, he would say many things in Sanskrit and sometimes in Hindi. Often he stated, "All things made by humans will be destroyed and only things made by God will last." Once he said, "A large black cloud is hovering." Sometimes he repeated, "Human beings will wander the earth like animals; all religious worship, offerings, and rituals will stop. People will stop learning languages; English will proliferate and predominate. A few will teach orthodox ritualism to their sons and will tell people that the world has become *krishtan* [religionless]." He sometimes called himself *Udiya Bhai* [Brother from Orrisa], and at other times called himself *Coolie Bhai* [a coolie], the same term he used for those who labor hard for their livelihood.

Nilkanth often said that he wanted to return to Hardwar, but on being coaxed, he would drop the idea. One day he was bent upon leaving. Kumar spent a long time trying to persuade him not to go, and asked him to stay for seven days more. He agreed. But on 2<sup>nd</sup> August he was determined to return to Hardwar. He put on his chappals, tied a *dupatta* [large scarf; loincloth] on his waist, and was ready to depart. He was told that he would be sent the following day. Baba sent a message to Adi to send the car the next day to take the mast to the railway station. Baidul was ordered to accompany the mast and take him to Hardwar. I was told to remain at Meherazad as Baidul would be more capable of taking the mast comfortably.

Early the next morning, the mast was ready to depart and was making a loud uproar. Baba calmed him and stayed with him for some time. While departing, Baba instructed Baidul not to tell anybody — even Baba lovers — anything about Baba's seclusion at Meherazad. He should not go to Adi's office, but go straight to the railway station, drop the mast at Hardwar and come back immediately.

While departing the mast said to Baba, "Call me again in my next life. I will surely come." When he started to walk away, he quietly said, "Now release me from this body, yes?" Baba watched the mast walk towards the car. After he had covered a short distance, he turned and looked at Baba, and came near him. He caressed Baba's face with his hands. Both exchanged *pranam* [a farewell bow]. Then the mast walked straight to the car, looking down the whole way. This time he did not turn around. He entered the car, which was waiting for him by the gate.

While leaving the mast did not take anything with him. He had only tied a *gamcha* [towel] to his waist. Baidul had taken his necessary things with him in the car, and the car started.

While Baidul was gone, Baba put me in charge of cooking for the mandali. Kaka was instructed to train me in cooking. So I started cooking for the mandali assisted by Kaka.



Feram Workingboxwala, Bhau, Kaka Baria, Eruch, Baba, Pendu, Francis, Goher, Aloba Meherazad, 1960s

*Marvin Campen — Meher Nazar Publications*

#### **4 August 1958**

As ordered by Baba, on 4<sup>th</sup> August Padri brought Kaikobad from Meherabad. Baba asked Padri about Eruch, and Padri said that Eruch had become very weak. This was the first time that the mandali found out that Baba had instructed Eruch to fast for 40 days. Baba informed Padri that Nilkanthwala was sent with Baidul to Hardwar. Baba also told Padri that the Meherazad mandali were not allowed to step out of the compound. He further said that Baidul is warned not to speak of anything of this place, and on his return he is not to speak about anything outside. Baba wished that the mandali at Meherabad also stay like that. Then Baba sent Padri back to Meherabad.

Baba informed Kaikobad that he would start his work with him from 7<sup>th</sup> August. Kaka has made all the arrangements for Baba's work in Kaikobad's room [adjacent to mandali hall].

#### **7 August 1958**

Baidul returned on the 7<sup>th</sup>, after taking the mast to Hardwar. I was told to remain at Meherazad, even after Baidul's return, and was kept in charge of the mandali's cooking. Baba started his work with Kaikobad from today.

When I came to Meherazad, I did not inform my family that I was going away for months. Before 14<sup>th</sup> July I had written that I would be coming on the 21<sup>st</sup>. When I did not arrive home, my mother sent a telegram to Baba asking my whereabouts. By a return telegram, she was informed that I was at

Meherazad, and after the departure of the mast, I was detained here for a month. Her consent was duly received through Adi. Then Baba had Adi write her a letter saying that I am being given an opportunity to stay at Meherazad till the end of November. Meherdas was also informed that he should start alone on a tour to spread Baba's 10<sup>th</sup> July message to distant places.

Baba has not been keeping good health since before the February sahas. He is having fever continuously, but even in that state he would go to Nilkanthwala and work with him. His condition is worsening day by day. Dr. Goher and the mandali are perplexed. Baba used to say it was all due to the pain in his hips. One day Dr. Goher took blood from Baba's arm and sent it to Poona for examination. The blood test came back as normal.

Thus, things went on. Dr. Goher felt that Baba should be examined by a specialist. But Baba paid no heed to her and told her that, during his seclusion, no outside doctor should be called here, nor would he leave Meherazad.

One day Baba came to the hall with the help of the canes. Then, crossing the mandali's side, he entered the Meherazad garden through the main gate, turned north, walked along the lane parallel to the mandali's residence and reentered the hall. This unencumbered movement on Baba's part that day pleased the mandali greatly.

### **12 August 1958**

Today Baba gave Baidul one further jap to recite: "O Paramatma, accept the prayers of Meher Baba's lovers, which are being offered." Baba even had Baidul recite this prayer before the mandali. At that time, Baba said, "My body may live or die, but my name shall remain."

As per Baba's instructions given on 10<sup>th</sup> July, Gadekar is to come to Meherazad on 14<sup>th</sup> August. As that date is now approaching, Baba asked Adi to confirm that Gadekar is 100 percent well. [Gadekar had a heart condition.] Only then should he come to Meherazad. Adi sent the inquiry to Gadekar by telegram, and wrote him a letter, informing him how he would have to live at Meherazad, totally cut off from his family and the outside world.

### **14 August 1958**

Today Baba waited in the hall for Gadekar to arrive. He arrived in Adi's car at noon. A few minutes before the car arrived, Baba was carried from the hall to the main building with instructions that if Gadekar comes, he should take rest and observe *maun* [complete silence] till he sees Baba the next morning. He should not speak with any of the mandali. Baba also asked the mandali to help him in maintaining silence. Kaka was ordered to arrange for his food and rest. Accordingly, that day Gadekar took rest (of which he was in need) and also observed silence.

### **15 August 1958**

On the morning of 15 August (Independence Day holiday in India), Gadekar met Baba. He broke his short silence before Baba. Baba asked Gadekar whether he had received Adi's telegram. According to the

telegram, Gadekar was to come to Meherazad only if he was completely well and willing to rough it while here. Baba had said if Gadekar was not that well, he should not come. Gadekar said, as Baba had offered him this unique opportunity, he thought he should come to Meherazad. Baba said he wanted Gadekar to stay at Meherazad, but the telegram was sent to him taking into consideration Gadekar's general health and the windy, damp [monsoon] weather at Meherazad.

When Gadekar was asked about his health by Baba, Gadekar narrated that the day he was to start for Meherazad, he had an asthma attack after months, but after taking medicine, it was suppressed, and he was able to come.

Baba then asked him, "When you were informed to come only if you were 100 percent well, why did you come after having an asthma attack?" Baba then said, "You have come in this state of poor health against my orders, but I forgive you. Since you have come now, stay and be happy in my company. But during your stay you should take utmost care of your health and should not think of your family, office, et cetera. Remain happy in my sahasas, leaving aside all thoughts and cares. Otherwise, you will not enjoy your stay with me during this seclusion period."

Gadekar was informed that the Meherabad mandali [Padri, Pendu, Vishnu, Donkin, Sidhuji, Eruch] are not to leave the Meherabad premises and the Meherazad mandali are not to go out of the Meherazad compound. Similarly, no outsider can talk with the Meherabad or Meherazad mandali. No one is allowed to come to Meherabad or Meherazad of their own accord, unless allowed by Baba. Similarly, no one was to correspond with Baba or the Meherabad or Meherazad mandali. Baba said even Eruch, who has rendered unique service to him and whom Baba loves much and who also loves Baba very much, is kept at Meherabad.

"So many lovers want to come and stay with me," Baba stated. "But in this seclusion period I have allowed none except Gadekar this unique opportunity. So from that standpoint, Gadekar is lucky. But he should not think of his family members or his *sansarik* [worldly] matters, and he should take great care of his health as mentioned previously. He should burn the thought of his family members. Otherwise, his stay at Meherazad will not help me in my work in this seclusion period."

Baba warned him not to speak of anything outside to the mandali, nor ask them anything about this place. Baba repeated, "Be happy and do not think about your home or office affairs." Gadekar agreed to stay in Meherazad under the stipulated conditions.

In August, one by one everyone got sick. Gadekar had come in poor health; he often had a cold and cough. Kumar was another person in poor health. One day all of a sudden, he had a heart attack. Many of his exercise activities were stopped that day, such as weightlifting, running, climbing trees, doing sit-ups, et cetera. He was one of the people who carried Baba in his lift-chair, but after his attack he was forbidden from that duty. Bhau also developed terrible eye pain. He had to do nightwatch with this pain in his eyes, and due to Baba's seclusion he could not go to a doctor for treatment.

From the time Kaikobad has come here, he generally passes his time in his room. With the door and window closed, he recites the name of God, sometimes seated, sometimes standing or even lying down.

Kaikobad is a frail old man. With the restricted diet of the mandali and the strenuous duty of repetition of God's name, somehow he is managing. Every day he recites the name of God for one lakh [100,000] times. He comes out of his room briefly for a little stroll or other activities, but the rest of the time he spends in his room. When Baba, either of his own accord or due to some reason, has the Prayer of Repentance recited, if Kaikobad is in the hall, he alone is instructed to stand before Baba.

In the month of August, many snakes were seen in Meherazad. Once a snake was creeping towards Baba's bed in his room. Dr. Goher saw it and killed it then and there. One morning Dr. Goher was cleaning and arranging the cushions of Baba's chair in the hall. When she lifted the cushions, she felt that the cushion on which Baba used to sit was heavier than usual. She turned it over and a snake fell out of the cover. This snake was also killed immediately.

These days, every three or four days, someone kills a snake. In this connection Baba commented, "It is all maya. The mandali were told that during these rainy days, many snakes will come out. Therefore, no one should walk about at night without a lantern. Everyone should take a stick with them, and clean and turn over their beddings every day. The rooms should be swept without fail every day. This should be treated as Baba's order. Aloba alone killed many. Baba told him to kill any snake he comes across on his walks, only if he feels it to be poisonous. Otherwise, not to.



Gadekar, singing the arti — Wadia Park, Ahmednagar, 1954  
*Meher Nazar Publications*

### **September 1958: The Routine at Meherazad**

Dear Baba is brought in the lift-chair in the morning from the main building to the hall where he sits with the mandali. Dr. Goher attends to his health and gives the necessary medical treatment to the inmates of the ashram, generally under Baba's guidance. She gives various kinds of treatments for Baba's fever — which he gets almost every day — to the colds, chest trouble and cough which Baba also often gets nowadays. Baba is having fever continuously since December [1957]. When Baba leaves the main building for coming to the hall, his fever is usually normal. Then the fever increases gradually and rises up to 99°, 99.5° and 100°. In spite of having this fever, Baba has rice and dal every day in the hall in front of the mandali.

Baba's main food is rice and dal with a little ghee. But when the fever is high, he eats extremely little. When Baba has fever, food tastes bitter to him or loses its taste. He told us, "I am pushing the morsels of dal and rice in my mouth in spite of having no appetite and in spite of any taste or desire for eating. I have to eat in order to keep my body going, whether the food I eat is tasty or not. When there is a fever, my mouth becomes sour and tasteless, but I have to eat in spite of that."

So many kinds of medicines and injections have been tried, but the fever has not stopped and rises despite these remedies. Baba is also suffering from hip joint pain. He says the pain is equal to the pain of 32 aching teeth. He says he has the hip joint pain continuously, without a break. Once he said the suffering of the whole universe is centered in his hip joint. He said the motor accidents he met with in America in 1952 and near Satara in India in December 1956 have completely shattered his bones. When he gets fever he gets a severe headache, so much so that he feels that his head will split. He gets pain in his eyes also during the fever, so severe that he feels his eyeballs will come out. Since the 1952 accident, his nose has been hurt, and sometimes he has difficulty breathing and often gets colds. Sometimes he experiences chest pains also.

So Dr. Goher has to give all possible treatments for the various kinds of ailments from which Baba is suffering every now and then. Dr. Goher tries all possible new medicines and injections for Baba's ailments, and she is engaged practically night and day in giving almost continuous treatment to dear Baba.

About the hip joint pain, a few days ago, Baba told the mandali in the hall that all allopathic, ayurvedic and homeopathic treatments have been tried, but to no avail. Soon after Baba met with the accident in 1956, he told Dr. Donkin that henceforth he will not be able to walk independently. After the accident, the best allopathic remedies were tried, and the doctors said that they guaranteed that Baba would be all right within six months, as generally such fractures heal within six months. But Baba said his hip joint pain is of a rare and unique type, and he says this pain and the fever may remain with him till he leaves his body, as both the allopathic the ayurvedic treatment failed. He was given the ayurvedic treatment in Bombay for one month for the hip joint pain. He had said that the treatment would not cure him, but due to the love of his lovers, the treatment was forced on him. Ultimately, it did prove to be ineffective, as he had foretold. The ayurvedic doctor had been hopeful about the treatment, but it was in vain. In a similar way, homeopathic remedies were also tried against his wish, but they also failed.

Baba says he has been undergoing various kinds of severe ailments for the universe and for his lovers, devotees and disciples. The hip joint pain has been paining for twenty-four hours he says. Does this not mean he is experiencing crucifixion for twenty-four hours every day from 2 December 1956 for the sake of the humanity! All the various ailments are mentioned more or less in detail to show how Baba undergoes physical bodily pain for the world. A few days ago, he was very ill, suffering severely from fever, headache, pain in the eyes, pain in the chest, cough and cold. He appeared to be extremely weak and depressed. Suddenly, his eyes brightened and he said, "In spite of my undergoing severe bodily pains of various kinds, I enjoy the state of bliss continuously for all twenty-four hours, which sustains me."

So the general daily program is that in the morning, Baba is brought from the main building to the hall in the lift-chair. To get ready to be carried in the chair, a woolen shawl is placed over his body. Then Baba holds a big woolen scarf over his nose to protect his nose from the cold and winds. Then the mandali start carrying the lift-chair bearing Baba. When the chair is placed on the ground near the door inside the hall, the woolen shawl is taken off Baba's body. Baba stands up and walks to his chair in the hall with the help of two canes. Sometimes Kaka holds Baba by the arm while Baba walks towards his seat. When Baba takes his seat, the mandali take their respective seats.

Generally Baba sits with the mandali for fifteen, twenty or thirty minutes. During this time, he inquires how the mandali slept the previous night, about their health and suggests to Dr. Goher the kinds of treatment or medicines to be given to the respective sufferers. He also keenly listens to important news that appears in the daily paper — *The Times of India* — and, when he feels like doing so, to pass the time, he has the mandali give their opinions on the events and happenings in the world. And he sometimes remarks on the answers given by the mandali. Sometimes he also remarks on current events.

Many times when Baba was brought from the main building to the hall, his health would appear to be bad. As mentioned, he would have pain in the hip joint, fever, headache, cough, chest pains, et cetera. Then gradually, when he would talk with the mandali through signs, his ailments would appear to lessen. Despite his pains and sufferings, he would inquire about the mandali's health, whether they slept well, et cetera, and he would give them advice and suggestions for keeping themselves fit and how they could be useful in giving him *madat* [help] in his present seclusion.

Then Baba usually passed stools, and afterwards would be taken to Kaikobadji's room for his work where Kaikobadji offers prayers. Sometimes, he would go to Kaikobadji's room without passing stools. Once, as per his desire, he was taken on the chair from the main building through the hall directly to Kaikobadji's room for his work, without spending time in the hall.

After Baba would be brought from Kaikobadji's room to the hall, Baba again would converse with the mandali through his usual gestures and, for a while, as he likes, a game of cards might begin. If six persons including Baba are not available, then the game of *Sat Hati* [Seven Hands] of four persons including Baba would be played. When Bhau comes to the hall, six members would become available for the game, as Gadekar might already be there in the hall with Baba and the mandali. Thus when Bhau is available for the game of cards, La Risque with six persons, including Baba, would be played. When I and

Kumar used to go for lunch, *Sat Hati* might be played, as Bhau and Gadekar would be available for the same. Usually Baba's party would win. There are of course days when Baba's party would lose.

When Baba would return from his work in Kaikobadji's room, he would appear refreshed. He would say, "After coming from Kaikobadji's room, my health improves." Then, in that good mood, he would play cards and spend a good time with the mandali. While cards are being played in the hall, Baba might eat dal and rice in front of the mandali. Baba ate chocolates and sometimes gave a piece to each member, generally by throwing the piece right in the hands or on the body of the mandali member

This year on 6 September, Gopal Janmashtami [Krishna's birthday] and the birthday of Prophet Zoroaster fell on the same day. So that day Baba personally distributed prasad of halva [a sweetmeat] amongst the mandali and Meherazad workers.

While playing cards, Baba wanted every player to play the game with 100 percent attention. He said, "By doing that, you are giving me *madat* [help] in my work and keeping me happy. I play cards in order to get relief from the burden of the work and from the suffering that I have to undergo for the world. You give me *madat* when you play cards with me and focus your full attention in the game." Baba said his playing cards also has an effect on world events.

Many times Baba said that whatever words we speak must have sincerity behind them. If anybody said his team had made seven hands, when actually six hands were made, Baba gave his decision that the opposite team got fourteen hands, whereas actually that team had won the game by making only six hands.

Thus during the game of cards, Baba impresses upon the players that they must be extremely particular about what they say. Whatever they claim, Baba acts upon it, even if the speaker may not have meant it. Thus Baba wants to convey to worldly people also that everyone must be extremely particular in what he or she states. Whatever is uttered must have 100 percent sincerity behind it. That is what Baba impresses upon the mandali during the card games.

After the game of cards, Baba is taken to the main building in the chair. That is the general routine at Meherazad.

### **27–28 September 1958**

From 27 September 1958, Baba calls through Dr. Goher, Kumar, Kaka, Gadekar and me for playing cards in the middle cottage. Here the *Sat Hati* game of four persons including Baba is played. Gadekar watches the games. Playing in the middle building has begun from the 27<sup>th</sup>, the day on which Gadekar cried and was allowed by Baba to continue his stay at Meherazad.

Baba said to the mandali, "Your stay at Meherazad during the present seclusion period is critical and so you must be vigilant about what you think, what you speak and how you act during your stay with me here. Whatever happens here has its effect on world events. So be extremely particular about your behavior of all kinds. You must be 100 percent honest during these days."

Every day when Baba comes to mandali hall, he asks the mandali various questions and digs out information lurking in their minds. Once Gadekar went into the kitchen and forgot to close the door when he left. As a result, birds entered and ate some eatables there. Kaka was probably angry with Gadekar. As mentioned, Kaka is the manager of the Meherazad ashram, as per Baba's orders. I and Kumar teased Gadekar, saying he would be scolded by Baba for this mistake, whether or not it was made intentionally. The next morning when Baba came to the hall, the topic came up before him. Gadekar began weeping and told Baba that he was not aware that he had left the kitchen door open. Baba commented that Gadekar is known to be very forgetful; he does not care about his clothing or the buttons of his pants. His wife has often complained to Baba about Gadekar's behavior at home, in the office, et cetera.

Baba said, "Gadekar has had this habit for years. But he has a good heart. He bears insults from his wife and from others also. So I do not give importance to his unintentionally keeping the kitchen door open. I don't mind about the lost food. In my present seclusion, for my wish to be fulfilled, I am prepared to pay any price, so important is my work at present."

Baba told Kaka not to worry about any expenses he may have to make to replace the lost eatables, and not to be upset or scold anybody at Meherazad.

Baba told everyone that the present time is so important that everybody at Meherazad must remain happy and carefree during their stay here. We must be totally honest with ourselves, with others and with Baba. We should have a clean heart; we should not get angry with others; we should control our anger; our behavior towards others should be pleasant; we should not have a revengeful attitude towards others; we should not hate others.

*"Mil julakar rahana [Get along],"* Baba said. "Everyone must behave lovingly towards one another. The present time is very important for you all and for the world. Let there be harmony between your thoughts and your actions. Whatever happens here will have its effect in the world."

One morning, Baba asked Baidul why he told the servant Raghunath to fix the tiles on the roof of his room. Baidul said he had told Kaka that he would get the work done through Raghunath. Kaka had kept quiet, he said, as he could not hurt Baidul's feelings. The order to the mandali was that they should not assign any work to the servants, and Baba wanted to bring this to Baidul's notice. Baidul broke Baba's order in this respect, Baba said. Baidul thought that this was not his personal work. He became upset and further said that, if this was the way he would be treated and questioned by Baba every now and then, then his staying at Meherazad would not be possible.

Baidul then began to cry and told Baba that he was leaving. He was sobbing uncontrollably. Baba allowed him to cry for a while, and when he became quiet, Baba told him that he has forgiven him. Then Baba praised Baidul for his mast work and for the prayers and japa he has been doing these days. Baba repeated, "Every mandali member should have a clean heart. None should bear hatred for anyone nor have a vengeful attitude towards anyone."

The wonder was that some of the mandali who had been behaving with each other with a kind of coolness and revengeful attitude, began behaving with each other lovingly, with a clean heart. A definite attempt was seen on the part of the mandali in this regard. So the above advice by Baba did have a salutary effect on the mandali.

Something else was going on between some of the mandali about the mandali's lunch and supper menu. Formerly, Kaka was permitted by Baba to allow certain kinds of chutney and *kachumbar* [chopped cucumber salad] of a limited but typical nature. There were restrictions about the amount of oil used and other things. As per his previous practice, Kaka would tell me when I was cooking rice and dal, to use certain ingredients to a limited extent. But in this respect Baba clearly stated that he had called Kumar to give him company and *madat* and keep Baba's mood happy. Similarly, he made me extend my stay to include the seclusion period. So, Baba said, in this seclusion period the mandali should be free-minded. And they should be given a good diet, because they are giving him company in the seclusion period.

When Kaka heard Baba's decision, he gave me a free hand in the preparation of dal and rice, chutney and *kachumbar*, et cetera, and the mandali didn't have any complaint about their meals. Everyone is also given milk. Similarly, there is no restriction as to how many chapatis can be eaten. Formerly there were restrictions about this at Meherabad and Meherazad. Such a menu had not been allowed by Baba for years, either at Meherazad or Meherabad.

These days, Baba is brought in the lift-chair in the morning. Formerly he used to come as early as 8:30 a.m. or by 9 a.m. Sometimes he comes between 9 a.m. and 11 or 11:15 a.m. So sometimes he comes early, sometimes late. Previously, Baba's chair was carried by Aloba, Kumar and me. But since the day Kumar had a little pain in his chest (he is all right now), Baba stopped him from carrying his chair for at least a month. Now the chair is carried by Aloba, me and either of the two servant boys, Prabhakar [called *Bhaiya*] and Raghunath, whoever is available.

Baba is carried in the chair from the main building (where he resides and sleeps) to the hall where he sits with the mandali and plays cards, et cetera. Then from the hall to Kaikobadji's room where Baba does his work while Kaikobadji offers prayers. After Baba finishes his work in Kaikobadji's room, he is brought back to the hall where he sits with the mandali, plays cards, et cetera. After this, he is taken from the hall to the main building. For some days, Baba went to Kaikobadji's room for his work walking with the help of canes, and also returned from Kaikobadji's room to the hall walking. But for the past several days, Baba is carried to Kaikobadji's room and back in the chair, as Baba does not want to expose his nose to the cold and wind.

On a few occasions, for his own reasons, Baba has walked from the main building to the hall with the help of canes, and returned to the main building walking in the same manner. As mentioned, once he was taken from the main building in the chair directly to Kaikobadji's room without spending time in the hall.

After Baba comes to the hall, he sits with the mandali for some time, varying from five minutes to half an hour. During this period, he makes inquiries with the mandali about their health, sleep, et cetera. He

talks with the mandali about recent news in the newspapers, discusses their mistakes, et cetera. He chats with them, advises them, gives suggestions to them, makes jokes and describes the condition of his health in general during this seclusion period. Then Baba is taken in the chair to Kaikobadji's room. Sometimes before going to Kaikobad, Baba passes stools. Baba does his work in Kaikobadji's room for between twenty minutes to half an hour or so. When Baba returns to the hall after working in Kaikobadji's room, as mentioned, he seems better and is refreshed.

The mandali had been given a prayer to recite for 40 days, which was completed on 22<sup>nd</sup> August. Now Baba expressed his intention to fast from 7<sup>th</sup> October until the end of November. The mandali were horrified to hear this, given Baba's already weakened state of health. The women mandali tried their best to stop Baba from undergoing this fast. The ladies wept before Baba requesting him to cancel the fast. But Baba seemed determined to undergo the fasting, without caring for the tears or prayers of the mandali.

The mandali were ordered to fast on 1<sup>st</sup> October, and continue to fast every seventh day till the end of the month. In this connection, Baba issued several instructions. He dictated the following prayer to be recited by the mandali: "O! Beloved God, grant that Meher Baba's work be 100 percent successful." (The mandali were permitted to recite this in their own native language.)

During these days, one day in the hall, Gadekar began thinking about his home affairs. Immediately Baba asked him, "What are you thinking?" Gadekar said that his attention was drawn towards his home. Baba asked for some clarification. Gadekar said that his son Digambar was to leave for America for his higher education, and he was thinking about that. Hearing this, Baba ordered Gadekar to go home immediately. Gadekar made certain excuses, but Baba said that now it would be better for him to leave.

Thereafter, Adi was informed to come to Meherazad with the car on Sunday, 28<sup>th</sup> September, and take Gadekar to the bus stand or railway station. Gadekar wept a lot, but Baba consoled him and gave him some work to do, persuading him to agree to return to Poona.

The next day again Gadekar started weeping before Baba. Baba again made him understand saying, "Now, it is in your best interest to go. I am sending you willingly. If I have to send you in anger, it will not be good for you."

Adi came to Meherazad on the 27<sup>th</sup> for some work, but Baba now permitted Gadekar to stay until 7<sup>th</sup> of October. Gadekar was not happy the next day also. He was afraid that he had disobeyed Baba's orders about leaving. All of a sudden Baba asked him, "What are you thinking?"

Gadekar said, "Baba on your saying, I did not go home. Now I am wondering whether or not I have acted correctly."

Baba said, "One-hundred percent you did well. Now you should not worry about whatever has happened. When I have forgiven you, what is the point of thinking about it?"

The next morning, Baba inquired about everybody's health and sleep. All replied that they were well and had had a good night's rest. Baba then said that he alone was not keeping well. "I have a fever," he

stated. "It was 98° this morning. Now it is 99°, and by noon it will reach 100°. These days I generally have such a fever." At that very moment, Dr. Goher came into the hall and took Baba's temperature. It was 99°.

Baba continued, "Things go on like this every day. I already have intolerable pain in my hip, and now I have such a severe headache, I feel as if my head will split open. There is immense pain in my eyes — as if they will come out. My tongue, which was cut in the accident, was later stitched by the doctors. The spot where the stitches were done gives a burning sensation, as if it is on fire."

Baba stuck out his tongue to show the mandali. We saw what he meant. Pointing towards his nose, Baba said, "Before the accident, my nose was very beautiful. Now it is not so. In winter, when a cold breeze blows, it is difficult for me to breathe through my nose."

Further Baba said, "Had there been pain only in my hips, it would have been tolerable, but now this fever does not leave me. Previously, I was very energetic, but now all my vigor is lost due to these immense pains. Still I am happy — and you say my face looks attractive!"

About Bhau, Baba said, "Bhau is engrossed in night duty ten hours a day. He has no parallel in this respect. He is advised in various ways by the mandali regarding his sleep, diet and what he should do after waking from sleep. Generally the advice differs from person to person, therefore it becomes a problem for Bhau to know what he should do. Therefore I have given him the freedom to act as per his convenience regarding his tea, diet and sleep. Now he doesn't require anybody's advice."

About Gadekar's health, Baba told him, "You need not worry about your health." Baba reminded him of Walter Scott's two-line poem, which Baba had read when he was a boy:

Come he slow, or come he fast,  
It is but death who comes at last.

Some of the mandali used to gather every evening in Kumar's room, which we called our "club meetings." We would chitchat and enjoy this activity. Baidul would describe the traits of different masts, their different tastes, their different ways of amusement, their bewildering tricks — all these were narrated in an innocent manner, which we enjoyed hearing.

Kaka Baria would describe his tours with Baba. He was fortunate to have travelled to many countries with Baba. Besides these foreign tours, he has traveled with Baba to many places in India as well. He narrated his visits to different ashrams with Baba, and his witnessing of Baba's workings. He would narrate all these instances very attentively and lovingly.

Similar gatherings were held in my room during the afternoon. But today Baba asked us to stop these "club meetings." "Stopping of the afternoon and evening sessions," Baba said "does not mean you should not sit together. But Kaka and Baidul should no longer narrate their experiences."

**29 September 1958**

Today Baba was very ill. Bhau gave us this information in the morning when he returned from nightwatch. When Baba came to the hall at about eleven, he said he had been terribly sick in the night. He had gone to the toilet [sat on his potty-chair] five times and had vomited, too. He could not sleep and spent a restless night.

Talking about Mr. Jinnah [the founder of Pakistan] and his tomb, today Baba said, "The Muslims have taken him to be a *wali* [advanced soul], whose unflinching efforts created Pakistan. So a worthy tomb costing three crores of rupees has been proposed in his honor."

About Mahatma Gandhi, Baba remarked, "There is a *smarak* [memorial] to Gandhi at Raj Ghat [in Delhi]. Gandhi used to say that he would never accept the creation of Pakistan, even at the cost of his life. He never wanted India to be divided into two parts, but he could not stop the division of India. He was very dear to me. Once when we were both travelling in the same ship, he met me many times. He was with me for two hours on the last day of the voyage. I conversed with him using the alphabet board. Seeing it, Gandhi said he had also prepared such a board for his own use. He asked Mahadev Desai [his secretary] to show it to me. Gandhi used to observe silence once a week, and the board was used on that day. He was both a saintly person and a politician."

Changing the topic, Baba said, "Though I was quite unwell last night, I feel better now."

Addressing Kaikobad, Baba said, "I will be coming to your room in half an hour. Today I am feeling better due to your prayers."

Addressing the mandali, he stated, "The result of your prayers is this [his recovery]. I don't say it lightly. Kabir has said, 'God hears even the tinkling of bells tied to an ant's legs!'"

Then, praising Kaikobad, Baba said, "The amount of labor and love with which he recites my name day and night would not have been possible even for my father."

Remembering his father, Baba commented, "Sheriar was a dervish [ascetic] in the truest sense, but even he would not be able to do as Kaikobad is doing. Even I would not be able to do it!"

Today Baba announced, "The fast I was going to undertake on 7<sup>th</sup> October will now be undertaken beginning 14<sup>th</sup> October."

Looking to Baba's health, neither the male nor the female mandali were in favor of Baba's fasting. On the mere *mention* of fasting, Dr. Goher used to shed tears. But Baba was not prepared to abandon his proposed fast.

### **1 October 1958**

Today was 1 October, and as such it was our weekly fast day. Before commencing the fast, we were permitted by Baba to have one banana, one cup tea and bread and butter. This became cause for Baba to become angry with Baidul. "How many chapatis did you have?" Baba asked him, and then said, "I am

goadng you so that your anger may come out. If, in spite of my goading, you do not get annoyed, I will bow down to you.”

Continuing to address Baidul, Baba said, “Every day you recite the name of God late in the night till midnight or 1 a.m., and then again when you get up in the morning at four o’clock. While praying to God, tears roll down your cheeks. But all this goes out the window as long as the heart is not clean. If you can keep your heart clean you will become matchless.”

At the start of the fast, the mandali were eating a light meal in the morning. Baba asked Baidul, “Is this a true fast?”

Baidul answered, “We have tea, a banana, bread and butter. If we were to fast without water, it would be a true fast.”

Baba remarked, “Baidul once fasted for seven days without water, so he gives importance to fasting in without water. How fine it would have been had he not mentioned this. In this way, he negates all he is doing [praying].”

Today while playing cards, Gadekar committed two or three mistakes, which saddened him. Baba consoled him saying, “Don’t worry; everything is done by the wish of God. Sins and mistakes are also committed by his wish.”

Baba had Aloha read a few couplets by Hafiz to the effect that to err is not in our hands; but respect demands that we admit our mistakes:

*Realizing that it is not in your hands to commit a sin, still,  
Out of reverence for God, confess that you have done it*

Baba continued, “Everything happens by the will of God, yet, as Hafiz says, out of respect one should admit one’s faults. Although committing mistakes is not in your hands, you should follow the path of courtesy by accepting that it was your own fault.”

During the card game, when Baba was telling someone something by gestures, someone else was talking with Kaka. Baba did not like this. He scolded, “If this is your attitude when I am with you physically, what will happen when I drop my body? How is it that when I am dealing with a certain subject you dare talk amongst yourselves? Be careful and pay full attention to me when I am with you.”

## **2 October 1958**

Today Baba walked to the hall with the help of his canes. Everyone was pleased to see him walking. On Baba’s entering the hall, Baidul folded his hands to him in namaskar. Baba did not like this. “What is the need to greet me in this way?” Before beginning his seclusion, Baba had not only forbade all from bowing down to him, but the mandali were not even to greet him with folded hands. Rather, Baba folded his hands to those who came in his presence.

Mentioning Kaka's advanced age [67 at that time], Baba said, "He does not have his old vim and vigor. Whenever he is told to do any work, he gets up slowly and walks slowly." So Kumar and I were instructed to help Kaka in his work.

Today, as usual, when Baba completed his work in Kaikobad's room, he returned to the hall. He informed the mandali that he had been greatly troubled by maya that day. He had Kaikobad called and told him to narrate how maya had troubled him. Kaikobad said, "Just as Baba was about to start his work, both my legs cramped. I could neither stand nor sit. This lasted for five minutes. It was only when Baba rubbed my legs with both his hands that the cramps subsided."

Baba commented, "Though maya caused trouble today, still I was able to do good work."

Today again Aloba was continuously looking at Baba, Baba objected to his looking at him in this way and said, "When I have already forbidden you from doing this, why do you persist and trouble me?" Kaikobad was called again, and Baba offered his *toba* [repentance]. He told Aloba, "I have pardoned you. Can you not help me now? You love me, but help me in my work."

Aloba could not check himself and was weeping. Baba then said, "When I have forgiven you why do you weep? When I have pardoned you, whatever has happened should be forgotten." Baba gestured for him to go wash his face and come back. When Aloba returned, Baba had him read a few couplets of Hafiz. Then Baba told Bhau to narrate what he had been told last night. Bhau recited this couplet from Hafiz:

*Ham itane tej kadam ke chale  
Ki manzil ke ane par bhi  
Raftar hamari ruka na saki  
Ki manzil se age nikal gaye.*

[I walked so fast that even while nearing the Goal  
I could not check my speed and went past it!]

Baba commented, "This is Aloba's condition."

### **3 October 1958**

Today Baba asked Gadekar, "Do you want to stay here or do you want to go home?"

Gadekar replied, "I will stay and obey your instructions without asking for anything."

The morning Aloba did not sit facing Baba, but with his back to Baba, and kept his faced turned away. If inadvertently he happened to look at Baba, he would immediately turn his gaze in another direction.

Addressing the mandali, Baba said "I asked Aloba not to look at me continuously, so he has now turned his face from me and is looking at the gate." To Aloba, he said, "Can't you sit facing towards me like the other mandali? Instead of staring at me, you should look at me in a normal, natural way. By turning and looking in another direction again and again after glancing at me, do you think I like that? Be normal. Don't cause yourself unnecessary anxiety."

Baba continued: "At night Aloba stares at my photo, so he has that habit. I know, if I order him, he will have his body cut into pieces — yet he cannot follow my simple orders!"

Bhau said that Aloba has arranged his room in such a way that at night his room is completely dark and only a small light is on Baba's photo, which he can look at while lying on his cot.

Pointing to Aloba and Gadekar, Baba told them, "All this is illusion. But you need not worry."

Bhau informed all that, seeing Baba now in the hall, none would believe how bad his condition was in the night. Hearing this Baba asked the mandali how he looked. All said he looked fine. Baba said, "It is all due to your thoughts and prayers."

Baba asked Kaka to pray to God. Everyone, including Baba, stood and folded their hands while Kaka repeated the name of God three times, "Ya Yezdan ... Ya Yezdan ... Ya Yezdan."

#### **4 October 1958**

Today Baba mentioned the plight of the flood-affected people of Uttar Pradesh. [There had been tremendous floods in India.]

When cards were being played, Aloba was sitting by Baba and looking at him sideways. Baba reminded him, "You are again staring at me." Aloba said that when he is sitting by Baba, his gaze falls on him. Baba told him to sit somewhere else.

Baba was sitting on a bamboo chair, with his feet propped on a cushion. Aloba got up and sat near Baba's feet. All of a sudden, Baba asked Aloba, "Why did your head touch my feet? Did you do it intentionally? Tell me the truth, don't lie."

Aloba was stunned, but replied, "No, Baba, it happened unintentionally."

Baba told him to sit at a distance. Baba informed the mandali that the previous night, when Bhau was on nightwatch, they heard a stone striking the outer wall of his bedroom. Kaka was sent to investigate but saw no one.

I opined, "It might have been some sort of phenomenon created by Baba which struck the wall creating a sound." Baba emphatically said that this was not the case.

Bhau said, "It sounded like a stone was being thrown against the wall." Baba said it was the sound of a stone, but it was not thrown by a thief.

#### **5 October 1958:**

Baba came walking from the main building to the hall by 10:25 a.m. with the help of the canes. The sun was out and there was no breeze. Baba said, "I haven't had a fever for the last five days and my health was better when I was in the hall. But today my health has again gone down. I have a fever and a headache. The fever is 99.4°, but it may go up to 104°. Day by day my health will deteriorate. After I

return from Kaikobad's room today, I won't stay in the hall for long. I would like to return to the house soon."

Looking at Kaka Baria, Baba joked about Kaka, imitating his way of walking slowing and swaying his shoulders back and forth. To me, Baba commented, "Baidul is wearing new clothes today. He looks very smart. Has he also taken a bath? Pukar takes a bath every day."

Baba asked the mandali how long they had slept. Kumar said he goes to bed by 11:30 or so and wakes up at 7 or 8. I said I go to sleep by 10 p.m. but today I got up by 3 a.m. Baba asked me what I did when I woke up so early? I said I was remembering Baba. Baba said I should sleep for five, six or seven hours. I should sleep as long as I want. I said to the mandali, "Before this, Baba's standing order was to sleep for six hours every day. Now he is giving me the freedom to have more or even less sleep!"

Baba asked Gadekar how long he had slept. Gadekar said he had not slept well; he may have slept for only three to four hours. Baba said, "I, Baidul and Aloba sleep less, so it does not matter if Gadekar also sleeps less."

I mentioned that for the past two days my hands and feet feel warm. Baba told me to take nux vomica [homeopathic medicine] half an hour before going to bed and Bicolate [a laxative] every three days.

Then Baba passed stools and afterwards he was taken in the lift-chair to Kaikobadji's room for his work. Baba worked with Kaikobadji for about 25 minutes. Then he was brought back to the hall in the chair. The mandali were called into the hall. Bhau also came.

Baba asked Baidul how he looked? Baidul said that it appears Baba had a fever. Dr. Goher also said that Baba had a fever today.

Baba told me that tomorrow he would give me some instructions to do some work every day from 7 October. He would tell the other mandali something similar, but Kumar of course would be exempted.

As usual, Baba had rice and dal today in the hall while playing cards with the mandali. After he had his lunch, he sipped orange juice from a cup and asked Gadekar to bring his mug. Baba poured the remaining juice in Gadekar's mug and Gadekar drank it. Every day Baba gives the leftover juice to one of the mandali. Today he gave it to Gadekar. Kaka of course was given it more often, as per Baba's wish.

The newspapers reported that Bihar is facing famine conditions this year. Baba said that over two crores [20 million] people will be affected by famine. Perhaps Baba was hinting at very hard times to come in October.

While playing cards, Baba quoted a couplet of Kabir about false Masters:

*Guru lobhi, shishya lalchee, dono keladav;  
Dono budey baprey chadi patther ki nav.*

[When both the guru and disciple are greedy and full of desires,  
Both will drown each other's boat.]

The card game was finished by 2 p.m. and Baba was taken to the main building. At 3:15 the mandali were called there for another game of cards in the living room, which we played until 4 or 5 p.m.

### **6 October 1958:**

Baba was brought in the chair from the main building to the hall by 9:50 a.m. He had a 100° fever and a headache. When Baba's lift-chair was placed in the hall, he rested in the lift-chair for a while and then got up and walked to his chair in the corner with the help of his canes, but with difficulty. After he sat in the chair, he placed his feet on his chappals. He looked at his feet, especially the right foot. Then, with difficulty, he placed his feet on the bamboo footstool and began looking at both his feet again. The right foot appeared very swollen. He said his hip joint pain was increasing so much that the pain had made his right foot swell. "The entire vein [nerve?] from the hip joint to my right foot has been affected and is paining," he said. He indicated his pain will increase more and more.

Soon after he came, Baba inquired how the mandali had slept. I, Kumar, Aloba and Kaka were asked and we said that we had slept well. Floods in Andhra Pradesh and Bihar were mentioned, with more than two crores of people affected by floods and famine. Baba had Baidul say a prayer for them, and Baba also raised his hands in prayer.

Baba's sister Mani came to ask him something. Baba said even though he is not feeling well and having severe pain, he must attend to his work and also to the mundane, trifling affairs of the household. He told the mandali to go out for five minutes or so while he spoke with Mani.

After Baba finished his work with Mani, Baba told Kaka to call the mandali. Baidul examined Baba's right foot and saw that the toes of the right foot were swollen. There was also swelling on both sides of the foot, up to the ankle. This swelling has suddenly arisen from today. Yesterday Baba had remarked that his health will grow worse from today. And today the swelling was seen on the toes, foot, ankle and vein on the right foot. Baba said the hip joint pain has increased severely. It appeared that, right from the hip joint, Baba's entire right leg and right foot has been paining him.

Then Baba made an adjustment in the repetition he had asked the mandali to do from 14 July for 40 days. He instructed that the mandali repeat this sentence, turn-by-turn, for twenty-four hours in a chain: "Beloved God, let Baba's work be completed 100 percent." The repetition was to be done by the mandali as follows:

1. Gadekar — 4 hours
2. Baidul — 8 hours
3. Pukar — 4 hours
4. Kumar — 1 hour
5. Aloba — 4 hours
6. Kaka — 2 hours
7. Bhau — 1 hour

total: twenty-four hours

Baba emphasized that the repetition was to be done with all our heart and soul. Baidul said it should be done as it was once done at Meherabad. Baba said, "Not like that also. It must be done with 100 percent sincerity and should on no account become mechanical." Baba asked Aloba, Gadekar and me to repeat what we would say. I said it in Hindi, Gadekar in Marathi, and Aloba in Persian.

A timetable was to be prepared showing the distribution of the twenty-four hours of jap among the seven mandali. Baba also instructed each mandali member to prepare an individual timetable showing how he would spend his twenty-four hours. Then both timetables should be shown to Baba tomorrow.

Baba was taken to Kaikobadji's room for work by 10:30 a.m. Baba worked with him for 20 to 25 minutes and was then brought in the hall in the chair by 10:55 a.m. All were called to the hall. Baidul had prepared his timetable for the jap. When he came in the hall, he handed it to Baba. Baba was not pleased. He asked him, "Why did you give me your individual timetable? I did not ask for it. This is maya. You should not have done this. Why did you do it? Didn't you remember that the combined timetable for all the mandali was to be shown to me tomorrow?"

Baidul said he had not remembered the exact instructions Baba gave this morning. It was his mistake, done unconsciously. Baba made him repeat the prayer to God that Baba's work should be completed 100 percent. When Baidul was saying the prayer, Baba and the mandali joined the prayer with folded hands. Then Baba asked Kaka to repeat what was instructed about the different timetables.

Baba was taken back to the main house at 1:30 p.m. At 3:15, I, Kumar and Kaka were called there, where we played many hands of cards with Baba in the sitting room. Today Baba's team won. The game ended by 3:45 p.m.

When Baba would gesture something to Kumar, Kumar would be perplexed and repeatedly make mistakes in understanding Baba's signs correctly. Baba would repeat the signs, two and even three times until Kumar understood what he was saying. Kumar was amazed at Baba's patience and said that anyone else was bound to become frustrated and angry.

### **7 October 1958**

In the morning, Bhau informed the mandali, "Last night, Baba was restless the whole night, suffering with fever and pain."

Today was the day of fasting for the mandali. When Baba came he told the mandali, "Today, on the day of fasting, Aloba killed a *goh* [large monitor lizard]. This is maya." Dr. Goher came inside and said that the lizard wasn't dead; it was writhing on the ground after being beaten. Baba said, "This is even worse. If Aloba beat it, he should have killed it outright."

Aloba said, "I gave it four or five strokes on its stomach with the stick. I thought it was dead. I tied it to the stick and brought it here [to the mandali's side]."

Baba asked him, "Have you brought it dragging it all the way?"

Aloba said, “No, I did not drag it. I brought it hung on the stick.”

“Do you know how dear lizards were to Shivaji? In those days, lizards used to climb on the walls of forts and were worshipped.”

As this topic was going on, Raghunath came and said that he took the lizard to the fields to throw it away, and it ran away of its own accord.

Baba asked Raghunath, “Will it survive after being beaten so much?”

Raghunath said, “Baba, it won’t die, because it ran away so swiftly.”

Baba said, “On this day of fast, Aloba injured the lizard. This is also maya. Now leave this topic. Whatever has happened has happened.”

Baba continued, “Look at maya! Last night when Bhau came for nightwatch, I asked him about the welfare of the mandali. He informed me that Pukar and he were mad at each other.”

Kumar remarked, “Baba, I was there also then, but I did not feel any such thing. Neither of them exchanged heated words.”

I explained, “Bhau said something which I misunderstood. I replied to him in an irritated manner. Bhau didn’t like this. But immediately each of us begged the other’s pardon.”

Baba commented, “This is what is required. If one gets annoyed with another, the other person should tolerate it. Now both of you forget what has happened.”

Today during the card game, I informed Baba that Aloba was expressing great regret for not telling Baba the truth on being asked about touching his head to Baba’s feet [on 4 October]. Baba had asked me, “Did he do it intentionally?”

I replied, “Aloba said that he was afraid that the truth [that he had bowed intentionally] would further disturb Baba’s mood. So he lied, and for that he is prepared to undergo any punishment.”

Aloba explained: “At that moment I had the urge to bow down at Baba’s feet. The opportunity to sit near Baba made me lose my rationality. I was thinking that by the grace of Baba I have an opportunity to be near his feet, so I must take the chance to touch my head to his holy feet. I was thinking that Baba will get angry, so I was trying to control myself. But my head automatically bowed at his feet. Where there are beautiful fragrant flowers, how long can the *bhawara* [bumblebee] stay away? It is but natural for iron to be attracted towards the magnet. This was the state of my head, which again and again wanted to bend towards Baba’s feet. Every time, I tried to control myself — but once my head was close to Baba’s feet, I could not control myself, and my eyelids lightly touched his feet. My condition at the time was like a fish thrown out of water struggling to get back in the water.”

Kaka was told to bring Kaikobad. Gadekar was asked, “What are you thinking?” Gadekar said he was feeling uneasy. Baba said, “When I had informed you that if you are unwell you need not come to

Meherazad, still you came. These days I don't give any discourses, nor stay long amongst you people. These days I am ill also. I have unbearable pain in my hip joints. Formerly you have seen me very energetic. These days you must be feeling a dry atmosphere here. So it is better if you go back to Poona and spread my message of love there. I am willingly sending you home. Don't be anxious about it and go home happily."

Hearing this, Gadekar began weeping. Baba repeated, "*Willingly*, I am sending you home. I know you have immense love for me — our connection will never break. Go and spread my love in Poona. Be with your wife and children, but don't have intercourse till the end of November. Don't tell your wife and children anything of this place. Every night from 11 p.m. to midnight recite the name of God."

Baba asked Gadekar, "What will you recite?"

Gadekar replied, "O Beloved God, may the work of Meher Baba be a 100 percent successful." Baba called him near, embraced and held him for quite a long time. Then Baba told him to go pack his belongings, as he was to leave by the two o'clock bus.

By this time, Kaka had returned with Kaikobad. Baba said, "We will now have the Prayer of Repentance." Addressing the mandali, Baba said, "Today I pardon you all for all your transgressions up to this moment. But hereafter, look after yourselves." Baba had Kaikobad stand before him and the prayer was recited while Baba did *toba* [lightly tapped his cheeks].

After Gadekar had departed, Baba remembered him, saying, "Gadekar is very dear to me."

### **8 October 1958**

Baba came to the hall at 10:40 a.m. and immediately said, "My health continues to deteriorate. Along with the pain, this new issue of swelling has begun."

Today there was a good deal of swelling on Baba's feet, which could even be seen from a distance. From the time the swelling was noticed on Baba's feet, something typical was felt. Until now, Baba's months' long illness never indicated his internal pain — Baba was always jolly amongst us. We also used to cut [make] jokes, quarrel and play cards with him. But the swelling which has now developed indicated the seriousness of Baba's internal work. Still, amongst the mandali, Baba tries to forget it all. He laughs and plays, and we forget everything. Future historians will not be able to explain how Baba did not let the mandali, whom he has gathered around him, know of his unbearable pain. None could participate in it. Even while suffering so, Baba always gave immense love and affection, even in such a state of poor health.

The mandali were more or less helpless. Baba is not prepared to allow any doctor from outside to come till the end of November. Seeing his day-to-day condition, Dr. Goher is very worried. She weeps and weeps. The ladies mandali group, by weeping and expressing their grief, have a chance to relieve him somehow or the other, but the male mandali are absolutely helpless to bring any relief.

Today when Baba was served with lunch of dal and rice, he remarked about Kumar's wife, "Subhadra's dal is prepared today." Once when Baba had gone with the mandali to Manjri Mafi, he learned that Subhadra likes *arhar* [*toor*] dal very much, and she usually cooked that particular dal for her family. From that time on, Baba named toor dal as Subhadra's dal. God remembers his devotees in such ways.

### **9 October 1958**

Baba came to the mandali at 10:30 a.m. and started talking about the weather. He remarked that there were clouds in the sky, but no rain here — while in Uttar Pradesh, floods have caused havoc. "This place [Ahmednagar] is in trouble without rain," he said.

Talking about the health of the mandali, Baba directed me to, "Eat well and sleep well."

Today there was still more swelling on Baba's right foot. Seeing Baba's condition, I began to weep, and I had great difficulty controlling myself. Baba was touched by my feelings, which caused me to start sobbing even louder. Baba asked me the reason. I was unable to stop crying and reply. Again Baba asked me, "Tell me the reason you are weeping?"

I answered, "Baba, you tell us to be happy. But how can we be happy when this is the condition of your health?"

Baba said, "I know, I am unwell, but if you people remain happy, it will help me. It is for this help that I want you all to be happy and keep smiling."

Baba then went to Kaikobad's room and returned after finishing the work there. Still I was weeping, and on seeing Baba, my weeping increased. Baba with a serious expression reminded me, "Remember to help me."

When Baba started playing cards, he made me laugh.

Today when Baba was sitting on the potty all the mandali except Bhau went out. Just as he was getting off the potty, Dr. Goher came to the men's side and went into the hall. After a while Kumar and I were called inside by Bhau. Dr. Goher was standing near Baba sobbing. Baba told Kumar and me to console her. Kumar said, "She is wise enough — a doctor. She will calm herself."

Then I and Kumar came out. After a little while we were both called in again by Baba. Dr. Goher was still weeping loudly, begging Baba to abandon his one-month fast. Sobbing, she asked him "What do you eat? So little that you are practically fasting twenty-four hours every day. Yesterday, you had lunch at this hour, and today you are not eating. Still, in this state of health, you are bent upon a month of fasting. We are at a loss to understand this."

I very solemnly pointed out, "Baba, everybody obeys you. At least this one time, you should accept our request to abandon this fast."

As Dr. Goher was still crying and about to return to the main house, Baba gestured for her to stop crying, assuring her that he would consider her request not to fast. "Your weeping does not help me in my work," he told her. "I want you to help me and remain happy."

Tears were rolling down my cheeks also, and Baba said, "Look at him. He is also shedding tears."

Baba then informed the mandali, "Yesterday, Mehera wept much. So much that she began shivering. Lovingly, I consoled her. This was the reason you were told to return yesterday [from the main house], though I had called you to play cards." Then Baba told everybody to stop talking about the swelling on his feet.

Today the atmosphere became very heavy, and Baba alone was trying to cheer everyone up.

### **10 October 1958**

Today Baba came among the mandali at 10:45 a.m. Baba mentioned that military rule is established in Pakistan. He asked the mandali to read out yesterday's paper.

At the regular lunchtime, Dr. Goher asked Baba about his meal. Baba said that he did not have any appetite. Dr. Goher advised him to have some *mosambi* [a type of orange called sweet lime] juice. Baba expressed his unwillingness for that too.

Today Adiji came. After finishing his work with Adi, Baba remarked, "Even in this state of health, I have to look to trifling affairs also."

### **11 October 1958**

Today Bhau reported that Baba could only sleep for two hours last night. Baba came at 10:15 a.m. and informed the mandali that he does not have any appetite. Still, before coming to the hall, Goher and others persuaded him to take some refreshment. He did so, but he felt nauseous.

Further Baba said, "Today I have dictated very minute instructions for the entire month of October. I had to discuss this with Mani and others for about two hours, still I did not finish." Later, the remaining work was completed.

### **12 October 1958**

Today Baba came amongst the mandali at about 11 a.m. Baba discussed Kumar's health for a long time. All the mandali told Baba that Kumar's health had much improved. Baba agreed and said that Kumar's cheeks look plump now.

After taking Baba's temperature, Dr. Goher said Baba is better today.

### **13 October 1958**

Today Baba came to the hall at 10:40 a.m. While playing cards, when Baba wanted to throw his cards on my head, I bowed my head on the ground. Thus, under this pretext, I greeted Baba with folded hands

[*pranam karna*]. Baba immediately said, “What have you done!” I realized my mistake and expressed my regret. Baba said, “Hereafter, never do such things. I pardon you this time. Never commit such acts in the future. Now forget about it and don’t think about what has happened.”

As compared to other days, today Baba was feeling quite light and had his lunch.

As per Baba’s instructions, Bhau had given Kaka a paper to be delivered to Adi. The boy carrying the *dak* [mail] was leaving for Nagar at the same time that Baba called the mandali to the hall. Hence Kaka could not give the paper to the messenger since he had to go to Baba. On Kaka’s entrance Baba asked him, “Have you sent the paper Bhau gave you to Nagar?” Kaka was stunned to hear this and said that the boy might have left, and he forgot to give him the paper.

Baba sent Aloba to find out if the *dak* boy was still outside. Aloba left the hall and Baba started playing cards. After a few minutes, Baba suddenly stopped the game and called for the lift-chair to be brought. Aloba was absent to carry the chair, and Baba asked where he was. By then, Aloba came back, and Baba asked him, “Where were you just now?”

Aloba said, “I went to look for the *dak* boy. From the gate, I saw him on his cycle on the approach road. I immediately went for my cycle and followed him. I could stop him only after a mile. Now I have brought him back and he is standing outside.”

Addressing everybody, including Kaikobad, Baba said, “You all know that I have ordered every one of you not to leave the compound. Today I was going in [to the main house] in a good mood, but Aloba has spoiled that. You are all witnesses that I am again pardoning Aloba. From my heart, I pardon him.”

Turning to Aloba, Baba said, “From now on if you step out of the compound, your legs will not be spared. Look at this situation! You find yourself in trouble and I become angry and then have to do *toba karna* [repentance]. It is totally different when you take the dogs for a round. That is according to my orders. It does not mean that you can go out of the compound as and when you please. Anyway, now I forgive you. Whatever has happened now should be forgotten.”

Baba made Kaikobad stand before him. He held his hands in his and did repentance.

### **14 October 1958**

Today, as per Baba’s previously given instructions, the recitation of the name of God and prayers started. Baidul was reciting the name of God in his room, but it was stopped for some time as he was called by Baba. All the mandali, including Kaikobad, assembled in the hall.

Baba said, “All of you object to my fasting and argue on that point. Mani and the other women have taken two hours on that issue. So now I have found a solution. The fast will be observed, but it will commence after two days instead of from today. This fast will be for 21 days. Thereafter, if my body has enough strength, it will continue till the end of November. During the fast I will take two cups of tea twice a day, three bananas, and three cups of vegetable soup.”

Dr. Goher said, "That is not enough! You should take ..."

Baba stopped her in mid-sentence and said, "Up till now I have had quite a long discussion with you all on these points. So now don't say anything else."

Baba mentioned that Vishnu Master was to come to Meherazad tomorrow, but that none should mention anything about anything that had transpired here. The mandali suggested that Eruch be called back now. Baba said, "Suggestions and requests of this type should not be made to me. I don't like it." Baba had Kaikobad stand before him and Baba repented [*tobe karna*].

Today Bhaiya [one of the servant boys] was hammering something. Baba called him and asked "Who has told you to do this work today?"

Bhaiya replied, "No one asked me to it; I was doing it of my own."

Baba said, "Today is your fast day, and if you do such hard work, it will cause you some trouble. Stop it now; go and rest today."

As per Baba's instructions, Kumar and I were given a tour of the garden by Kaka.

### **15 October 1958**

Today Baba entered the hall at 10:30 a.m. and was informed that Bhau had not been able to sleep today. The reason, on Baba's asking, was that I, Kaka and Aloba were talking in the kitchen, and that disturbed Bhau's sleep.

Addressing the mandali, Baba said, "All of you can talk in a low voice only in your rooms. Don't talk outside, as it disturbs Bhau, which is painful to me." Then Baba pardoned all.

Today Baba gave a detailed description of the women mandali, how each one of them was busy in work. None of them have been able to rest for the past five days. While Baba was telling us all this, Adi's car arrived. Baba called Adi and Vishnu to the hall.

Today, after three months, Baba asked Vishnu about the health of the Meherabad mandali and gave him a report of the health of the Meherazad mandali and also his own health. Baba described how, during this period of seclusion, maya had caused various troubles to him.

Then Baba asked everyone, "How do I look?"

Everybody said, "You look very fine."

Baba stated that when he comes amongst the mandali his temperature remains at 99°, but afterwards it goes up to 100° or 101°.

After finishing his work with Adi and Vishnu, Baba patted and embraced them, and allowed them to leave.

## 16 October 1958

Today Baba was carried to the hall at 9:45 a.m. Pointing at Aloba, Baba said, "You look like you are growing old. Is your mind still worried?"

Aloba said, "Baba, I cannot follow even your smallest orders, and it spoils your mood. My actions cause you pain, and that thought wipes out my sleep at night."

Baba said, "If you listen to me, and don't allow your mind to interfere, things will go well. But you apply your reasoning to what I say and thereby create trouble for yourself. Once an aspirant like you had confidence in Shams-e-Tabriz, so he asked for his guidance. Shams told him to do whatever he tells him without thinking about it, but the man was unable to stop putting his mind to work on whatever Shams told him. One day they both went to the bank of a river. The river was flooded, and there seemed no way to cross it. The man asked Shams what should be done. Shams told him to follow him repeating *Shams ... Shams*. Then Shams entered the river. That man followed Shams, uttering *Shams ... Shams*. After they had crossed some distance the man heard that Shams was also uttering something. He listened closely and heard that Shams was repeating *Allah ... Allah*, and proceeding further, as the river parted before him. So the man thought that when Shams is able to wade through the river uttering the name Allah, why should he utter *Shams ... Shams*? Why should he also not say *Allah* and proceed as Shams had? So he went against Shams' order and stopped uttering *Shams* and started uttering *Allah*, and with that he drowned in the river."

Baba then told Aloba, "For that reason, I tell you a thousand times to do what I tell you to do without applying your mind to it."

Then, as usual, Baba cleared up the remaining work. Adi and Vishnu came again to Meherazad. Baba heard their report and went over the draft of a circular, which was to be issued today:

I declare that a unique and unprecedented occurrence will soon take place in the spiritual realm. But apart from this and irrespective of whatever may or may not happen after November end, I want you to put full trust in me until the very end. Are you prepared to do so? Reply directly to me in short and *to the point only*. Apart from this one short reply (not to exceed four lines), you must not correspond with me or Eruch before November end.

— Baba from seclusion.

Today, about Aloba, Bhau told Baba, "As Aloba does not get a chance to sit near you, he has become restless."

Aloba was not present as he was reciting the name of God, but he was called by Baba. Baba told him, "Stop reciting the name of God and come sit near me and look at me. To keep yourself happy, you don't allow my wish to prevail."

Aloba pleaded his cause. To which Baba quoted Kabir —

*Aap diya so dudha barabar;  
Mange diya so pani;  
Kinch liya so rakhta barabar.  
Yeh Kabira ki bani.*

[If something is given by the Master, on his own, it is like milk;  
If asked for, it is like water;  
If forced, it is like blood.  
This is what Kabir says.]

“Aloba! For the satisfaction of your wishes, you ignore my wishes and satisfaction. What type of love do you have for me? You will be to me what Judas was to Christ. It is enough that today you are sitting with me; from tomorrow start reciting the name of God according to the timetable.”

Folding his hands before Aloba, Baba said, “From tomorrow, for God’s sake don’t make me upset.”

This discussion took place when Baba’s lunch was brought in. After finishing the discussion, Baba said, “I cannot even eat in peace.” But before starting to eat, Baba gave some food to Aloba as prasad.

Baba told me to bring Kaikobad to the hall. Baba stretched out his hand to give a copy of the circular to someone. Aloba leapt forward to take it, but Baba stopped him and said, “You should only come forward when I call you.”

Baidul laughed at Aloba’s mistake. Baba asked Aloba, “Did Baidul’s laugh hurt your feelings?”

Aloba said, “Yes, Baba. When Baidul laughed, I felt hurt.”

Baba instructed Baidul, “If someone commits a mistake it should not be the subject of ridicule. Everybody is liable to commit mistakes. You have hurt Aloba’s feelings, thus you are guilty of disobedience, but Aloba should not have minded Baidul’s laughter. If someone causes another pain, the person should willingly and happily tolerate it.”

Baba did repentance and had his lunch. Baba instructed me to make a list of the answers to the circular, and to inform Rano that Baba is starting his fast from tomorrow.

### **17 October 1958**

Today Baba came in the morning to the hall. The Meherabad mandali had sent their consent to the circular. Baba had gotten the consent from the women mandali at Meherazad, and I had collected the consents of the men mandali. I had been instructed to make a list of the consent letters, so I had made the list in a serial manner and now handed it to Baba.

At lunchtime, Goher brought tea and bananas on a tray and kept it before Baba. Just before Baba left the hall, he hastily peeled a banana and put a small piece in his mouth. He distributed the rest to the mandali who were playing cards with him. Baba did all this [distributing the banana] so quickly as if he were a thief stealing something, afraid that someone might catch him in the act.

Kumar was the first to be given a piece of banana. He first refused it, but then to avoid Baba’s anger, he took it and said, “Now Dr. Goher should be told to feed Baba in her presence [so he would eat everything].”

Baba had just started sipping the tea when Goher came back. Baba gave the remaining tea to her.

Today speaking about Mani, Baba remarked: "Mani is very clever. You all say so. Even Eruch, who himself is very intelligent, says so. Mani has no equal in reading my gestures; then comes Eruch. [She] helps a great deal in compiling material for [the American magazine] *The Awakener*. The Americans, too, say Mani is really very bright."

All agreed and Kumar commented, "Well, what more can be said about her?"

### **18 October 1958**

Today Baba heard me recite the name of God and embraced me. [After Baba had his tea] tea was brought in by Aloba for Kaka and others. Thus Baba gave Aloba a chance to be near him. Today also when Goher brought the tea and bananas for Baba, he ate a small piece of banana and took a sip of tea and distributed the rest amongst the mandali.

### **19 October 1958**

Today Baba mentioned Gadekar. Adi had been instructed by Baba to forward any letter from Gadekar if it comes. Adi had sent two plaintive letters from him requesting Baba to call him again to Meherazad. Baba instructed Adi to write him not to come, but to focus on disseminating Baba's message of love there in Poona.

Today also Baba ate some banana and some was distributed. He drank some tea and gave the rest to Aloba. While giving it to Aloba, Baba said, "I am giving you this of my own accord, so it has its own worth. Had you received it upon asking for it, it would not have had the same value."

### **20 October 1958**

Today Baba discussed with the mandali the possibility of holding some large darshan programs. When Goher came with tea and bananas for Baba, I got up to adjust the cushions on the bamboo footstool. I was about to lift the cushion when Aloba touched me on the back to stop me so that he could straighten the cushions himself. Baba was upset by this. Though he pardoned Aloba, Baba himself performed *toba* [did the repentance].

Baba embraced [the servant boy] Raghunath, who had recited *japa* for 40 days, which Baba learned today.

### **21 October 1958**

Today Bhau, on return from nightwatch, said that Baba's condition the previous night had been terrible. "It passed like *Katal Ki Raat* [Murderous Night]." <sup>5</sup>

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<sup>5</sup> *Katal Ki Raat* refers to the evening before Makar Sankranti [or Uttarayan], a Muslim day of observance, during which extreme penances are performed.

Baba was brought in the hall at 10:20 a.m. On coming he confirmed that his condition had been very bad last night.

Today, out of one and a half bananas, Baba distributed one to Aloba and the half to Kumar. Baba sipped a little tea and gave the rest to Goher.

Goher used to bring a fixed amount of bananas and tea for Baba on a tray, and still Baba used to distribute it amongst the mandali. Goher never dared to bring anything more than the fixed quantity. Keeping this in view one day, Najamai prepared more soup. Baba expressed his displeasure at this. The mandali wanted to request Baba not to distribute his tea, bananas and soup, but none dared do so.

Baba asked everyone how he looked. All said he looked charming. Baba said, "Thank God. Even in such a condition of health, my face looks good ... Today is the fifth day of my fast." Then he asked, "Is this a fast? I have tea, bananas and two cups of vegetable soup. Everybody quarreled and made me fast in this way. Now I am thinking of continuing it till the end of November."

Hearing this, someone remarked, "Baba, your fast is only for 21 days."

Baba said, "It can be extended."

A teacher from Khandesh [the northwestern region of Maharashtra] who was visiting different ashrams had come seeking Baba's darshan. Kaka somehow managed to turn him away, and Baba was informed of this.

Before Baba's going inside, Baba said, "Today is Dassera [a Hindu holiday] and nobody told me?" Raghunath and Prabhakar joined in carrying Baba inside. Baba gave each a chocolate on the occasion of Dassera. Both received the prasad lovingly.

## **22 October 1958**

Baba came to the mandali at 10:15 a.m. Then Baba talked about the [Taiwan Straits] crisis between China and Taiwan. Kumar started to look at the newspaper which was lying in the hall. Baba told him, "There is time to read the newspaper when you go to your room."

Baba said, "I am in very good mood today," and then asked Aloba about his health. Aloba began narrating his troubles explaining that he cannot express what he feels when Baba becomes upset with him. His explanations went on and on, and Baba became impatient and perturbed. At last Aloba himself said that, to prevent himself from disobeying Baba's orders, he would not sit near Baba. Whenever Baba was with the mandali, he would remain in his room.

Baba agreed and told him he could rest or read, but not to worry about not being near Baba. Baba quoted these lines:

*Iskaq fanaka naam hai, Isqame zindagi na dekh.  
Uski khushi, khushi samaj, apni khushi khushi na dekh!*

[Love, thy name is annihilation! Don't seek life in love.

Take His will as your pleasure; don't look to your own!]

Baba told Aloba over and over again that he should be happy now and not trouble himself by worrying about anything.

Baba handed a printed copy of the circular of the 16<sup>th</sup> to Bhau and me. Baba gave another letter to Kumar. Kumar started reading it to himself. I was standing next to him and glanced at the letter, but Kumar immediately turned away. Baba asked me, "Why did you do that?"

Repenting [*toba karne*], I said, "My glance fell in that direction."

Baba said, "Never Mind." Calling me near, Baba caressed my face.

The distribution of bananas and tea continued as before. Someone was given it one day, and someone else the next day.

### **23 October 1958**

Baba came to the hall at 11 a.m. When Baba returned from Kaikobad's room after finishing his work, he said, "My weakness has increased. When I started my work with Kaikobad, my hands started trembling." Baba lifted one of his hands to demonstrate, and it was shaking.

On being asked, the mandali said Baba's face looked fine. Hearing this, Baba made the mandali thank God for this, and he himself folded his hands in prayer.

Today the atmosphere was jolly.

### **24 October 1958**

Baba entered the hall at 10:30 a.m. About Aloba, Baba said, "You people do not know that in Aloba's actions also my work is done."

Today, in front of the mandali, Goher started weeping over Baba's poor health and general weakness. Addressing Goher, Baba said, "I will definitely fast for 21 days. Now no one should object. You are sensible and should not cry. When you start weeping, everyone inside [the women mandali] starts weeping. Therefore, to help me in my work, you must remain happy."

[As mentioned, before Baba began his fast on 16 October, in Life Circular 41 Baba asked for letters from his lovers. He made it clear that these letters should reach Adi before 20 November, and should not be more than four lines long.]

The first letter was received today by post from Gadekar. He had, as per instructions, replied in four lines. In his letter, he expressed full confidence in Baba and assured Baba that he would hold on to him till the end. Baba called Kaikobad and handed him Gadekar's letter to keep.

When Baba was to go to the main house, he felt giddy and had to lean against the wall for a while to steady himself. I went forward to help him. Then slowly, with the help of his cane, he went inside. He had to hold on to the railings as he climbed the steps to go to his room.

### **25 October 1958**

In the morning, Bhau informed us that Baba had slept for four hours in the night. It was after a long time that he had such a deep sleep. Baba came at 9:20 a.m. and said that he had a lot of work today with Adi and Vishnu. They arrived just as Baba returned from Kaikobad's room

Baba asked Adi, "How do I look?"

Adi replied, "Your look very fine. Much better than when I came before."

Baba told him, "I am fasting. I am having terrible pain, and I pass the nights with great difficulty. Still you say I look well."

Adi said, "Fasting is good ... maybe it helps."

Baba said, "I have so much weakness that my hands tremble. I feel dizzy also." Looking at Bhau, Baba said, "Bhau, tell him what my condition is like during the night."

When this conversation was going on between Adi and Baba, my mind wanted to laugh. "O God," I thought. "Your *leela* is wonderful. In Adi there is a man who believes in the advantages of fasting, proclaiming it to be good for the health. Still you are not satisfied. You are now pointing out the details of your fast, as if you give utmost importance to your health."

Bhau informed Adi, "During the night, Baba's condition totally changes for the worse. It's horrifying."

Baba dealt with his work with Adi and Vishnu for a fairly long time, during which time the mandali left the hall. After Adi and Vishnu's departure, when the mandali returned to the hall, they found that Baba's expression was no longer cheerful. It had become dark and he looked tired.

Baba confirmed, "I am tired now," and showed us a long list of thirty-one points. Baba said, "Today so many points were discussed." Soon after, he went inside.

In the afternoon session [in the main house ], when the card players arrived, I told Baba that because of Baidul's *jap*, Bhau could not sleep. Bhau came out his room to ask Baidul to recite the name of God in a softer voice. Baba called Baidul and instructed him to recite the name of God in a low voice. Baba asked me why I had not stopped Baidul and told him to lower his voice? I apologized for my mistake.

Baba pardoned all and told Kumar to remind him the next day, so that *toba* (repentance) would be performed. Then the card game started in a jovial mood and the atmosphere was pleasant.

### **26 October 1958**

In the morning, Bhau said that last night Baba could not sleep at all. Baba came in the hall at 10:30 a.m. After being seated, he opened and closed his eyes, which indicated that he was feeling giddy.

After returning from Kaikobad's room, Baba listened to the replies received in reply to Circular No. 41. Kumar read out the letters and I noted down any remarks given by Baba.

Yesterday, Aloba requested Baba's permission to recite a poem by Seemab. Baba told him that he would listen to it sometime later, but in the meantime, Aloba should not create new problems.

Today in the second [afternoon] session [in the main house], Baba called Aloba to recite Seemab's poem. Aloba started reciting it, but after a few lines, he could not control himself. He closed the book, threw it on the table in front of him, and ran away crying. Then he returned and expressed regret for his behavior. Baba told him not to worry, just to do as he says.

### **27 October 1958**

Baba came to the hall at 10:10 a.m. He found it difficult to get out of the lift-chair. He had to lift himself up two or three times, and still wasn't able to stand until he applied great force. Kaka held him and gave him support. Then, with the help of his canes, he walked the ten or twelve steps to his chair [in the hall]. After sitting in the chair, Baba said, "My weakness has increased. I cannot eat bananas, and I don't wish to eat them."

Today Baba told Kumar not to exert himself in any strenuous work, as for the large programs being planned, he would have to do a lot of work.

### **28 October 1958**

Baba came to the mandali at 10:10 a.m. He told Kumar not to feel disheartened, as no work was being taken away from him. He should not feel that he is a burden to Baba. "You do not know your worth," Baba told him. "You don't realize how much my burden is lessened by keeping me happy [with your stories and jokes]. But remember, my burden is only lessened if you look cheerful. Your dour expression becomes a burden to me. Therefore try always to be happy."

After returning from Kaikobad's room, Baba heard the replies to the circular and dictated remarks for them. Baba then instructed Bhau to arrange them serially, after which I am to make a list of them.

Baba continued to distribute bananas and tea as usual. Today he ate a little bit of banana and sipped a little tea. Today Baba was feeling light — and his face looked cheerful.

At the second session, while playing cards, Baba said that Gadekar is eager to come back here. He had written to Adi that if he was not called soon, he would go mad.

Baba remarked to Kumar, "You reduce my burden while Aloba repeatedly increases it. I think I better call Gadekar. I am sending Adi a message to call him."

### **29 October 1958**

This morning Bhau informed us that Baba could not sleep at all in the night.

Today Baba was brought earlier than usual. He was carried in the lift-chair by only two persons, Prabhakar and me, as Raghunath had gone to ease himself. Entering the hall Baba, told Kaka that since I am tall and Prabhakar is short, while being carried down the stairs, the chair was wobbling, so he was saved from falling.

[When it was time to go to Kaikobad's room], Raghunath, Prabhakar and Kumar seated Baba on the lift-chair and Baba was carried to Kaikobad's room by these three persons. After about half an hour, Baba returned to the hall and listened to the letters received.

In between, Baba called Mani and asked her, "See [Baba's brother] Beheram's letter. His letter has the signatures of the whole family. Are the signatures written by one person or by each member of the family?"

Mani concluded, "It seems that the same person has written the names of all the family members." She suggested the letter be sent back to get the individual signatures of all. Baba said to keep this letter aside. There was also a similar letter from Eruch's father, B. D. [Pappa] Jessawala. Another similar one was from a family in Andhra. Baba had these three letters kept aside. After some time, Baba gave Bhau certain instructions regarding these letters.

Today at the time of tea and bananas, Baba told me, "From now on I will take only one banana every day. I will let you know if the quantity should be reduced or increased."

Then Baba said to me, "From now on recite the name of God for only one hour. The rest of the time, work on compiling the list. And get a good sleep every day." Baba added, "Today I am happy, because you are happy."

In the afternoon session in the hall, Baba listened to Baidul give a lecture in English. This was a recurring pastime these days: news and lectures by Baidul in English. As a matter of fact, Baidul does not speak English, but by Baba's association he has acquired a smattering of English. Baba is greatly amused by his talks.

Today Baba gave him the subject for his speech: Baba's love message amongst the citizens of America. [Baba called the women mandali to listen from the window.] Baidul immediately, in his broken English, gave a heart-rendering speech. He spoke as if addressing a large crowd of Americans. During his speech, he became so absorbed in love that he even started dancing. He said that people get so impressed and enthused by Baba's love message that one by one they all begin to dance.

Baba was much pleased by his speech. The sound of laughter of the ladies behind a curtain in the window also indicated that they had enjoyed it.

**30 October 1958**

Today, as per Baba's instructions, he was carried straight to Kaikobad's room in the lift-chair. After finishing his work, he came to the hall and listened to the letters.

When Goher brought tea and a banana for Baba, Baba distributed the banana and drank a little tea. Baba said, "For the past four days, my diet consists of one banana, 1½ cups of tea and 1¾ cups of vegetable soup."

In the second session, Baba gave Baidul a chance to give his speech, and it was the source of much amusement.

### **31 October 1958**

Baba came to the mandali at 9:25 a.m. While listening to the letters, Baba was delighted to hear a loving letter from Hamirpur. He remarked, "This is the first time I am listening to entire letters and giving my remarks." Regarding the letters from Hamirpur, Baba said, "Hamirpur lovers have sent letters full of love, so I am absorbed in their love."

Baba informed the mandali that before breaking his 21-day fast, he wished to feed 56 poor people, to give each five rupees, and to bow at their feet. Baba told Kaka, "If the program is fixed, you will have to go to Pimpalgaon to bring the 56 poor."

Baba was in a very jolly mood this morning. He called Aloba and had him recite Seemab's poetry. While reciting the lines, Aloba was not looking at Baba, so he was able to control himself and recite the whole poem.

In the second session, Baba called Kaka, Bhau and me to the living room of the main house to play cards. Kumar did not come and Baba asked why I had come without Kumar. "You should have brought him with you," Baba said. I said, while coming, I had called Kumar, but perhaps he had not heard me. I admitted that it was my mistake not to have brought him.

Pardoning me, Baba said, "Forget about it. Now go and bring him."

Today while playing cards, Baba's hands were trembling a lot.

### **1 November 1958**

This morning Baba was again taken directly to Kaikobad's room. On coming to the hall, he said that during the final three days of his fast, he would take only 1½ cups of tea and 1½ cups of soup, and would stop having one banana a day, as he had been doing.

Today while listening to the letters, one letter was found to be blank. The writer of the letter had inserted a note that it be opened only by Baba.

Today Baba looked happy. He called Aloba and made him sing a ghazal, and told him that he was pleased with him.

While playing cards today, Baba was continuously teasing Baidul.

## **2 November 1958**

Today also Baba went straight to Kaikobad's room. After finishing the work there, Baba heard the letters, as usual. Many were read out to him, some two or three times. On being asked, Aloba said that in his spare time he reads Seemab, Hafiz or Jigar, and he has memorized 800 verses of Hafiz. Baba expressed his pleasure about this.

## **3 November 1958**

Baba reached Kaikobad's room at 9:30 a.m. He returned to the hall at ten and started listening to the letters. In the *dak* today there was a letter from a lover at the Aurobindo Ashram in Pondicherry. Eruch's family had also sent letters from Bindra House. Eruch's younger brother Meherwan's letter was heard by Baba at least five times. Letters from some other lovers were also read out twice or thrice.

Today Baba took half a banana, tea and some soup as usual.

## **4 November 1958**

Baba was taken to Kaikobad's room at 9:30 a.m., and after returning from there, he started listening to the letters.

Today when Goher brought the tray, there was no banana on it, as from today for three days Baba said he would not have bananas. Nevertheless, Baba sent her to bring two bananas. The bananas were cut into pieces and distributed amongst the mandali. Baba himself had only tea.

Baba sent Kaka to Pimpalgaon today to schedule 56 poor people for the poor program.

## **5 November 1958**

Baba reached Kaikobad's room at 9:15 a.m. and, on returning from there, letters were heard.

Yesterday, Kaka had not been able to complete the work of inviting 56 poor, so Baba sent him to Pimpalgaon again.

After listening to the letters, Baba played cards for some time. Today, as Kaka was absent from the game, Baba found the game to be "lifeless," he said. "As a matter of fact, there is nothing in the game itself. The 'life' is in Kaka's behavior, my teasing, and each one expressing their importance, which lightens the weight or pressure on my mind. Kaka's presence in the game gives it life."

After the game finished, Kaka returned from Pimpalgaon and reported to Baba that he had contacted and invited the desired 56 poor persons.

In the afternoon session, when the card players were returning from the house after finishing the game, Gadekar arrived in a tonga. In the evening at 5 p.m. Adi brought clothes and sweets for the poor.

## **6 November 1958**

This morning, Baba was taken directly to Kaikobad's room at eight o'clock, and after half an hour was brought in the hall. Baba started listening to the *dak*. During this work, at 9:20 Baba told Kumar to wake Bhau up. Baba had released Bhau from nightwatch at 4:30 a.m. so that he may sleep and prepare himself to participate in the poor program.

After waking Bhau, Kumar returned and informed Baba that when he went to wake him up, he found Bhau in deep, sound sleep. Perhaps he had such sleep after a long time. Baba told Kumar, "Then why did you wake him up? You ought to have come and told me this." Baba looked agitated and disturbed about this. Regretfully, he said, "After how long has Bhau had the opportunity to sleep deeply, and I did not allow him to have a good rest."

He asked Kumar, "Did Bhau have difficulty waking up?"

Kumar replied, "He didn't say anything, but naturally it must have been difficult for him."

Baba said, "Anyway, now he is up." Saying this, Baba continued listening to the remaining letters. After washing and having tea, Bhau came in the hall. Baba asked him, "When Kumar came to wake you up, you must have woken with great difficulty?"

Bhau replied, "No, Baba. I did not feel any difficulty or troubled. On the contrary I was happy, as I would be able to participate in the poor program."

Adi arrived in the car. Kaka came and informed Baba that 54 of those invited had come; only two remained to arrive. Baba instructed Kaka to start the work, and those who had not come, would be seen afterwards.

An *aayeja* [a wooden platform with steps on each side] was placed before Baba. One by one the villagers were led onto it from one side. They stopped before Baba, who bowed, placing his head near their feet. Kumar handed Baba a small basket of sweets, with clothes and a five rupee note, which Baba gave to the poor person. After this the man would climb down from the other side of the *aayeja*, with another person following him, and the whole process repeated. Thus, in a short time, all those brought had received their share. One out of the two who had not come, came and he also was brought onto the *aayeja*. For the remaining poor person, Baba selected someone from the extra poor people who had gathered there. To this last man also, Baba bowed his head and gave him five rupees, with clothes and a basket of sweets.

After finishing this program, Baba instructed Kaka that the extra assembled poor villagers be given sweets and eight annas each. So saying, Baba placed a large basket of sweets near him and distributed ladoos with his own hands to the uninvited poor. The leader of these poor villagers had also joined them, and he also received this prasada from Baba's hands. Kaka handed each eight annas and they left.

Adi, keeping in mind the possibility of an increased number of poor persons who would come, had brought extra clothes and sweets. He knew Baba's ways — that Baba would give ladoos and eight annas to everyone who came. After the distribution, there were still ladoos left over. Chhagan Master, an Ayurvedic doctor of Ahmednagar, had borne the expenses of this poor program. Adi requested Baba

that the leftovers be returned to Chhagan Master, with a letter of thanks, informing him that Baba was pleased by his help in arranging the program.

Baba attended to some work with Adi. Adi had also brought some letters with him, which Baba dealt with, dictating replies.

Today Baba instructed Gadekar to file the circular response letters remark-wise. Baba had dictated seven types of remarks, so he was to prepare seven lists, one for each type of remark. The lists which I was preparing were not according to remarks, but were filed according to the person's location.

Gadekar was on leave from his job with the government until 12 November, and he had applied for an extension, but had not yet received the approval. He was confident that his leave would be extended. Today Baba ordered him, against his hopes, to return to Poona on the 11<sup>th</sup>. When Gadekar heard this, his face turned pale. Baba consoled him in various ways and made him agree to go.

During the second session, while playing cards, Baba said to Kumar and me, "Both of you have troubled Gadekar a lot, but now let him do the work I've given him, and don't trouble him further."



Bowing to the poor — Meherabad, 1958  
*Meher Nazar Publications*

### **7 November 1958**

Baba was carried to Kaikobad's room at 9:25 a.m., and was brought to the hall before ten o'clock. Today Goher brought Baba's lunch early and placed it before Baba on the bamboo footstool. At 10:15 Baba called the mandali inside the hall. Bhau was still sleeping, so he was not disturbed.

Before breaking his fast, Baba had Kaikobad stand before him and perform repentance [*toba*] for all. After performing *toba*, Kaikobad prayed to God that Baba's work be completed 100 percent. Then Baba took Kaikobad's hands in his, kissed them and touched them to his [Baba's] head.

After completing all these activities, Baba sat down in his chair. Then Baba mixed the *dal-chawal* [rice and dal] with his hands, and distributed it as *prasad* to the *mandali*. Bhau's share was kept aside. Thus, after giving *prasad* to the *mandali*, Baba himself broke his fast and started eating.

Much time passed in these activities. Baba had just started eating when Bhau came in. Baba immediately gave him his share of the *prasad* and told him that he had broken his fast just a little while before. Baba only ate a little and the remainder was again distributed amongst *mandali*.

Today there was a large stack of letters. Baba had most of them read by Gadekar. By noon Baba had heard all of them.

Today Bhau had a temperature. In the second session [in the main house] when the players were returning, Baba sent Bhau a message that he need not worry about his health, and after finishing his work he should go to sleep.

### **8 November 1958**

Baba was taken to Kaikobad's room at 9 a.m. He returned to the hall after half an hour and started listening to letters from 10 a.m. Most of the letters were read by Gadekar and Kumar. The Gujarati letters were read by Goher. By twelve o'clock all the letters had been heard. Then Baba went inside.

At 1:30 p.m. when Baba called the persons to play cards with him inside, I was ordered not to recite the name of God and to take care of my health. (I had bodyache today.) About his own health, Baba said he felt very weak, had no appetite and did not feel like eating.

### **9 November 1958**

Baba was taken to Kaikobad's room at 9 a.m. Coming into the hall after half an hour, he dealt with many issues regarding the Meherazad management. Then he listened to about 300 letters.

Baba went inside after 1:30 p.m. The *mandali* were instructed to have their lunch after finishing their duties.

### **7 November 1958**

Baba went to Kaikobad's room at 9 a.m. When Baba came to the hall, he brought one of his *sherwanis* [long coats] for me. Even though I am stout, Baba's *sherwani* still more or less fit me. Baba was very happy at this, and said it was Meheramai's suggestion that it be given to me. When asked about my health, I said I was well.

Today the number of the letters was less, so the job of reading them to Baba finished soon. Then we had time to play cards for some time. While playing, Gadekar started weeping. Baba patted him and said,

“You are very fortunate that you had this time with me. Before this, you were with me for about a month and a half, and now during Diwali you had five days to stay here. So you should not weep and depart tomorrow happily.”

### **11 November 1958**

Today Baba listened to letters until one o'clock. Before going inside, he caressed Gadekar's face and told him that he should leave by the three o'clock bus.

Under Baba's instruction today *shevai* [a sweetened vermicelli dish] was distributed amongst the mandali.

At 2 p.m. Baba called Kaka, Kumar and me inside to the main house. After some time, Goher informed Baba that Gadekar was leaving. Baba called him, consoled and blessed him. “Go and be happy,” Baba told him.

Bhau was then called. Giving him a jacket, Baba said, “This is a coat I have worn. I am giving it to you today for Diwali.” Kumar was given a waistcoat. Baba told me, “I have already given you a sherwani yesterday.”

### **12 November 1958**

Baba was taken to Kaikobad's room at 8:30 a.m. Coming into the hall at 9:15 a.m., Baba started listening to the letters. He listened to 268 letters in two hours. While listening, Baba said he felt nauseous.

In the afternoon session, a good many letters from foreign countries, as well as from India, had been received. Baba said he would hear them tomorrow.

### **13 November 1958**

Baba went to Kaikobad's room at 8:45 a.m. He came to the hall after half an hour and started listening to the letters. Today Baba remembered many of his lovers whose letters had not come. Baba instructed Bhau to remind Adi to make a list of those persons he could remember whose replies had not been received, and write them to send their replies to the circular.

### **14 November 1958**

Baba went to Kaikobad's room at 8:45 a.m. After half an hour he came to the hall and started listening to the letters. Some letters were received from lovers whom Baba had remembered yesterday. On information from Bhau about letters from Hamirpur, Baba asked me, “Why do you worry? Letters from Hamirpur are arriving continuously.”

Then, after some time, Baba extended the date for Hamirpur only for receiving replies to the circular. I was instructed to write to the main Baba workers in Hamirpur that their replies would be accepted if they arrived by 30 November, instead of by the 20<sup>th</sup>.

Baba was told that nowadays, since Aloba gets less opportunities to be with Baba than the others, he is growing despondent. Baba commented, "Suppose there is a beautiful queen and a beggar on the street. That beggar is suffering from oozing leprosy; his whole body gives off a terrible stench. Once he happens to catch a glance of the queen and falls in love with her. He has the right to love her — the state of his health is no hindrance to his love. But if this beggar wants to embrace the queen, will the queen like it and allow him to do so? And would that be appropriate behavior for someone who loves the queen?"

Baba further said, "Service to the Master is an important thing. Aloba is doing his duties for me, so why then does he desire to sit near me? When I allow him to sit near me, he does not behave like you people. When he looks at me he starts staring. Sometimes, forgetting my orders, he bows down at my feet, and he always tries to kiss me. All these things annoy me."

Baba called Aloba for five minutes and made him sit near him. Aloba said to Baba, "Baba, I cannot bear your separation. I think this is the reason why my health is deteriorating day by day."

Baba spent some time explaining the situation to Aloba and told him, "I am quite ill. You people cannot even imagine it and don't know what I face."

Dr. Goher said that even though Baba does not like milk, for the sake of his health he has to be given warm milk. After multiple requests, he drinks a little of it.

### **15 November 1958**

Baba came straight to the hall at 9:15 a.m. His routine daily working with Kaikobad was completed yesterday [for the time being].

Immediately after coming, Baba summoned Aloba and had him sit near him. Yesterday Aloba had the opportunity to sit near Baba for about fifteen to twenty minutes, so his appearance has changed and he looks happy and robust.

Today Baba listened to 600 letters. At one o'clock there were still 100 letters remaining to be heard. None of the mandali had had lunch, so when Baba went inside, we went for lunch.

### **16 November 1958**

Baba came amongst the mandali at 9:15 a.m. He had to deal with many letters. Baba first heard the remaining letters from yesterday, and then started listening to the ones received today.

Today also Baba summoned Aloba and made him sit near him. Yesterday, on being given the chance to sit near Baba, Aloba was happy all day, and his health was good too.

Afterwards Baba stopped listening to the letters and came out of the hall for some time. He sat in front of Baidul's room and listened to the letters there. Baidul was reciting the name of God in his room. Baba told him to go in the hall, sit near Baba's chair and continue reciting the name of God there.

Baba's lunch was also brought outside, so he ate while listening to the letters. After eating, all of a sudden he went in the hall and washed his hands there. He had heard all letters except for 100 from Andhra.

### **17 November 1958**

Baba came amongst the mandali at 8:45 a.m. Today Baba's health was not as good as it had been recently. Still Baba listened to the 100 letters from Andhra and 200 letters from Arangaon residents. Baba continued to allow Aloba to sit near him. Due to Baba's poor health, sadness prevailed amongst the mandali.

At one o'clock, when Kaka and others went to play cards [in the main hose] as usual, Dr. Goher was weeping while discussing Baba's current weakness. Baba consoled her.

### **18 November 1958**

Baba came amidst the mandali at 8:45 a.m. Last night Baba's health was very bad. In the hall, he said that he was feeling better than yesterday. Kumar said, "Baba, you are just saying this to console us."

Baba replied, "My health is definitely somewhat better than yesterday." He added, "Mehera, Mani, Goher, et cetera, are all weeping."

When Baba heard that Bhau was still sleeping, he remarked, "Thank God."

Bhaiya [Prabhakar, one of the servant boys] was doing some work in the garden in front of the hall. Baba said, "Bhaiya is a small boy but still does hard work. The other boy Ramu is also hardworking. Both of them work conscientiously, and both are good boys. Prabhakar and Raghunath are also very diligent." Pointing at Kumar and me, Baba said, "I am very pleased with you both."

Then after some time, Baba mentioned that Adi would be coming shortly and he had a lot of work with him. Looking at his right leg and pointing towards his hip, Baba said, "My hip was completely smashed. This is crucifixion — and it continues. You people cannot know how my inner work goes on. And then there is so much outer work. I have to see to the management of Meherazad; then there are the many families who are to be provided for. Acceptance of donations is also stopped. Now it is to be seen what [financial] arrangements can be made."

In this connection, Baba said Vishnu Master was coming on the 20<sup>th</sup>, and Ramjoo, Meherjee, and Nariman the day after.

In the second session, when the players went to Baba, Aloba also accompanied them and received permission to recite a prayer.

### **19 November 1958**

Baba came in the hall at 9 a.m. and started listening to the letters. After finishing a few letters, the rest were kept aside with me, to be heard tomorrow.

In the second session, Aloba went along with the card-playing members. Yesterday he received consent for a prayer, so he again requested Baba for that. Baba permitted him to recite a prayer today also.

### **20 November 1958**

Baba came to the mandali at 8:30 a.m. and started listening to the letters. Meanwhile Vishnu Master arrived. Still Baba continued listening to the letters, though in between he would tell Vishnu Master about things that had transpired at Meherazad.

After finishing the work with Vishnu Master, Baba asked him to leave by the two o'clock public bus, and be prepared to stay at Meherazad for four days.

### **21 November 1958**

Baba came amongst the mandali at 8:30 a.m. and started listening to the letters. At 9 a.m. Adiji, Nariman and Meherjee arrived. Much of Baba's time today was spent in working with them. Meanwhile, he heard 250 letters.

For some time Baba played cards with Nariman, Meherjee, Bhau, Kaka, Ramjoo, Kumar and me. Baba was in a fine mood, and his health also looked good, so none of the visitors could imagine what his condition had been two days before.

At three o'clock, Baba sent away those who had come today. Ramjoo was ordered to come tomorrow morning from Nagar.

### **22 November 1958**

Baba came amongst the mandali at 8:15 a.m. and showed them a newspaper he was carrying. It had an article about Gandhiji, written by a classmate, in which Gandhiji's fondness for playing cricket and cards was described. In the same paper there was an article on flying saucers, which said persons from other planets had tried to contact people on earth to establish friendship with the people on earth.

After some time, Adiji came, bringing Ramjoo and Vishnu Master. After finishing his work with them, Baba heard the letters received. Baba remarked that he had enjoyed listening to the letters up to 20 November, but now he had no liking for it. However, he said, if letters from Hamirpur were received, he would like to listen to them.

Baba kept Vishnu Master at Meherazad, and Adiji and Ramjoo were sent back.

Today again Baba was indisposed. The swelling on his feet, which had been reduced recently, was again noticed as before.

### **23 November 1958**

Baba came amidst mandali at 8:45 a.m. He experienced great difficulty in reaching his chair in the hall. After being seated in the chair, he winced several times. In spite of such health, Baba listened to the letters as usual. After listening to 600 letters, 500 letters were still to be heard.

In the second session, Aloba recited a prayer to God, and after completion, requested permission for one more prayer, which was granted. As Aloba started saying the prayer, Baba immediately stopped him, because it was in praise of Baba. Baba made him understand that no new topic was to be raised.

These days, Baba does not allow anyone to say anything in his praise. He does not like anyone paying him respect with by folded hands. He himself respects the mandali by folding his hands to them. That is why he did not like Aloba's prayer.

### **24 November 1958**

Baba came in the hall at 8:15 a.m. After listening to about 100 letters, Baba allowed the mandali to go outside and relieve themselves [urinate]. Then he started listening to the letters again. At 12:30 Baba stopped the reading and said he was tired. The mandali were also tired.

Going inside, Baba listened to the letters received from foreign countries with the *mahila* [female] mandali.

During the second session, Baba informed the mandali who had come to play cards that tomorrow Sadashiv Patil was coming from Poona.

### **25 November 1958**

Baba came amidst the mandali at 8 a.m. From 8 to 12:40 he heard nearly 1500 letters. Letters received up to now were duly remarked upon. Baba said that, due to heavy work for four days, it would be difficult to find time to listen to letters.

At 9 a.m. Sadashiv Patil arrived from Poona. Baba spoke with him while listening to the letters.

In the second session, cards were played for half an hour. Talking about the weather, Baba observed, "It is cloudy but it does not rain. Therefore it gets very sultry."

### **26 November 1958**

Baba came amongst the mandali at 8:45 a.m. It had rained last night so the atmosphere was cool. Just after coming, Baba mentioned that he had spent two hours that morning, from 6:30 a.m., with the *mahila* [women] mandali, during which time he discussed and assigned their duties.

Bhau showed Baba a few letters and said, "These are the letters received somewhere in the middle. They were numbered and listed in the register, but due to the rush, somehow they have not been heard. If they are not heard, it will be difficult to finalize the list."

Baba said, "I will hear them after some time. If time permits, I will listen to other letters received today along with these letters."

Baba instructed Vishnu Master to stay at Meherazad up to 10 December. Kumar, Baidul and I were ordered to go to our respective homes on 7 December. Baba expressed his wish to shift to Poona for one month, from 15 December to 15 January. Patil was ordered to go to Poona and arrange for a bungalow.

### **27 November 1958**

Baba came to the mandali at 8:15 a.m. Bhau had not been able to sleep at all today. This brought up many things before Baba. Baba commented, "If hypocrisy cannot be discarded, of what use are prayers? If a man believing in God indulges in hypocrisy, then I would prefer an atheist. I absolutely abhor hypocrisy."

Baba summoned Kaikobad and did repentance [*toba*].

The mandali were instructed by Baba to observe silence during the time Bhau is sleeping. Bhau requested Baba not to order the mandali to keep silence. Baba disregarded his request.

In the second session, Bhau again requested Baba not to order silence for the mandali. Baba said, "The mandali should observe silence tomorrow morning, but I will reconsider the matter after that."

### **28 November 1958**

Baba came amongst the mandali at 9 a.m. He was taken immediately to Kaikobad's room, where he worked for twenty minutes. On being brought back to the hall, Baba said, "Yesterday maya caused a lot of trouble, but today very good work was done. Before this also good work was achieved, but today's work is unique."

Baba praised Kaikobad over and over again, saying, "He cooperated me in my work with intense efforts and sincerity."

Baba also heard the small number of letters that were received. Today Baba was in a very jovial mood.

### **29 November 1958**

Baba went straight to Kaikobad's room, and did his work for half an hour. He came to the mandali earlier than usual. On coming to the hall, Baba listened to letters received from Hamirpur. Then Baba went outside. It was after quite a long time that Baba came and sat outside.

Today again Aloha wanted to do certain work for Baba. Baba did not permit it. Aloha immediately accepted his mistake. Baba pardoned him, but did *toba* himself. Baba instructed Kumar to write a letter to his family.

### **30 November 1958**

Baba came to the mandali at 8:30 a.m. He listened to the letter Kumar, had written. I was also instructed to write a letter to my home. Adiji came from Nagar, and Baba got busy in work with him. Bhau vacated Eruch's cabin and shifted to the room in which Nilkanth Mast had been kept. Both rooms were carefully cleaned. Baba then inspected them.

In the afternoon, when Baba summoned the card players, all the mandali, including Kaikobad, were also called. Baba had Kaikobad stand before him and do *toba* for all.

Before the game started, Baba told Kumar and me, "You can play for seven days more, as after that you will be returning home." Hearing this, tears formed in my eyes.

Baba further said, "I am much pleased with you both. I didn't intend to send you from here. But go now and return on 14 January."

Baba then spoke to Kumar about his son Prashant: "From here, before going home, visit Prashant in Mysore. If you feel he is in trouble there, take him with you to Dehra Dun. I will look after him; you need not worry about him."<sup>6</sup>

While playing, Baba told Kumar, "When you come next, bring sufficient clothes with you. Don't come like you did this time. What would you do for clothes if you come as before?"

Then Baba said to Kumar and me, "Tomorrow both of you will accompany me to Meherabad to bring Eruch here."

### **1 December 1958**

Baba came amidst the mandali at 8 a.m. He distributed *shevai* [a sweet dish] as prasad to the mandali. Adiji was to come early today, so Baba had kept Adi's share of the prasad aside. Adiji arrived soon after and ate his share. Thereafter, taking Kumar and me with him, Baba left in Adi's car for Meherabad. On the way, pointing out the window to the passing scenery, Baba asked us, "How do you feel, seeing all this after four months?"

On reaching Meherabad, Baba got down on the veranda and entered the hall. Eruch was the first to meet him. He rushed to Baba, and Baba embraced him heartily. It was a touching sight.

Adiji and others had arranged for prasad of shevai here also. Baba distributed it and other sweets as prasad. Sidhuji had made arrangements for tea also. With Baba's permission, Sidhuji served tea to all. Then Baba met Pendu, who had suffered in the Udtara car accident. Pendu was made to try walking back and forth in front of Baba. He was still finding it very difficult to walk.

Baba then asked about the health of the Meherabad mandali. Eruch was unwell. After his 40-day fast, he was suffering from dysentery, which was still not cured. Baba expressed much love for Eruch. Then the Meherabad mandali were given a short account of Baba's seclusion at Meherabad.

Noshir Irani, a lover from Bombay, was also present at Meherabad. He had been staying there under Baba's order since 1 October. Seeing the Beloved before him, Noshir was overpowered with love. He

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<sup>6</sup> Kumar's eldest son, Prashant, 19, was employed as an electrician in a mine near Belgaum. Seven months later, in early July 1959, Prashant was called to Guruprasad. After Baba embraced him, Baba remarked, "You have fever." It turned out that Prashant was suffering with advanced leukemia. Shortly thereafter, he expired in Poona. When the news was received, Baba kissed Eruch on the forehead and sent him to the hospital, telling him to do likewise to Prashant's corpse.

was so overcome he was unable to see Baba through his tears. His lips were trembling, and he was absorbed in love. Baba instructed him to go to Bombay and return to Meherazad in January.

Then Baba, together with the mandali who had come with him, took Eruch and Noshir with them in the car and started for Meherazad. Noshir was dropped at Nagar Railway Station. While departing, Baba touched his hand. We reached Meherazad, and Baba expressed his happiness at Eruch's return.

Today the atmosphere at Meherazad was very convivial since Eruch had come. Everybody here was pleased to meet and talk with him. In Eruch, everybody found support, as now he would be able to keep the Beloved happy.

### **2 December 1958**

Today when Baba came to the mandali, he said to Eruch, "I am delighted at your coming back. Your absence was felt much by all the mandali. Kumar and Pukar especially used to request me to call you back. I told them that I will bring you on 1 December. I also felt your absence."

Baba asked everyone how Eruch looked. Everyone said he had become very thin and looked pale. When the topic of Eruch's 40-day fast came up, Eruch said that most of the days passed quite well, but on the 27<sup>th</sup> day he felt famished.

Today there was a good deal of letters both from within the country and from foreign countries also. Baba listened to them.

In the afternoon session, cards were played. Baba was in a delightful mood. He laughed much today. The mandali commented that they had not seen Baba laugh like this for a very long time.

Bhau was ordered by Baba to go with Adi to Nagar tomorrow to have his eyes examined.

### **3 December 1958**

Baba came amongst the mandali at 8:15 a.m. Adi was to come and take Bhau to Nagar to get his eyes examined. After seeing the doctor, Bhau returned.

Today Baba listened to 300 letters from Hamirpur.

In the second session of the day, Baba called Bhau to play cards. Baba asked what the doctor had said and was told that the doctor had put medicine in Bhau's eyes and called him again after three days.

### **4 December 1958**

Baba came in the hall at 8:45 a.m. Baba again listened to 225 letters. Out of these, there was one dated 1 December. In the remarks, Baba had it noted that it was read out of sequence.

A topic arose as to how Baba was delighted on Eruch and Mehera's saying yes to something. [Pukar did not elaborate as to what Eruch and Mehera had agreed to.]

Today I was made to weep by Baba, and then was favored with his caress.

In the second session, cards were played as usual. Today also Baba was in a jovial mood, though he said he had pain.

### **5 December 1958**

Baba came amidst the mandali at 8:30 a.m. He listened to 250 letters received today. When Baba was busy hearing the letters, Aloba suddenly stood up and placed a shawl on Baba's legs. Baba told him, "When I say not to sit near me or else you will trouble me, you don't obey. When I permit you to sit near me, you start troubling me. I had already warned you that even if I were to fall down, you need not lift me up. Then why did you put that shawl on my lap without my asking?"

Aloba said, "I thought you might be cold."

Baba said, "I know you are deeply absorbed in love, but just obey me. Even if I were to catch fire, still you should not come to my aid unless I tell you to. So if at present I feel cold, is it more important than obeying my orders? Then why do you do so? Now, from today, you should not sit near me — and stop your daily prayers also. If you commit such mistakes in the future you will be thrown out, and then you will be nowhere."

Baba sent everyone to Eruch's room to tell him to convince Aloba. Eruch asked Aloba, "Why do you get yourself into trouble?"

Baba summoned all back, including Eruch. Addressing Aloba, Baba said, "Your mistakes make me call Kaikobad to do toba. Do you like this?" Folding his hands to Aloba, Baba said, "I pray, don't do such things again."

Aloba apologized, "I am awfully sorry, Baba."

Baba said, "On one hand you throw stones and on the other you express sorrow. I don't like all this."

Baba summoned Kaikobad, who performed toba and prayed to God to give Aloba wisdom.

Baba remained in the hall till about noon. Cards were played. While going inside [to the main house], Baba said to Aloba, "I pardon you from my heart. Now don't worry and be happy — and don't weep."

Aloba was also told, "You can sit near me and repeat your prayers as before. But remember one thing: Don't do anything unless I tell you to do it. You already have certain permanent duties, like bringing me in the lift-chair, cleaning the potty, et cetera, which you are doing. How fortunate you are. Now today obey me — do what I say — and you will be become unparalleled. Love, you have enough. How much better it would be if only you learned to obey." Baba then patted him.

The card players were called for the second session of the day in the living room of the main house. After Aloba had recited his prayer, Baba again told him "Be happy and don't worry at all, as I have pardoned you from my heart."

After playing for half an hour, Baba suddenly told me, "I want to sit outside with the mandali. Bring the lift-chair. Take Aloba with you." I left and brought the chair. I told Baba that the chair had been placed inside the house. Baba said, "Let it be. I will go without it." Saying this, with the help of his canes, Baba walked the distance to mandali hall.

Aloba, thinking that Baba would sit on his chair in the hall, ran ahead to arrange the cushion on it. When he came out of the hall, Baba asked him, "Where did you go?"

"To arrange your chair."

"I did not tell you to do that. Why did you leave?"

Again, everything Baba told Aloba in the morning was repeated. "When I have told you not to do anything without my orders, why do you persist in doing such things! Even if the mandali *kill* me with spears, even then you need not come to my aid. How much clearer can I be?"

Eruch was called. The topic of Aloba's nature was discussed for a long time in Kaikobad's room in front of Eruch, Kaka, Kumar, Kaikobad and me. Baba was also present. Baba told Aloba, "Till today, up to this moment, whatever you have done, I definitely pardon you. But do not commit such mistakes in the future. I warn you, before all, do not to behave like this."

Baba had Kaikobad keep his hand on Aloba's head and pray, "O God, give Aloba wisdom."

Baba said, "I came here [to the mandali's] feeling fit and energetic, after how many days? Why I have come and what work I was to do is all set aside now. All that will be seen to later on." He repeated to Aloba, "Now don't worry and try to be happy."

Baba then sat in the lift-chair and was carried inside to the main house. I was holding the chair in the front and Aloba at the back. On the way, Baba patted me on the back. Near the stairs, Baba pressed both my shoulders, signaling me to stop. The chair was kept on the ground. Baba got down and climbed the stairs with the help of his canes.

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*On 7 December 1958, Pukar was sent back to his home in Hamirpur. He returned to Meherazad in March 1959, and for the next eight months, he stayed with Baba at Guruprasad and Meherazad, with trips in-between to spread Baba's message. His diary resumes in August 1959, at Meherazad, at the start of another two-and-a-half months of Baba's special work.*

On 7 August 1959, before returning to Meherazad from Guruprasad, Baba told the mandali:

August 14 until the end of October is going to be the most crucial period for me, and the burden of my Universal work will be unbearable. Because of the pressure of this work, I will be infinitely burdened and infinitely tired physically and mentally. This will be a period of helplessness, hopelessness and humiliation, about which I have been telling you so often. If the physical body remains intact until the end of October, then the breaking of my silence will take place, followed by my glorification.

So, I want your help. How? I will tell you.

For the mandali who would be staying with Baba, he dictated these points:

1. During these two and a half months, no one should step out of Meherazad on any account.
2. None should bring any disturbing news to my ears.
3. All should keep me pleased and exert themselves to the utmost toward that end, whereby I will be happy in your understanding and efforts.
4. No one should argue with me or bring up anything for discussion.
5. During this period, I will not be coming often to the mandali.
6. All should try 100 percent to carry out my instructions fully and obey me implicitly

### **14 August 1959**

Baba came amongst the mandali in the morning and gave individual duties to each to help him in his work from 14 August to 31 October. During these two and a half months Francis [Brabazon, who had come from Australia] was ordered to observe silence from seven in the evening till seven in the morning. Baba told him, "You usually snore at night, but don't worry about that. In the beginning, for a few days, you might speak to others by mistake. For that also you need not worry, but try always to see that the silence is not broken."

Baba added, "After the car accidents, I also started making the sound, 'Ooh! Ooh!' I will try to check this also for these two and a half months."

Eruch was also ordered by Baba to observe silence from 7 p.m. to 7 a.m. Baba continued, "I will be working every day for half an hour in Kaikobad's room. Now, when I do this work for five minutes, I get completely exhausted. So how much more difficult it will be when I do that work for half an hour — you people cannot imagine it."

Today Baba went to the women mandali in the house twice or thrice without the help of his canes or any person. Once he came to the hall wearing a crown made of gold and silver threads. It must have been the wish of some lover. We thus witnessed Baba crowned.

The nightwatch was divided into shifts: Bhau is to be on duty from 5 p.m. to 11 p.m.; Vishnu Master from 11 p.m. to 1:30 a.m.; Pendu from 1:30 a.m. to 4 a.m.; and Rano from 4 a.m. to 6 a.m.

[As mentioned] the mandali had been informed in Poona on 7 August about Baba's two months of crucial work, which was issued as a circular by Adi on the 10<sup>th</sup>. It was read today to the mandali by Eruch, along with the list of instructions given to the mandali.

Baba had just finished giving the above instructions when Adi came from Nagar. Addressing him, Baba said, "When you come here, only deal with the mandali. Only come to me when I call you. While speaking with me, don't argue about anything or convey any bad news. If necessary, good news can be communicated, but always keep in mind my mood."

Baba went twice to Eruch's cabin, once while wearing a hat. At eleven o'clock, gramophone records were played to the mandali. Today Baba remarked that he was in a very fine mood.

Today Baba did his work in Kaikobad's room for only five minutes, as he had already stated. Baba distributed prasad of bhujias [fried chickpea snacks] today with his own hands.

### **15 August 1959**

Baba came to the mandali at eight in the morning. He worked for half an hour with Kaikobad and returned to the hall. Then he moved to the Meherazad garden and walked up to the well.

There was some difficulty with the water supply today, and Padri had been called from Meherabad. When Baba reached the well, Padri was busy repairing the pump. A few workers and I were helping Padri. Baba said to me, "You people [mandali] are not allowed to come to [the women's] side. Why did you come?"

I said, "Kaka brought me here to help Padri in lifting the pump out of the well."

"Whatever the reason may be, you ought not to have come here against my orders. If Kaka said that your coming was necessary, you ought to have taken my permission. Well, I pardon you now, but in the future, whatever Kaka or anybody else says, my order is my order and it must not be disobeyed at any cost."

Addressing Bhau, Baba said, "Remind me about the well side. I have to give certain instructions." Baba came back to the hall wearing a blue cap.

In the evening, Baba flew a kite and allowed the mandali to participate. Afterwards, Francis was told to bring the kite down. His attempts to get the kite to descend were comical. He was pulling the kite string as if he were drawing water from a well. Baba laughed much at this.

Then Baba went to the gate of the women's residence and, in their presence, flew the kite in circles. By this time the male mandali had departed towards their side.

[Jalbhai and Baba's nephew Sheroo arrived that day and stayed at Meherazad for a few days.]

### **16 August 1959**

Baba went straight to Kaikobad's room this morning and did his work there for half an hour. When he came amongst the mandali, he found Francis weeping. Baba asked him the reason. Eruch informed Baba that sometime before, Eruch had been reading a passage aloud from a book about Prophet Mohammad. Hearing it, Francis had been moved to tears. Baba called for the book and listened to that passage.

### **17 August 1959**

In the morning, Baba went first to Kaikobad's room for work and from there came to the hall after 8:30 a.m. Baba warned Aloba about staring, but after some time, again Aloba started looking at Baba continuously. Baba handed him a toffee as prasad, and looking at the mandali, Baba explained, "I have given him a toffee so that he will chew it for five minutes and his mind will be diverted. So at least until then, he will not stare at me."

Aloba looked at his watch and here and there, and somehow for five minutes did not look at Baba.

Baba joked with Pendu today. Baba again listened to the instructions he gave in Poona on 7 August and the instructions given here on the 13<sup>th</sup>, which were issued [as circulars] on the 10<sup>th</sup> and 15<sup>th</sup>.

Today for some time Baba played cards and flew a kite.

### **18 August 1959**

After Baba returned from work in Kaikobad's room, he said to Francis, "Do not forget I am God. After two and a half months the world will see it." He added, "Very hard days are ahead."

Baba gave a toffee as prasad to each member of the mandali, including Aloba. But Aloba again started staring at him. Baba gave him a second toffee and reminded him that his looking at him in that way disturbs him.

Today Baba's health was worse. Dr. Goher took his blood pressure, which was 175. Seeing his condition, her expression became worried and her face turned pale. Baba consoled her.

Baba played cricket today and took a few strokes with the bat. After some time, he divided the mandali into two teams and played seven tiles. Baba told the mandali that as long as Sheroo was there, they could play, even if Baba went inside.

After Baba left, the game continued.

### **19 August 1959**

These days, when Baba returns from Kaikobad's room, he is completely exhausted. When he enters the hall, he rests on his chair with his eyes closed, his feet resting on the bamboo footstool. He appears as if he is sitting on a chair, but who knows if in that state his work also goes on. After returning from Kaikobad's room, Baba feels the need to rest, but still in this tired state, his internal work continues. In order to give him comfort, touching him in any way or saying anything is likely to disturb his mood.

Thus in every way, Baba keeps the mandali in a dilemma as to what they should do for him, which enables them to concentrate on him.

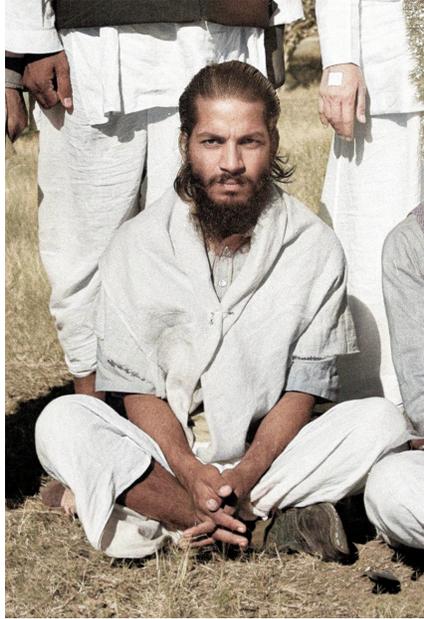
Today also Baba played cards as usual and heard some poetry Meherdas had composed, along the lines of the call of roasted gram [chickpea] pushcart sellers.

### **20 August 1959**

Baba appeared in a jolly mood when he came amongst the mandali after completing his work in Kaikobad's room. For the past two or three days, Baba has taken delight in listening to Meherdas' utterances of channa and *churan* [gram and digestive powder] sellers. Today, just after coming, he had these repeated.

Baba played cards and draughts [checkers] for some time, and then played seven tiles.

Baba said today, “No reply has been received from [G. S. N.] Moorthy [of Kharagpur, who had been called to Meherazad]. And whatever was instructed to be done for [someone named] Abadin is still not done. It is not raining; clouds come, but blow away. Maya is putting obstructions in the way. It will continue playing such tricks for the next two and a half months.”



Meherdas — Meherabad, 1955  
*Meher Nazar Publications*

### **21 August 1959**

As usual, after doing work in Kaikobad’s room, Baba came to the hall where all the mandali, except for Aloba, had assembled. Baba sat quietly on the chair for quite a while. These days, this is the usual procedure. Baba is generally very tired after returning from Kaikobad’s room and rests in his chair for quite some time.

Two days before, Francis had told Baba that the Blue Bus and New Life Caravan are important historical artifacts, and people in the future would like to see them. “They are rotting in this climate,” Francis opined, “and they should be properly repaired and preserved.”

Francis sought permission to do this work himself. Today Baba permitted him, saying, “You may start the repairs, and ask for any help you require. Whatever materials are not available here will be brought from the market. You can take the help of the other mandali too. I will give you Rs.500 for the work.”

Continuing on that topic, Baba said, “Francis, your idea is a good one. Mehera also liked it and wishes it done. Start the work and have Meherdas assist you. Kaka, Pendu and Eruch will also guide you at times. Now, instead of 500 rupees, 1,000 rupees is sanctioned for this work. Since Sheroo is here now, if you want anything brought from Nagar, tell him and he will drive to Nagar and bring it.”

About himself, Baba said, “I will give you my opinions also after inspecting your work. Still nothing is certain about me. In the next four days, I may or may not come here to the hall. I may be amongst you people or I may not.” The way Baba said this was distressing, as he implied that his body may not survive. So the mandali living close to him should try to associate themselves with this phase, and try to surrender themselves to his wishes.

Baba further stated, “Whether or not I am amongst you, my work goes on. I am that point from which infinite energy flows in all directions. I may be doing some work or I may be resting. I may be playing cards or cutting [making] jokes — my Universal work goes on infinitely without a break.”

Addressing the mandali, he said, “If by tomorrow no telegram or letter is received from Moorty, everyone will have to fast — and this fast will be without tea and water.”

Baba had just started playing seven tiles when it began to rain. He went inside [to the main house], and thereafter it rained heavily.

### **22 August 1959**

Last night it rained continuously, at times heavily and at times lightly.

As usual Baba, after doing his work in Kaikobad’s room, returned amongst the mandali in the hall. After a while, he received two telegrams from G. S. N. Moorty sent by Adi from Nagar. In both telegrams Moorty informed Baba that he would be arriving at Meherazad on the 25<sup>th</sup> in the afternoon.

### **23 August 1959**

After returning from Kaikobad’s room, Baba came to the mandali in a very jolly mood. He listened to the channa [chickpea] sellers’ calls from Meherdas. Baba prodded Aloba also to prepare some composition with the help of Meherdas, and read it out in the hall. Baba expressed his pleasure with Meherdas’ poetry.

There was swelling on Baba’s feet today, which Baba showed Francis.

### **24 August 1959**

Today, when Baba returned from Kaikobad’s room after his work, he informed the mandali that his blood pressure was higher than usual. Goher does not want Baba to do any work — she urges him to take complete rest. But today Baba worked more than usual in Kaikobad’s room, even in this state of poor health.

Baba asked Kaikobad to narrate, “How was the work done today?”

Kaikobad said, “I will not tarnish it by my limited sight. About the work, I will not say anything.” Kaikobad was avoiding the topic by speaking in a roundabout way. He then said, “Baba, it is my heartiest wish that you keep good health and be successful in your mission.”

Addressing Aloba and Meherdas, Baba explained how they should compose their verses, and dictated the following humorous example on the differences between their churan [digestive powder] and Baba's:

*Tera churan jo Vishnu khave  
To wah Sonapur ko jawe  
Wanha us ko mile Vinoba Bhave.  
Dono sab ko khabar bataven.*

*Mera churan jo Vishnu khave  
To wah Kolhapur ko jawe  
Wanha se baraf ki ladi kave  
Sab ko Thanda pani pilawe*

*Tera churan jo khawe Pendu  
Uska bigad jawe mendu  
Mera churan jo Pendu khawe  
Uski sab bimari jawe.*

[If Vishnu eats your churan  
he would go to Sonapur (Bombay Muslim burial ground)  
There he would meet Vinoba Bhave (disciple of Gandhi)  
and both would broadcast the news to everyone.

If Vishnu eats my churan  
he would go to Kolhapur.  
From there he'd bring a string of ice  
and serve cold water to everyone.

If Pendu eats your churan  
his brain would be ruined,  
(but if Pendu eats my churan,  
all his ills will disappear!]<sup>7</sup>

After that Baba listened to the “channa utterances” which Meherdas had composed in love and devotion for Baba. Praising Meherdas, Baba said, “You are intelligent and use good language, but try to pay more attention to the rhythm. Devour small lines with smaller words.”

Joking, Baba added, “Thus the eating problem will also be solved, along with the easy expansion of my love-message — without spending any money. This is a good way.

“Very few people can compose poetry,” Baba stated. He had Aloba recite Hafiz, and thereafter said, “Hafiz’s composition is true poetry — the selection of words, the flow of the language and the style to convey more meaning in a few words, directly appeals to the heart. The beauty of Hafiz’s poetry is something extraordinary.”

Addressing Francis, Baba said, “Your *Stay with God* is also an unparalleled composition, and you don’t know how in the future it will influence the hearts of all.”

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<sup>7</sup> Translation courtesy Philip Lutgendorf and Gayatri Chatterjee.

Translating some verses of Hafiz, Baba said, "As soon as Hafiz's words are translated into English, the beauty of the original gist is lost. The translation cannot express the poet's intention. Hafiz had full mastery and control of his composition; very few can compose with such authority. It is not the poetry of a philosopher. It is altogether something different."

Today while playing cards, all of a sudden the topic of Emperor Babur came up. Baba commented, "At one time, when Babur was a heavy drinker, he was very passionate. This is a historical fact." Baba referred to one of Babur's poems, which conveyed: "Every day is a new day; you need not wait for any particular new day to celebrate. Take every day to be new and a holiday. Eat, drink and be merry."

Baba narrated this incident: In those days, there was a wali living in a hut in a locality near Delhi. He was a fakir and did not allow anyone to approach him. One of his disciples was always on watch guarding the hut. He would not allow anyone near without the wali's permission. One day Emperor Babur himself went there, wanting to see the wali. The disciple gently said to the Emperor, "No doubt you are the Emperor, but this is the hut of a fakir, where you cannot enter without his permission."

Babur said, "The doors of fakir are always open to all. Why this obstruction?"

From inside the hut, the fakir replied, "The need for keeping the doors closed is to prevent worldly dogs from entering."

Hearing this, Babur said, "I am the Emperor, *not* some worldly dog!"

The wali said, "What does a dog require? Food and sex. You have the same desires. Now tell me, what is the difference between you and a dog?"

The Emperor was not annoyed by this. He did not have the wali hanged, nor was he to be torn to pieces by dogs. Instead, he took a vow before the fakir that hereafter he would lead a holy and a pious life. He would turn away from drink and womanizing. After this, the kind wali permitted him to enter. Thus the life of the Emperor was changed from the day he came in contact with the wali.

Baba narrated this instance in connection with worldly people. How in ignorance, a man behaves like an animal and adopts artificiality, forgetting the supreme cause for which he has been born, and indulges in pomp and show and sex. Baba said "Many prominent people devour the brain of a peacock [as an aphrodisiac]. Babur also used to eat the brains of peacocks to have more pleasure in sex."

Continuing about people's strange beliefs, Baba gave a second example:

I had an uncle [Khodadad Masa] who had no mustache.<sup>8</sup> No hair grew above his lip. He wished to have a fine mustache, and someone suggested that if he boiled a lizard in oil in a particular manner, and then applied the oil to his upper lip, in a few days hair would start to grow.

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<sup>8</sup> Khodadad Irani was Baba's maternal aunt Banu's husband.

A lizard was caught. My uncle was in the process of dropping it in the boiling oil when I happened to visit him. I was ten years old then. I didn't like what he was doing, so I took the lizard out of the oil and threw it away. My uncle was furious. In a rage, he slapped me on the cheek. My father Sheriarji was a strong man. He saw my uncle slapping me and immediately came and gave him a tight slap. My uncle was aghast, but afterwards, there were no hard feelings between them.

Later, my uncle moved to Bombay and procured a teashop at Byculla. He was the proprietor. After Babajan kissed me, I went to Bombay. Early in the morning I used to sit on a bench in a park. I used to sit alone for quite some time. Before starting his work in the teashop, my uncle used to come to me regularly. Holding my hand, he used to place it on his head. This was his routine. He loved me very much, and had full faith in me.

Once, I asked him, "Do you remember the day when you slapped me?" My uncle replied: "How in my life can I ever forget the slap of Sheriar?"

Really, my father was a very strong man. He loved me so much that he could not tolerate seeing me being slapped.

Baba ended by observing, "All of my close relatives and those who studied with me at school love me much." Then Baba went in.

In the second session of the day, we played cards when Baba came.

### **25 August 1959**

When Baba came in the hall after doing work in Kaikobad's room, the mandali assembled quickly. For some time Baba sat on the chair with his eyes closed. His legs were stretched out on the bamboo footstool in front of his chair and covered with a sheet. A cool breeze was blowing. Baba continued to rest with his eyes closed. After some time, he opened his eyes and gestured for the mandali to go outside. All went out and Baba remained alone for some time. Then, when Baba's clapping was heard, the mandali went back into the hall. Baba said, "No one should do anything which disturbs my mood. When I come to the hall, all should come inside quickly. If someone has some pending work, he shouldn't bother about it, but come and sit near me for some time. Then, after taking permission from me, he can go. But don't leave without my permission."

To Francis, Baba said, "In connection with the repairs to the bus, it will be enough to paint it, because if any work involving hammering is undertaken, it is likely to disturb and spoil my mood. It will have two disadvantages: If you are busy in work and I call you, your being late will disturb my mood; and your coming, leaving the necessary work, leaving the materials scattered is likely to cause a delay in completing the job. You would not like that and prefer that there not be any halt in the work you are charged with. That would 'pinch' [disturb] you. I will not like that either, as I would not like there to be any delay. Therefore, first do that work which does not disturb my mood."

This time demands, in Baba's words: "The world is at stake, and my health is also at stake."

Pendu, one of the night watchmen, was asked by Baba, "What was the state of my health last night?"

Pendu replied, "Last night, Baba's health was very bad. These days he generally feels unwell at night, but yesterday it was worse."

Baba's face also appeared dark today and his blood pressure was still elevated.

Today Baba had a prayer written. Baba had Aloba perform *namaz* and had Eruch recite the Dehra Dun prayer [Master's Prayer]. Then the following [Beloved God] prayer was dictated, but before dictating it, Baba said, "Last night when I was in a very painful state, this prayer sprung up. First I committed it to memory, now I will dictate it to you: Beloved God, help us all to love you more and more, and more and more, and still yet more until we become worthy of Union with you. And help us all to hold fast to Baba's daaman until the very end!"

Baba said that the prayer would be recited until the 28<sup>th</sup>.

Addressing Francis, Baba commented, "The Mohammedan way of praying to God is that which was performed by Aloba. The Parsi way of worshiping is different. They hold a sacred thread in a special manner and complete their worship [at the fire temple]. There are different ways of Hindu worship also. What procedure do the Christians adopt?"

Francis made the sign of the cross like a Catholic. "Every religion has ceremonies and rituals," Baba continued. "They are like dry bones. Love has no bondage. The prayer of the heart is the greatest thing. The Master's Prayer has substantial force and meaning. That is why I have given it to the world."

In the afternoon, all of a sudden Kaka became sick. He has had heart attacks, but for the past ten years he is somehow pulling on. Dr. Goher expressed her helplessness before Baba. Baba sent Kaka a message to remain resting in his room, forget everything and continue repeating Baba's name. Twice Baba himself went to Kaka's room and expressed his love for Kaka, stroking his body, and gave instructions to the mandali as to how Kaka should be attended to.

Addressing the mandali, Baba said, "You need not worry about whatever trouble Kaka may have to face. He will be well very soon; he will not die now." Eruch was specially told by Baba separately that he should eat well and be happy.

During the afternoon session, Aloba came into the hall dressed as a gram [roasted chickpea] seller with a false moustache, and he performed a skit. The entire mandali had assembled near Baba, including Kaka, who was made to sit near Baba. The woman mandali were also present at the back of the hall. Aloba, without saying anything, strode from one end of the hall to the other like a pushcart gram seller. At first, two of the mandali mistook him for someone from outside, but when he started calling out, "Grams for sale!" all knew it was Aloba.

Then uttering his "gram couplets," Aloba "sold" grams to the mandali (though none gave him any cash). Many voices from the mandali were heard: "Give me one anna's worth! ... Give me of two annas worth!" and so on. And the mandali were given the grams immediately in paper packets. Eruch purchased grams this way many times. The grams were very tasty. Meherdas had prepared them with much enthusiasm.

Baba praised Aloba. The mandali also praised the taste of the grams. After some time, Baba went inside.

Just before evening, Baba again came amongst the mandali. Padri also came then. Baba had called him and instructed Padri to attend to Kaka properly. Meherdas was ordered to be with Kaka during the

night. He was instructed to sit on a chair beside Kaka. When Kaka falls asleep, Meherdas could sleep sitting on the chair, but he should remain alert and attend to Kaka on the slightest noise.

Then, as Baba was going inside, Adi came with G. S. N. Moorty.

### **26 August 1959**

Baba came earlier than usual this morning. When he went to Kaikobad's room for work, Kaikobad wasn't there. He was in taking a bath in the bathroom and had not yet returned. He was called and came immediately and apologized for being absent on Baba's arrival.

Baba ordered me to stand guard and see that no one passed in front of Kaikobad's room. Previously, Kaka had been doing this duty, and I used to bring Baba to the hall after completion of his work there. This new arrangement was due to Kaka's illness.

After finishing his work in Kaikobad's room Baba came to the hall. He sent for Moorty and the other members of the mandali. Eruch informed Baba that that morning Kaka's pulse had completely stopped. Padri asked Baba if they should arrange for Kaka's last rites and funeral. Laughing at Padri's question, Baba repeated, "Kaka won't die now."

Baba then spoke with Moorty about the reason for which he was called. At the end of their conversation, Baba asked about the other lovers in Calcutta, and about the progress of spreading his divine message of love. After listening to the information given, Baba said, "From 14 August onwards I have stopped listening to letters and any outside news. Still I have talked about all this with you."

Baba asked Moorty, "Do you have any issues to discuss?" Moorty said no, and Baba asked him, "Do you want to have children?"

Moorty replied, "It won't matter much to me if I have them or not."

Pointing to Francis, Baba appreciated Moorty's love and said to Moorty, "Yes, what is there in children?"

Baba told Moorty to go have his meal and depart from Meherazad at eleven o'clock. Padri was instructed to drive him to Nagar in the car and return immediately to attend to Kaka.

Baba then went to Kaka and told him not to worry the least about the management of Meherazad, nor should he have any discussion about it or offer any advice about it. He should not concern himself with anything related to this. Baba told him that Pendu would look after all that, and Pendu has been told accordingly.

It had rained lightly the whole night and it continued raining in the morning, at times heavily. It was still raining at eleven o'clock.

Baba again entered the hall just before eleven. Moorty was standing by the door and was again called by Baba. Baba favored him with a loving embrace and kiss before going inside [to the house].

In the evening, Baba again went to see Kaka for some time. He lovingly caressed Kaka's face and lightly pressed [massaged] his head. Then, consoling him, Baba went inside.

### **27 August 1959**

Baba came a bit later than usual. As before, he went to Kaikobad's room and, after doing his work for half an hour, he came to the hall.

Adi arrived when Baba was amongst the mandali, so Baba dealt with the necessary work with him.

Today after being with the mandali for a short while, Baba went inside [to the house]. When he came the second time, seven tiles was played. Thereafter he went back inside.

### **28 August 1959**

Today when Baba returned from Kaikobad's room after doing his work, he looked exhausted. After some time, Baba informed the mandali that, after finishing his work, he found it difficult even to stand up. Kaikobad also said that he had noticed such aftereffects of Baba's work.

After this, Baba called Eruch and Francis near and drew some lines on a piece of paper, explaining something.

Then Baba summoned the woman mandali also in the hall. The male mandali were already sitting facing Baba. The woman mandali sat at the back of the hall behind a curtain that had been hung across the middle of the hall.

Eruch then recited the [Beloved God] prayer dictated on the 25<sup>th</sup> along with the prayer of Dehra Dun [Parvardigar Prayer] and the Repentance Prayer. All including Baba stood with folded hands during the prayers. At the time of Repentance Prayer, Baba had Kaikobad stand before him, and Baba did toba. As per Baba's instructions, the mandali had washed their face and hands before the prayer.

At the end, Kaikobad prayed: "O God, allow the men and women mandali to prove helpful to beloved Baba in his work. See that none gives any cause to disturb Baba's mood. Allow the work Baba wishes to complete by the end of October to be completed 100 percent successfully, and also see that Baba's health does not suffer."

Today Baba talked about Noshir Siganporia, the son of Sorab Siganporia of Bombay. He is permitted to stay at Meherabad for two and a half months under Baba's instructions. Baba told Padri, "When you go to Meherabad, tell Noshir to go see Adi once a week in the evening at Nagar [Khushru Quarters]. He should go to Nagar on that weekday when lovers assemble at the center. He should join that meeting and stay the night with Adi. The next morning he should be sent back to Meherabad."

Showing his affection for Noshir, Baba said, "He must be getting bored at Meherabad, and a change of scenery will please him."

Today also cards were played for some time and then seven tiles. Before ending the game, Baba told Padri and Meherdas to be on duty near Kaka. Padri was to be on watch up to 8 p.m. and Meherdas for the remaining part of the night. Baba said that from tomorrow onwards there would be no need for anyone to be near Kaka.

Kaka's angina has gradually subsided, and his pain has almost disappeared.



Noshir Siganporia, Meherjee — Poona, circa 1960  
*Meher Nazar Publications*

### **29 August 1959**

Today Baba informed us that he would be coming late. He came to the mandali after nine o'clock. He first went straight to Kaikobad's room and worked there for half an hour, and then came to the hall. Then, after a while, he summoned the entire mandali. Just then Adi came. Eruch had gone in his room, and Adi also went there.

Baba told someone to ask Adi why he had come. Adi replied that he had not come on any specific work of Baba's, but to discuss some matter with Eruch. Baba said, "When there was no special purpose, why did he unnecessarily come here and waste petrol?"

Adi sent an explanation that the matter he had to discuss with Eruch was more important than the cost of the petrol. Baba called him and asked him to elaborate on the work for which he had come. It was concerning the Poona Center. Two persons from there had come and given a full account of the ongoing efforts to purchase land for the Poona Center.

### **30 August 1959**

Today Baba went to Kaikobad's room for work in the rain. On returning from there he immediately summoned the mandali.

When Baba was just starting to play cards, a messenger from Adi came with a bag of *dak* [mail] as usual. Aloba took the bag from him and placed it in front of Baba, saying, "The dak from Nagar has come."

Baba said, "Do I ever go through the dak myself? These days I have stopped dealing with correspondence. Why have you brought this dak before me? This is maya. It can't trouble me directly, so it gets inside Aloba's head and troubles me."

Eruch came and agreed that it was Aloba's mistake. Baba said to Eruch, "The sound *Ooh! Ooh!* comes from my mouth. I was thinking to stop it from today — but this disturbance has cropped up." Then Baba pardoned Aloba.

### **31 August 1959**

Baba went to Kaikobad's room for his work at about 8:30 a.m. After finishing the work he came to the hall and gestured for me to call the mandali. I helped Baba to his chair and then called the mandali. Baba had covered his face with a piece of cloth and remained in this position for some time. Today also Baba's weariness was greatly in evidence.

After a while, Baba started his routine activities as usual. Baba reminded the mandali that from tomorrow his pain would begin increasing and his health would suffer.

### **1 September 1959**

Baba came some time before 8 a.m. and went straight to Kaikobad's room for work. When he returned from there, the mandali mentioned that Prabhakar and Madhav [servant boys] sing well. They, Raghunath, Gangaram and others sing Baba's prayer. Hearing this, Baba sent for Prabhakar, Raghunath, Gangaram, Bapu and Madhav and heard them sing a prayer composed by Madhusudan and another song. Thereafter, giving each a toffee as prasada, he allowed them to go. Baba asked who had suggested that these boys sing well. Bhau and I were the ones who had said this. Baba patted both of us.

From 9:15 a.m., Baba was keenly awaiting the arrival of Harry Kenmore who was supposed to arrive at the latest by 9:30. He did not come up to 9:30, and Baba said he would wait another half an hour, till ten o'clock. If he did not come by then, Baba said, he would go inside. But Meherjee arrived with Harry just before ten. Baba asked Harry about his journey and said, "You are really fortunate to come and stay with me, especially at a time when I have stopped meeting my lovers. Excepting for a very few important letters, I don't even listen to any correspondence either."

Baba then introduced Harry to Francis. Baba took Harry inside to the house and came back soon. Francis asked Harry how Baba walked. Harry replied, "Baba walks wonderfully. This is possible only for him. You can't understand it as I do. Previously, when I felt [examined] Baba's condition, I would have declared it impossible for him to walk again at all!"

Baba told Francis, "Mind you, Harry is very intelligent. In spite of being blind, he did not take anyone with him and traveled alone from America."

At the second session, Harry placed the presents he had brought for the mandali before Baba, pointing out which gift was meant for whom. The items were labeled, but Harry was able to distribute them to the proper person by feeling the article. He had remembered each of the mandali and brought something or the other for each. As he was handing them out, he narrated the specific details of each item and the manner in which they were to be used.

Expressing his delight to Harry, Baba said, "In my presence, your speaking clearly is my present, and this pleases me much more than the presents you have brought for the mandali. You pronounce each and every word very clearly."

One of the items that Harry had brought was a five to six foot long poster of the Parvardigar Prayer. Before taking it, Baba asked Harry, "You must have committed the prayer to memory?" Harry replied that he had. Baba then said, "Keep the poster in your hand and stand and recite the prayer. And then hand over the poster to me."

All the mandali, including Baba, stood and Harry in his loud, booming voice, started the prayer. The hall echoed with his recitation. He was wholeheartedly imploring God, absorbed in the prayer. Listening to Harry's recitation gave immense joy.

After completion of the prayer, Baba embraced and kissed Harry, and gave him his "love-touch" many times. Baba then told Harry, "Go and take rest, because you have come tired. The first three days of your stay are for you to rest. After three days, 'hanging' [difficult work], et cetera, will start."

Baba added, "Harry, very hard days are ahead. The coming two months will be full of intolerable pains."

Baba told him go to his room. After some time, Baba himself went to Harry's room [in the cottage opposite the main house]. Harry had not yet gone to bed and was talking with Rano, who had been told to assist him. Baba said to him, "Harry, you are still not resting? Obey my instructions! I have ordered to you take rest."

Saying this and supporting him, Harry was made to lie down on the bed. He still had his shoes on. Baba sat on the same cot for some time and, after again reminding him to take rest, he went away. On the way, Baba said that Harry's shoes should be removed so that he could sleep comfortably. Baba is attending and loving Harry just like a mother. "Harry is very dear to me," Baba stated.

To those mad in his love, Baba looks after them more affectionately than their father or mother. Baba is the emblem of kindness, and expresses his love in an altogether different manner. He makes his lovers drown in love, and this attracts them towards him.

Today Harry was absorbed in Baba's love and said, "Baba you are Love Personified."

Baba replied, "I am very harsh, too, especially with my mandali. I am not the same for the mandali as I am for the world. I give my love to the whole world, but my mandali have to face my harshness also."

## **2 September 1959**

After finishing the work in Kaikobad's room, Baba came to the hall and sat in his chair, resting there for a while. The mandali assembled quickly. After a while, Harry came inside also. He looked eager to say something to Baba. He was carrying a few more gifts for the mandali. When he uttered, "Baba?" Baba gestured to Eruch to inform him, "Baba has just come to the hall after his work in Kaikobad's room. The work has proven very taxing to Baba; his body gets completely crushed. His condition can be compared to a wet cloth taken out of the water, squeezed and wrung dry." Harry immediately kept quiet.

After some time Baba said, "Harry, yesterday I ordered you to take rest and sleep for three days, but now you are present before me? You have not carried out my orders. This is the same Harry who used to exhort the mandali, when given an order from me, not to say, 'I will try.' You used to say, 'Baba's orders *must* be fulfilled!' Then why did you not sleep properly?" Harry kept mum.

Then Baba said in jovial way, "I don't mean you should not come here. But when you go for rest, you should not only lie down but sleep. Since I am sitting in your heart, I won't allow you to sleep. Still, Harry has to sleep."

Harry was eager to hear about Baba, and Baba mentioned this: "You caught hold of Eruch, but he slipped away. So catch hold of Francis. If he also slips away, then try Padri — and if he also escapes, then try any of the mandali. Try one after the other. If one slips away, try another; if the second one slips away, try a third — and talk with him. Ask him your questions and listen to him."

Harry had brought a tape recorder with him, which he showed to Baba. Baba made Eruch recite the Beloved God prayer into the tape recorder, and then Harry recited the Prayer of Repentance in a heartwarming manner. Baba then embraced him. It appeared as if Love Personified was in union with Pity Personified.

Baba said, "You are blessed. God has heard your Repentance Prayer. And, for the first time, Baba, who is God, has heard the prayer on your tape recorder also."

Baba then told him, "Now go and rest. Take advantage of these two days, as then you have to face difficult work. These days, I have entrusted some special work [silence and fasting] to Francis, Eruch and Kaikobad. I intend to entrust you also with some work. So take rest for two days. Then, what work is given to you, fulfill it accordingly. The work which I will entrust to you should be done with 100 percent heart. Be with me absolutely for these two months. Forget your clinic, your responsibilities and that [worldly] atmosphere completely, and join me in sharing the very difficult task for these coming two months. These two months will be very hard for me. Try to keep me happy always during these days."

After a while, Francis' composition "The True Teacher" was heard by Baba on the tape recorder.<sup>9</sup> Then Baba took Harry to Harry's room and there, holding his shoulders, Baba made him sit on a chair. Baba returned to the hall and praised Harry much. Then he went inside.

In the second session, when Baba came amongst the mandali, he played cards for some time, but during the game he mostly kept his eyes closed. At times he would open his eyes, but then soon closed them again. It appeared that, in spite of unbearable pain, he was only playing for the sake of the mandali. He would discard cards with his eyes closed. The game was finished quickly and Baba went inside.

Later, Baba came again amongst the mandali and played seven tiles, but he did not appear as energetic as usual. A strong wind was blowing, so at first it didn't seem that it would be possible to play seven tiles, but still the game was played. Baba struck the tiles three times in a row.

### **3 September 1959**

Baba came to Kaikobad's room at 8:30 a.m., and from there entered the hall at nine. After a while, the mandali were called. Baba gave permission to listen to a few letters from his lovers, which were generally in connection with some work. Only today was a letter from Harry Kenmore of 24 August received from America. It was read by Eruch before Harry. In the letter, Harry wrote that Baba is taking the pains of hell for his lovers and the world. Pointing towards Harry, Baba said, "Dr. Chatterjee is a renowned surgeon of Poona, and he has been treating Baba. When he saw Baba walking in Poona, his eyes were filled with tears of love. He said, 'Baba this is a wonderful event, and it is only possible for you. You yourself have made it possible.' "

Baba further said to Harry, "In Poona I had much pressure of work. In this condition also I had to give darshan to thousands of lovers and embrace them. Looking to my condition Dr. Goher generally obstructed my going amongst the mandali. Francis does not know about my Universal work, and how I do it, but he will tell you about my apparent pains."

Francis said, "I am neither a doctor nor a specialist to understand such pains. Still, the sound of the hip bones that can be heard resembles the sound of two stones rubbing against each other. By that I can only imagine that Baba must be tolerating immense pain. In this condition, Baba was found doing strenuous labor in Poona, which is beyond expression."

Baba continued, "Previously, I used to go to Kaikobad's room to work for five minutes. It used to exhaust me. I thought that the pressure was too much for my body and it would not bear it. But now, instead of five minutes, I work for half an hour. Only Kaikobad can help me in that work. Today, Kaikobad, too, could not tolerate the unbearable condition. Kaikobad told me that he was awfully tired."

Kaikobad responded, "Baba's work is unspeakable and intolerable [for anyone other than Baba]. Today, I informed Baba that I was unable to help him for more than half an hour."

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<sup>9</sup> Francis composed "The True Teacher" on 31 August 1959, and Harry had recorded him reciting it.

Baba continued: "Until the end of October is the time for my Universal work. Whatever work was done at Poona is nothing compared to what I am doing now. Although the mandali cannot understand this work, I tell you the work has its own importance. See how it tires me.

"Only when I return from Kaikobad's room after finishing my work do the mandali have an opportunity to see and feel my tiredness, and experience my weak state of health. I find it difficult even to open my eyes or move my body. Yet, in this terrible state of health, I play with the mandali and express my happiness. At first, I appear burdened by the tremendous pressure of work, but after some time people see my face look cheerful. When I am playing [cards] and immediately stop playing and go inside — all of it is related to my work."

Baba further stated: "These days, I have stopped listening to letters, not because I feel weak, but to give me more time for my work. Generally, I go back to my room at three o'clock. You people think it is for rest, but the fact is, I do so for my work.

"These days, for my work, I have entrusted some work to Eruch, Francis and Kaikobad to help me. Kaikobad is specially entrusted for the work and helps me when I go to his room. That work can only be done by Kaikobad. As I have given special work to these people, now I want to entrust you [Harry] with some such work. For this first fifteen days, I will allot some little work to you according to your ability. Then, till October, I shall take much more work from you. I will gradually increase your capacity to handle the burden of it. I have to extract work from my Harry, and I have to make him capable to do the work."

The Baba listened to other letters and finished other matters. He went inside at eleven o'clock and returned to the mandali at twelve. After coming to the mandali, he played cards for half an hour and then went back inside.

Baba's brother Beheram's son Sheroo was awaited by Baba, but came at about 12:45 p.m. At about 1:30 Baba again came to mandali hall. He embraced Sheroo and expressed much love for him. Praising him, Baba said, "He loves me very much. He saved money from his pocket expenses, and from that he has brought toffees [sweets] for me. Sheroo has changed a lot. Previously, he did not love me as much, but his love has now increased a lot."

Baba played seven tiles and then went inside.



#### **4 September 1959**

After finishing his work in Kaikobad's room, Baba came amongst the mandali at nine o'clock. I kept the bamboo footstool in front of Baba's chair. Baba took off his chappals and I kept them aside. Baba then lifted his legs and placed them on the edge of the stool. He did not stretch out his legs on the stool. I thought Baba would not be comfortable in that position, but I kept quiet and stood to one side. Baba told me to call the mandali and they came immediately. Baba sat in the same position for about fifteen minutes. At 9:15 Baba started asking Eruch questions through signs, and thus the work started. Meanwhile, the bamboo footstool was arranged properly and Baba stretched out his legs.

Dr. Kenmore was entrusted with some work today [keeping fasts and silence] for the months of September and October, along with Eruch and Francis. Eruch and Francis were to observe silence, under Baba's order today from 8 a.m. They were silent, but Baba made them break their silence and gave them other dates for keeping silence. The dates for the month of September were 7, 14, 21 and 28, and for the month of October the dates were 5, 7, 12, 14, 19, 26 and 28.

Harry was to observe silence only in October on 7, 14, 21 and 28. Eruch and Francis were to observe silence and fast in September and October as instructed. These sacred observations were to commence from eight in the morning till eight in the evening. Baba said that their work would start with force from 7 September.

Hereafter, a daily routine from 7 to 28 September was given to Harry: He was to do different work for one hour twice a day. In that connection, about the work, Baba said he would instruct him on the 6<sup>th</sup>, and the work would start from the 7<sup>th</sup>.

Then Baba heard some interesting things from Harry. After some time everybody accompanied Baba inside, where gramophone records in English, Hindi and Urdu were played. Baba said that tomorrow from 9 to 11, he would explain the meaning of the Hindi and Urdu records to Harry and Francis.

After listening to one world-famous singer, Baba remarked, "Really her voice is very sweet; she is hailed as the best singer in the world. When she sings, people become enchanted by her sweet voice, and she herself is very beautiful. It is said that on hearing her songs even old people begin to dance. With beauty, the force of sound multiplies immensely. Still, it is within the seventh shadow of the Original Sound. The Original Sound is altogether different. Kabir has said, '*Baje anhad naad* [soundless sound] ...'"

Appreciating an English record, Baba said something about that. Harry asked Baba, "Do you like such a loud voice?"

Baba replied, "Harry, when there is none except me, this question does not arise. I appreciate even the braying of a donkey, because that is also me."

Listening to records is an ordinary event, but to listen to them in Baba's presence is quite a different experience. Ordinary songs strike the heart and give incentive to love the Beloved more and more. In listening to the song, the mind is concentrated, and in that time the Beloved forcefully strikes the heart.

Playing of records was stopped, and the mandali were told to go for lunch.

At 12:30, Baba came again to the mandali. On being asked by Baba, Eruch informed him that a telegram was received that Harry Dedolchow's arrival is postponed. Baba asked him what was the matter? Eruch said, "There is a standing order from you not to communicate any bad news, but events of that type do crop up. But we are forbidden from speaking about them."

Baba again asked him what was the matter? Eruch said, "Without your orders how can I tell you?"

Baba said, "Whatever it may be, tell me everything."

Eruch said, "The situation in Calcutta is very bad. Buses, trains, et cetera, have stopped running. Rioting is taking place, police firing ... All means of transportation are blocked. This is the reason why Harry finds it difficult to reach here in time. Only a telegram has been received, but a letter follows."

The topic of ongoing disturbances in India was discussed. In Allahabad, Uttar Pradesh police firing took place. Similar incidents were reported to have taken place in Bombay, Nagpur and other places. Military officers were resigning. Krishna Menon has resigned from the Defense Ministry. All this news was given to Baba. He commented, "The time for which I have been hinting has gradually come. Now from 7 September my major work will commence. These incidents will go on increasing until October. [Prime Minister] Nehru is in trouble. Whatever is to befall him in the coming future cannot be overestimated. These days, anything can happen."

Eruch informed Baba that there was a heavy flood in Baroda, Gujarat. The Vishwamitri River had flooded and entered the city areas too. "The roads of the city are covered with 12 feet of water," Eruch reported.

Francis said, "The Rani [of Baroda] must be getting her feet wet."

Baba immediately said, "The Rani would not worry even if she were drowning! She would not lose courage. She loves me immensely. When she came to Guruprasad, she would leave her chappals in the car, and used to come to me barefooted."

Baba teased, "And here the mandali do not even take off their footwear outside the hall! Look at Eruch. He is sitting here with his shoes on." Everyone, including Eruch, laughed at this.

Baba said that from 7 September, no news, good or bad, should be communicated to him, as his serious work is to commence from that day. Baba then gestured for a game of cards. The cards were dealt, but Baba went inside before the game started.

Baba came again at 1:30 p.m. and told Harry that a game of seven tiles would be played. Baba, along with the mandali, the garden boys and other servants participated, and were divided into two teams.

Pendu was the captain of one team and Francis the other. Baba said that every player of the winning team would get four toffees and the defeated players will be given only one toffee.

He added, "This is not an announcement." As he said this, one toffee each was given to every player. He gave four or five toffees to me, and I was happy to have them. Baba gave me a tin in which to keep them, which I did. Twice or thrice, Baba stretched out his hand to give me a toffee, but as I was about to take it, Baba placed the toffee in his own mouth.

Then the game of seven tiles started. Baba made Harry also throw the ball. Harry tried many times. His ball was thrown very close to the tiles, but missed every time. Still, he was very happy. Whenever anyone hit the tiles, Harry shouted in delight, especially when Baba's ball knocked over the tiles.

Francis' team was the winner. More than half the winning shots were thrown by Baba. Pendu's team was badly defeated. None was given toffees by Baba, who said they would continue the game tomorrow. Then Baba went inside.

### **5 September 1959**

Baba went to Kaikobad's room for a little while, but earlier than usual. He came to the hall at 8:45 a.m. With Baba's permission, some information from different group leaders was read to him.

A telegram was sent to Shantadevi, the Rani of Baroda, asking about the poor program she had organized on 1 September. Was the program able to take place without any hindrance due to the heavy rains?

Today the "Manner of God" composition of Francis [written two days before on 3 September] was read out before Baba. Baba instructed that it be sent to the group leaders. Then Baba listened to the typed copy of the schedule given to Harry [for silence and fasting]. Meherdas was ordered to recite "Para Brahman Paramatma" from 7 September, in two sittings of an hour each.

Regarding his health, Baba said, "Every part of my body is paining."

Then Baba took the mandali to listen to gramophone records. First Baba had Harry sing two songs. After this, gramophone records were played. Baba often had the records stopped in the middle so he could explain their meaning in English. Then for some minutes cards were played.

In the second session, seven tiles was played. Each party had eight players, but Baba and Harry were on both teams. Both teams had fourteen turns, and then the game stopped. Of the total number of hits made by all players of both teams, more than half were made by Baba. Out of the fourteen hits of one team, Baba alone had made nine hits. Harry also was successful in getting one hit for each team. When Harry was aiming the ball, Baba touched his arm both times. Whenever Harry was successful in aiming the shot, both teams cheered vociferously.

Baba remarked to Francis, "You are the captain of your team, but you couldn't make a single hit. And look at Harry. Without having sight, he was able to make two shots. "

Francis replied, "Baba, I am ashamed." Hearing this, Baba embraced and kissed him.

The game finished at 2:30, and Baba took Harry with him inside.

### **6 September 1959**

Although Baba had given prior information that he would not be going for work in Kaikobad's room, he went there earlier than usual. After doing his work for half an hour, he came to the hall at 8:20 a.m. Baba informed the mandali that he would rest tomorrow instead of today. Eruch and others were to observe fast and silence tomorrow. Before restarting his work, he would rest tomorrow. About his health today, Baba said that all his limbs were paining, and his body felt as if it were being squeezed.

Calling Harry, Baba said, "From tomorrow games, et cetera, will stop." Baba said he would call Harry and the other mandali inside to listen to gramophone records. "By explaining the meaning of the songs," Baba remarked, "you will be taken to great heights. And then at 1:30 Aloba will bring you back to the world, as he will be portraying Hitler. My descriptions will take you to the sky and Aloba will bring you back down to earth." Harry and mandali laughed. After saying this, Baba went inside.

At 10 a.m. Baba called the mandali inside [to the house]. First Harry sang three songs in his lovely, sonorous voice and Baba and all the mandali were delighted. Then Baba had Hindi and Urdu records played and explained their meaning in the middle. All were drowned in love. Then, by a single gesture, Baba told the mandali to leave.

After some time, Baba again came amongst the mandali, who were just finishing their lunch. Baba played cards for some time and then went to Bhau's room to see him as he had severe pain from piles. Bhau was turning from side to side like a fish and crying, "Baba! Baba!" Some medicine was applied. Baba expressed his love for Bhau, patted and kissed him.

Then Baba came amongst the mandali, and after some time, went inside. He came back again after some time, and at 1:30 Aloba's skit started. Aloba had made good preparations to play his part. Before entering the hall, Aloba imitated the sound of a marching band. In one corner of the hall, a curtain was hung which was operated by a rope. The curtain opened and Aloba strode inside dressed as Hitler. He stood and dramatically delivered a speech, and then went outside. Aloba had arranged an artificial microphone, maps and other materials. On Hitler's table was a large swastika. Whenever Aloba pick up a glass to drink water, the swastika which was kept close to a globe, spread out, indicating an enlargement of Hitler's powers. Aloba had arranged all this in a short time, which was really praiseworthy.

Suddenly, the sound of a bomb was heard (which was perhaps a fireworks Aloba had somehow managed to procure). Then news in Arabic, Persian and English was "broadcast."

The scene shifted to the final days of the war. Hitler comes again and delivers a speech before his generals. He points to a map, drawing a line of his progress, and orders the troops to advance. At the

end, General Rommel, who conducted the troops very proficiently, was given some secret orders. (Aloba realistically imitated the sound of bullets being fired.)

The entire play was enacted by Aloba alone. Everyone appreciated it and applauded. Baba said, "I know to please me, Aloba has kept no stone unturned. Keeping awake during the night, he made all these preparations, and also remembered all his lines and enacted the part perfectly. Whatever happens here has its purpose. After this skit about Hitler's fighting, from today we have to fight for our own work."

Aloba was called and given Baba's love. After this, Baba started to go inside. After crossing the mandali hall gate as usual, Baba lifted his hand in greeting to the mandali. He gestured for everyone to be happy. Baba then turned and, with an umbrella in his hand, walked towards the house.

### **7 September 1959**

Last night Adi arrived with Jalbhai. Baba wanted Jal to come on the 7<sup>th</sup> but Jal was later informed by telegram to come on the 6<sup>th</sup>. Baba wanted him to finish his work with Baba by the 6<sup>th</sup>. But Jal, keeping in mind the first order that he was to reach Meherazad on the 7<sup>th</sup>, had gone to Bombay. When he returned to Poona on the 6<sup>th</sup>, he got the telegram that he as to reach Meherazad that same day. He immediately started from Poona and arrived in Ahmednagar. Adi drove him to Meherazad, but by then Baba was not with the mandali. Adi also brought a telegram from A. C. S. Chari with the news that he was reaching Bombay by plane with the American Harry Dedolchow. They would travel by train to Ahmednagar and reach Meherazad on the morning of the 7<sup>th</sup>.

Hearing the sound of Adi's car, [from his room] Baba sent Bhau to see if Adi had come with Jal. Baba was informed and also given the news that Dedolchow was coming tomorrow morning. Is he permitted to come tomorrow? Giving permission, Baba said for Adi to bring him after 8 a.m. for an hour. (Dedolchow was to have come here on the 6<sup>th</sup>, but was delayed due to unavoidable circumstances.)

Baba came amongst the mandali at 7:30 a.m. On coming he said, "Look at this maya! I decided to rest nicely today and come to the mandali at nine o'clock. But Jal could not come on the 6<sup>th</sup>, as he did not receive the telegram in time since he had gone to Bombay. I also wanted to give time to Harry Dedolchow yesterday, but he also could not reach in time. I don't like this type of disturbance. Maya causes such disturbances. But, in the end, maya helps me in my work."

Today Baba listened to a proposed water scheme of the Arangaon villagers.

Adi arrived with Chari and Harry Dedolchow at 8:30, and at 8:45 Baba called them near him. Dedolchow is a young man [who appears] hardly 23-24 years old.<sup>10</sup> Chari said that Harry was a man who had studied Baba's literature deeply and committed many things to memory. On approaching, Dedolchow looked at Baba continuously, and wanted to bow his head at Baba's feet. Baba stopped him from doing so. "You have come when I have stopped giving darshan," Baba said, "and all types of correspondence is also stopped. Had you come before, you would have seen me looking brilliant and in a jolly mood. I would have welcomed you. Still you are fortunate to have the opportunity to come when others are not

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<sup>10</sup> Dedolchow was actually 32 at the time.

permitted here. And because of you, Chari has the opportunity. He is also lucky to be present here with me. These days I don't allow anyone to bow down."

Baba added, "Harry, I know everything, and your love pleases me."

Eruch was interpreting Baba's gestures and he asked, "Do you follow what I am telling you?"

Dedolchow replied, "I am focusing on Baba." Baba gave him a toffee wrapped in paper. Dedolchow unfolded it, and then ate both the toffee and the paper.

Baba signed for tea and refreshments to be brought for him and Chari. Baba told him, "I don't give everybody a chance to have tea and refreshments while seated before me ... I was told that you have read many books by and about me. Though I know everything, still I behave as an ordinary man."

Baba said to Dedolchow, "This Chari is a very intelligent person. He is an advocate."

Baba asked Chari, "You are saving some money every month in order to send some to me. How much have you collected or deposited until now?"

Chari said, "It may be about Rs.560."

Baba asked, "How much do you earn in a month?"

"On average, 400 to 500 a month; sometimes 600 to 700."

"How much do you send home?"

"I am able to send about Rs.200 per month."

"That is the amount you have brought to present to me or spend in my cause, and I have accepted it. Now take that amount as prasad from me and send it to your home." Chari kept quiet. Baba asked him, "What are you thinking?"

Chari replied, "I will do as I am told."

Baba noted, "Obedience is a great achievement."

Dedolchow said, "Baba, I am unable to love you as much as I want to. I wish to love you as you wished to be loved. I long to do that."

Baba replied, explaining, "Until now, I have not found a lover who loves me as I should be loved. When a lover is in love, he experiences his love continuously and cannot express it. Love has no limit. You can love as much as you can because love is not in short supply. As a matter of fact, there is a shortage of lovers!

"Just remember that obedience is supreme. In the beginning and end of love there is only obedience. You have come at a time when it will be difficult to arrange another meeting. These days I have stopped accepting gifts — and I will not accept any gift from you. Still, I want something from you — and that is

the gift of your love. Do not let go of my daaman until the very end, and keep increasing your love day by day.

"When you leave, take Baba with you. Baba is present everywhere, but you must ever keep him in your remembrance."

Baba then said, "You will see the Meherazad garden. There is a shortage of water here. Still Mehera tries hard to see that it remains green. She received the books on gardening and other things you sent from America."

Baba continued, "You will now meet Harry Kenmore, who is at present busy in the work given to him by me. After finishing the work he will meet you. He had an opportunity to talk to Mehera for a little while. Mehera was ordered by me long ago not to come before men. Harry Kenmore got the opportunity to talk to her, but he is blind, therefore he could not see her. Mehera is very close to me. She loves me the most. Today I will permit you to go before her, which so far I have given to no one except Harry Kenmore."

Then Baba himself took Dedolchow to the garden, and gave him a chance to meet Mehera, which none of the mandali had ever had. Afterwards, Baba brought him back to the hall. This time Harry Kenmore was also called, because he had completed the work given to him. Baba introduced Harry Dedolchow to Harry Kenmore. He was also introduced to Francis.

With Baba's permission, Dedolchow recited the Parvardigar Prayer, which he had memorized. During the prayer he was so absorbed that some words did not come out of his mouth. Baba said, "Harry Kenmore recited this prayer the best before me, and I like how he recited it." Kenmore then recited the prayer in his bold voice.

After hearing this prayer, Dedolchow said excitedly, "I will recite the prayer in a better way," and then he enthusiastically recited the prayer, the Prayer of Repentance and [a Sufi prayer]. He seemed very emotional, as he was continuously and fluently speaking. Due to the overflow of emotions, he was moving his hands and body in the same rhythm. Afterwards, Baba embraced him and gave him a kiss.

Baba ordered Padri to take Harry Dedolchow and Chari to Meherabad and show them all the important places related to Baba. Jalbhai was ordered to take Dedolchow and Chari to Poona by the two o'clock bus, and show them Baba's family home, Guruprasad (where Baba had recently stayed) and the holy tomb of Babajan. Jal should arrange all this properly and take them to these places himself, or depute [K. K.] Ramakrishnan to go with them.

While departing, Dedolchow kept referring to Baba as "Father." Baba told him, "I am the Ancient One. I came as Ram in the world. I was Krishna and Muhammad, and I was the Christ who was crucified."

Before they left, Baba asked Harry Kenmore to narrate some interesting story. Harry related two instances, one of them concerned a staggering [stuttering?] man. Hearing Harry mimic his voice, everybody laughed a lot.

At quarter to ten, Baba embraced Dedolchow and Chari, and went inside. Padri took them straight to Meherabad and afterwards to the bus stand, from where Dedolchow and Chari went to Poona. Padri returned to Meherazad.

Baba came back to the hall at about eleven o'clock. Today Baba did not go to Kaikobad's room for work. He played cards with the mandali and went inside soon.

Baba again came at 2:30 p.m. Baba had permitted Francis and Eruch to speak up to ten o'clock, as today was the day of silence for them. When Baba came at 2:30, Francis in haste forgot that he was observing silence, and said something. Baba said, "I just twisted Harry [Kenmore's] ears with so much pressure that it made the sound *kudum, kudum*." Francis was pressing his ears as if he was having unbearable pain. Since Eruch was on silence he could not interpret Baba's gestures, and the other mandali were taking time to interpret for Baba.

Baba asked Harry whether he would like to listen to Baidul's speech? Harry said, "But, Baba, he is on silence."

Baba said, "For some time in my presence, he will break his silence and resume it after the speech." Baba added, "That will be the last chance for laughter. Then for two months, there will be no more laughing."

Then Baidul, under Baba's orders, started his speech in English and made Baba, Harry and the mandali laugh. Afterwards, Baba ordered Baidul to take Baba's name seven times, and start keeping silence again. Baidul loudly uttered, "MEHER BABA ... MEHER BABA ..." and on the seventh time, Baba clapped his hands, and Baidul's silence resumed.

Addressing the mandali, Baba said, "All of you should remain happy and pay attention to my mood."

Baba also told Harry Kenmore, "Harry Dedolchow is still a child and is very dear to me. At first he could not say the prayer with an open heart, but when I made you say it, he was encouraged. I turned his key through you, so he could pray fearlessly. And really, he prays with full emotion."

Then Baba took Harry with him inside.



Harry Dedolchow (seated left) — Guruprasad, 1960  
*Meher Nazar Publications*

### **8 September 1959**

Baba went to Kaikobad's room at 7:30 a.m. and came to the hall at eight. He spent 15-20 minutes with Vishnu in connection with some work and then began his usual routine with the mandali for about half an hour. At about nine o'clock, Adi and Ramjoo arrived. For most of the time this morning, Baba was busy with Adi and Ramjoo in connection with management issues.

After finishing his work with Adi and Ramjoo, Baba played cards for some time. Before going inside, Harry Kenmore made Baba laugh with his humorous stories. Despite Baba being very tired, he left in a pleasant mood. Baba remained with the mandali up to three o'clock, today though he did go to the women mandali once in between.

### **9 September 1959**

Baba came to the hall a few minutes before eight. Soon after, he summoned the mandali and informed them that he would be going to Kaikobad's room after 8:30. "Sheroo is to leave today," Baba said, "and I am very pleased with him." Baba gave Sheroo minute details about his proposed tour: From Poona he is to go to Calcutta on the 11<sup>th</sup>. There, in Kharagpur he is to enroll in some technical machinery training.\* Baba called him near. Sheroo held Baba and wept much. Baba consoled him saying his nazar is on him, and ordered him to embrace every member of the mandali before departing. Sheroo, after meeting each one, left the hall. Outside, he met Aloba, who had just returned from walking the dogs.

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\* Sheroo stayed with G. S. N. Moorthy and worked at his family's printing press. Moorthy's orthodox Brahmin family members were not Baba lovers, but after Sheroo's stay they became devoted to Baba.

On entering the hall Aloba bent over to salute Baba, but at the time Baba was looking towards the other side. After reaching his seat, Aloba bowed to Baba with folded hands. This time also, Baba did not pay attention to him. But then, all of a sudden, Baba asked him, "Now what new ways are you adopting?"

Aloba replied, "On my entering the hall, I saluted as a token of respect."

Baba said, "Before this, you never acted this way. Why are you adopting new behaviors? Do you think this will please me? I absolutely don't like it."

Just then, the sound of the car in which Sheroo was going was heard. Hearing it, Baba came out of the hall. As long as the car was in sight, Baba kept his hand raised in farewell. Slowly, the car drove away.

Baba then came back in the hall. He pinched Aloba, saying, "Why do you trouble me with your new ways?"

Aloba said, "Baba, now that I have come to know you don't like it, in the future, I won't repeat it."

Baba said, "If every day you go on inventing some such new ways to annoy me and then say it will not be done in the future — it will trouble me every day."

Aloba said, "Baba, the other day I took the bag of dak, but I haven't repeated that mistake, and from now on I will not repeat this also."

Baba said, "I am saying the same thing. You have left that and now you have left this, but who knows, you may bring out some third thing, and go on creating and stopping new things. In this way you will be troubling me every day."

Aloba said, "Baba, now I will not trouble you."

"How many times before have you said the same thing? Well, it will be seen if you can really do it. You saluted me, whether or not I saw it. To salute from the heart is the highest salutation."

At 8:40 a.m. Baba went to Kaikobad's room for his work, and from there he returned to the hall at 9:10. Hereafter, Baba listened to information received from the group leaders of different places. Then a few letters from Baba lovers were heard, for which Baba had given prior permission to Eruch.

After this, Baba asked for the original copy of *Stay with God*. Francis handed it to Baba. The pages that contained "The Love Song of John Kerry," which describes Francis' own feelings of longing, were given to Eruch to read aloud. To listen to this in Baba's presence has an altogether different charm. Baba was joyous and engrossed in love as the poem was read. He nodded repeatedly, silently expressing his appreciation. The beauty of the whole situation touched our hearts. Eruch was absorbed in reading the passages so lovingly that each word seemed to drip nectar, which attracted our sight to Eruch and how well he read the poem. While reading, his eyes reflected the immense love he has in his heart.

Tears of love do not fall from the lover's eyes, because in the force of love they are evaporated. But this suppressed glowing fire is manifested in the form of words, which enters the hearts of the listeners, and

burns them. Those who did not have the courage to look towards Baba, and those whose eyes were filled with tears, could not see Baba properly. If, by great effort, they look at him, still they fear they would not be able to look at him for long. Therefore they take shelter in listening in silence to the poet's words and enter a still deeper silence.

Francis' eyes are also absolutely dry, but they are fiery. The common man cannot bear the Beloved's sight, and they go on shedding tears. One's hearty is not at all satisfied, calling it mere loving sight, like a mother who looks lovingly at her child. But this is not through the senses. The lover who looks at his Beloved or the Beloved looking at the lover, that sense is also there in that sight. The loving sight with which a sister looks at her handsome, peaceful and simple brother and the brother who looks at his wise beautiful sister — this also is not that sight, but it does contain elements of this love. When a great warrior finds his rival in a helpless situation, finds him completely changed towards him, when he, without any self-interest and without any thought of reward, worships and admires his talents — this sight is also not that, though its elements are there also.

The sum and substance of all the above special ties is that it is the sight of this silent lover [Francis], full of love, who in solitude imagined his Beloved near him, and expressed his heartfelt love in silent words on a piece of paper — now today in the presence of that Beloved, is listening to the same silent words being read in a honeyed voice — he has the fortune to see his Beloved's reaction to it. His Beloved, who is beyond imagination, today is listening in person to his love-cry and is overflowing with mercy. Imagine Francis' keen desires accumulated from ages being fulfilled by seeing the Beloved hearing his poem. That sight is beyond our forbearance, so the gaze moves to the nearby mandali. More or less everybody is seen in this same state. So the eyes get a bit of relief, and then naturally again turn towards the Beloved.

There is no question of Dr. Harry Kenmore looking here and there [because of his blindness]. He is wholeheartedly absorbed through his ears as he listens to "The Love Song of John Kerry." At first he was sitting straight on the chair, and then began bending his head to his knees. His lips were moving, but his eyes were not visible as he was bending over. But no doubt, those eyes, where the maya of the world cannot find a home, are becoming teary, hearing the love-composition of a friend, who is singing for his Beloved, the beloved of Harry himself and the entire world.

After hearing some portion of the verse, Baba stopped Eruch. The pages taken out from the original copy were put back as they were by Baba, and the entire file was given to Harry Kenmore. Harry lovingly moved his hands over it. As Harry was doing this, Baba took the file back. "Harry, you are very fortunate to have listened to this in my presence," Baba told him. "We will hear more of it some other time."

The file which Baba had given in the hands of Harry and then taken back, gave the understanding that the Beloved had given a most valuable treasure to his lover; it being taken back indicated that Baba was telling his son, Harry, "Who else can guard this treasure like a mother better than Baba?"

Then Baba went inside. After some time he came back. The mandali had not yet finished their lunch. After everybody assembled, Baba called Eruch, had him sit near him and cards were played. During the

game, the cook Sanatau was called.<sup>11</sup> He spoke with Baba about his duties. Baba advised him to keep good health, saying if he felt any ailment, he should immediately contact Dr. Goher. "Live here as if it were at your own home," Baba told him. "Eat, drink and be merry here. What is there to worry about? I am your father here, and I like you. If you keep good health while working here, I will be pleased." Then Baba sent him back. He left with tears in his eyes.

Baba heard some important news from Eruch, and gave him a toffee as prasad. The other mandali also were given a good number of toffees. At about 2:30, Baba went inside.



Harry Kenmore, Pukar, Aloba, Baba, Bhau, Francis, Pendu  
*Kenmore Collection*

### **10 September 1959**

Baba went to Kaikobad's room at 8:30 in the morning. He returned to the hall after nine and remained until 10:30. The mandali were called. Today Adi also came early in the morning. Baba called him in the hall and gave him certain instructions. After 9:30, Baba called Harry and, when he came, Baba had Eruch read the preface of *Stay With God*.

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<sup>11</sup> The cook may have been hired recently to help prepare meals for Harry Kenmore.

Harry wanted to narrate something humorous to Baba, so he whispered this to Eruch. With a smile, Eruch replied it was not proper for us to try to hide anything from Baba. Baba asked Eruch what was going on. Eruch told him what Harry had said, and Baba gestured for Eruch to allow Harry to be heard. Harry said, "I am going to tell the mandali something very funny ..."

Eruch interrupted him saying, "Better to say, 'I am going to tell you a story.' "

Harry said, "I am going to make the mandali listen to me and not to anybody else." Then he narrated a humorous incident, and Baba and the mandali laughed.

Baba commented, "Harry, it is not good that you made me laugh."

Harry said, "Baba, I only intended for the mandali to hear it."

Baba said, "You made me laugh ... Well, that was for the good. I have pardoned you now, so don't think of it." And Harry laughed heartily. Then Baba went inside.

In a short while, Baba came back and played cards for some time, and then went inside again.

Later, Harry went to Kaka Baria's room and listened to Padri tell stories about Baba. Baba happened to come there. Baba gestured for everyone in the room to quietly remain seated and not to let Harry know of his arrival. Slowly, Baba took the cane from Harry's hands, and holding it upside down, tried to catch Harry's neck with it. Harry was absorbed in listening to Padri. Again and again, he swatted the cane away from his neck, while Baba kept touching it to his neck. Harry, without saying anything, continued listening, and Padri continued talking. At last Baba touched Harry with one of his fingers and immediately Harry shouted, "BABA!" And the room was filled with laughter. Padri told Harry that Baba had gestured for them not to let Harry know that Baba had come. Harry appreciated Baba's joke.

Then Baba returned to the hall. Baba stayed with the mandali for some time, and Harry joined them. He told Baba, "You entered the room like a thief."

Baba said, "Likewise, one day I will enter your heart in the same way."

"Haven't you already entered it?" Harry asked.

"I am talking about entering the *core* of your heart. When I enter there, you will know that I was always there."

Baba added, "Today I caught you by the neck with your cane. Some day I will awaken you by giving you a slap on your cheek. Be prepared for that slap. One day, positively, I will awaken you."

### **11 September 1959**

Baba came amidst the mandali at eight o'clock, and summoned the mandali. He said he would be going to Kaikobad's room at 8:30. He stated, "For 40 days from the 19<sup>th</sup> [of September], I will be working with the poor. I will require 40 poor persons. Out of these 40 poor ones, a different man should come every

day at 10 a.m. Thus, in 40 days, 40 [destitute men] will have to come. Every day I shall wash the feet of one poor man and bow down to him, and then give him Rs.10."

Baba increased the amount to Rs.20 if the number of family members of the man were more. Thus the total amount would be Rs.800. Only one person is to be taken from one family. Supposing a man has no family members, then he would only be paid Rs.10. "None of you has to go out and make these arrangements," Baba said. "Kaka will arrange it through some of his friends in Pimpalgaon. After I leave Kaka will call some friend, a resident of Pimpalgaon, and make him understand everything very clearly. Padri should assist Kaka in this connection. It must be well remembered that every day from the 19<sup>th</sup>, one new poor man must definitely come here at ten o'clock. Every day, after working with Kaikobad, I will rest for some time, and then begin this work."

After some time Baba went into Kaikobad's room and returned at nine o'clock. He asked Eruch, "Last night you men were talking quite loudly. What was the matter?"

Eruch said, "We were discussing the topic 'God is One and He is many, too.' Harry was there so we were talking loudly." [Kenmore, besides being blind, had a hearing defect, and people would have to speak louder than normal for him to hear.]

Baba sat up in his chair and inquired, "What did Harry say?" Eruch recounted his words.

After a few minutes, at 9:30 Harry entered the hall, and Baba gave this discourse on the same topic:

In Reality there is only One. In illusion there are many. The reason why there is so much confusion as to whether there is one God or many is because God is so infinitely One.

Even to say "There is one God" is wrong. God is so infinitely One that He cannot even be called One. One may only say: "One is." The word *God* is only an attempt to give that One a name, for in actuality, He has no name. Even to say that "God is One" implies there is the possibility of two. For one to say there are many gods is madness.

God is that "One" playing innumerable roles. For example, Eruch is sitting with his eyes closed and in his imagination he creates innumerable things, and in the very act of imagining them he preserves them. Then he opens his eyes and in so doing destroys all the things his imagination had created and held together. Thus, the same one Eruch played different roles, that of creator, sustainer and dissolver.

Again, when Harry is sleeping and is in sound sleep — which is the original state of God — people say Harry is asleep. But Harry in his sound sleep is not even Harry; that is, he is not conscious of himself as Harry. When the same one Harry wakes up, people say, "Harry is awake," and when the same one Harry brushes his teeth, people say, "Harry is brushing his teeth." The same one Harry is seen and understood to be walking, running about, speaking, singing, and so forth. The same one Harry is merely playing different roles. In reality, Harry cannot be more than one, for there is but one Harry.

All that we can ever say is: "God is" or "One is."

There are two things that exist: One and many. One we call God; many we call illusion. Why? Because in Reality, only One is. Even to call this One, One, is not right — One *is*.

Baba added, "It is best for all to ask God/Baba: 'O Baba! You who cannot but be One, make me one with you.' "

Baba remarked to Kenmore, "By involving me in this discussion, you people have created a headache for me. To remedy this, tell me something funny." Kenmore immediately complied with two jokes which

made Baba and the mandali laugh heartily. Baba then said to him, "Now stop. You made me laugh so much that my jaws are paining."

Baba rested silently for quite a long time. Then he took Harry with him inside.

Baba came again to the hall at 12:30 for the second session and remained with the mandali up to two o'clock. Adi was to come at one o'clock, but he did not come. Baba said "If Adi comes after two o'clock, Eruch can take the dak from him and let him go. Tell him: 'Baba is annoyed with you. In these two months, don't do anything which causes Baba to be upset. If in the future you commit such mistakes, Baba will not see your face for two months.' "

Baba added, "Tomorrow I will take a proper parade of Adi [scold him]."

Harry commented, "Poor Adi."

Baba said, "Adi knows that I will pardon him."

Someone said, "His car might have failed on the way."

Baba said, "If the car has failed then he is excused." Addressing Eruch, Baba said, "If that is the case, tell Adi, 'You are pardoned because of car trouble.' "

Joking, Harry said, "Then before Adi comes, his car should be put out of commission," and Harry pretended to thrust something in the wheel of a car. Baba laughed.

Before two o'clock, Baba sent one of the mandali four or five times near the gate to see if Adi's car was coming. When the car did not come by two, Baba told Eruch to inform Adi to come at ten o'clock tomorrow morning at any cost. "Tomorrow, I will take Adi left and right [castigate him]," Baba said.

Addressing Padri and me, Baba said, "Padri was ordered to take Harry for a walk in the evening and Pukar was to take him for a walk in the morning. Padri, why didn't you take Harry for walk last evening?"

Padri replied, "Baba, I went to Harry in time, but he told me he would come after some time."

"Pukar, you were not ordered to take Harry for the evening walk. Why did you take him in the evening? Who took him for a morning walk?"

I said, "As per your order, I took him for a walk in the morning. In the evening, I regularly go for a walk myself with your permission. Yesterday, when I was about to go for a walk, Padri told me to take Harry with me as Padri was to take a bath. Therefore, I took Harry with me."

Baba said, "Saying, 'I did this or that because someone told me to do so' is not proper. Remember what I say, and don't do anything contrary to that."

After Baba went inside at two o'clock, Adi arrived. Eruch conveyed Baba's instructions to him.

**12 September 1959**

Baba came to the hall at 8 a.m. and soon summoned the mandali. He warned everyone that the poor program is not to be publicized; no one outside should know of it. "Today when Meherjee comes here, he also should not be informed." I was given instructions yesterday that I could write about it in my diary, but I should mark that section in red "Not for Publication."

Baba said that from 19 September for 40 days, he intends to fast once a week, as Eruch, Francis and Harry are doing. This also is not to be told to anyone.

At 8:30 Baba went to Kaikobad's room and returned at nine o'clock. He felt uneasy for about half an hour. When Harry came at 9:30, Baba told him, "These days my health has deteriorated greatly. I am already having the burden of the Universal work, then Adi, et cetera, puts unnecessary additional burdens on me, which becomes still more intolerable. Yesterday, he did not come in time, which I didn't like. Today my condition is such that I feel as if I am dead. In this state, even your funny stories will not make me laugh. Therefore, don't tell me anything funny."

Adi arrived today before ten. Baba expressed his anger at his negligence. Adi placed before Baba his difficulties, saying he was occupied with other jobs Baba had entrusted to him and if he had come leaving them, that also would not have pleased Baba. Baba said, "Whatever the circumstances, you must come here at the time given. For two months, don't do or behave in a manner which would displease me and is against my orders." Adi was pardoned, and Baba dealt with the many problems Adi faced.

Adi had prepared copies of two letters received from Nari Contractor, giving his remarks on them, which were to be sent to the group leaders.

Baba went inside at lunchtime and returned at 12:30. He remained with the mandali until two o'clock.

Today, unexpectedly, Baba came out of the hall barefooted and made two rounds of the mandali's quarters. Baba was not able to put his full weight on one of his legs, and kept the other leg forward immediately.

Meherjee had come at about 1 p.m. and witnessed Baba walking. Two other persons came when he was taking his rounds. They saw Baba, but he gestured for them to leave. At two o'clock Baba went inside.

Today was cloudy and for some time after Baba had gone inside, the sky was filled with heavy clouds and it started raining lightly.

### **13 September 1959**

This morning Baba went straight to Kaikobad's room and, after working there for half an hour, came to the hall at nine o'clock and summoned the mandali. A letter from Prem Khilnani had come, which Baba heard. These days Khilnani is posted to Nasik as the assistant sessions judge. Previously, he was in Poona as a civil judge and magistrate. He has deep love for Baba. When Baba was at Guruprasad, he was permitted to come every day with his wife, and they came regularly.

Baba said to Baidul, "At the time of his [Khilnani's] transfer, he took your advice and he faced difficulties. He was to select either Ahmednagar or Nasik. You advised him to go to Nasik. Unnecessarily, you poked your nose into his affairs and gave him incorrect advice. Had you not advised him, he would have been transferred to Ahmednagar. Had he asked me, he would not have been required now to try to get himself transferred to Ahmednagar. It is just possible that by the time he is transferred here, I may not reside here."

Baba asked Baidul, "Did you ever keep your hand on the heads of Khilnani, his wife and children and bless them?" Baidul kept quiet, but shook his head that he had never done so. "Don't lie to me. Did you ever give you blessing to Khilnani?" Baidul then admitted that he had blessed him to become a judge.

Baba said, "Baidul, you have done a lot of work for me, and by doing so, you have [spiritually] earned much. It is not proper to earn on one side and spend on the other side, as it balances the credit and debit side. Had you not spent your 'earnings,' you would have turned into gold. There would have been no one who could compare to you. You even quarrel with Kaka. What is there to get annoyed with someone? It is feeding the ego. What is to be gained by feeling pleasure to hear one's praises? It only increases one's ego. If I praise any one of you, you should be pleased because I have the authority to praise. I know for what one should be praised, because I am All-knowledge. Therefore my praise is beneficial.

"Always remember three things: Don't feed your ego; it should not be enhanced. Don't poke your nose in other people's work. And at any cost, don't lie to me — even if your life is at stake.

"There are so many ways for the ego to overcome you, so be very alert. If you are sitting with your head down and someone slaps you on the head, you would immediately lift your head to avenge that slap. If you raise your head forcibly when someone is pressing it down from the back, there is a possibility of your neck being broken. If someone beats you, let him beat you — bend your head down still further, because you have to become dust. And when you become dust, you get 'authorized.' So to have the authority or power, you must first become dust. Don't commit mistakes of blessing others, because you don't have that authority now. First become dust.

"Why poke your nose in others' affairs? It is nothing but being caught in the grip of ego. You are ignorant; you know not what people should and should not do. Then to give advice without being authorized is taking on an unnecessary burden.

"So this is my advice to you: Don't lie to me at any cost. If you lie to the world, it can be remedied, but if you lie to me, you will have no recourse and no rescue."

Harry came when this discussion had finished. Baba instructed Francis to repeat to Harry what Baba had said so far. Francis gave him a brief summary.

Addressing all, Baba said: "The 40 days commencing on the 19<sup>th</sup> are the most important days of my working. Therefore, those who are entrusted with work should do their duties wholeheartedly. There should not be the slightest negligence. I won't be eating from 8 a.m. till 6 p.m. For these 40 days

continuously, I will be going to Kaikobad's room and working there for half an hour. After returning from Kaikobad's room every day, I will be washing the feet of a poor man and bowing down to him. Then he will leave. Harry will recite the Parvardigar and Repentance prayers every day.

"During these 40 days, mostly I will not be coming amongst the mandali during the day, and I will not give any discourse."

Baidul was instructed to bow his head on Baba's feet once a day while saying Yezdan, and then to leave Baba's presence. Baba again reminded the mandali that during these 40 days, none should cause any type of headache to him. "Everybody should try to keep me cheerful so that the work I am undertaking may be completed and fulfilled. And those who are entrusted with work should also complete their work."

He added, "We have not only to defeat maya, but to crush it completely."

Specially addressing Harry, Baba said, "Harry, you should remain happy. Take care to keep yourself happy."

At the end, Baba said, "If it doesn't rain today, we will play seven tiles. If it rains, we will play cards in the hall. From 19 September there would be no playing of games or cards."

Today Eruch showed Baba a wedding invitation from Sardar Pritam Singh, whose daughter Swama Kaur was to be married to Sardar Gurbax Singh. They were to be married today. Looking at the invitation, Baba remarked to Harry, "My photo is given on this invitation with one of my sayings. The Sikhs are very orthodox people, but Pritam Singh has printed my photo on the front of the invitation, and below it inscribed 'Avatar Meher Baba.' Look at his courage. He has done this without caring for the displeasure of his relatives, friends and others in his community." Baba told Eruch to send Pritam Singh a telegram conveying his loving greetings.

Then Baba went inside, and came back amongst the mandali at about noon. He went in again for some time [to the house] and returned to the mandali by one o'clock.

Today seven tiles was played for about an hour. Harry made three shots. At one point, Baba put his hat on Harry's head, and Harry expressed his happiness at that. The game was still going on when it started to rain. Baba took Harry with him and went inside [to the house].

### **14 September 1959**

At 8:30 in the morning, Baba went to Kaikobad's room for work, and from there came to the hall sometime after nine. After the mandali had assembled, Baba heard Meherjee read the program which was to start from the 19<sup>th</sup>. Yesterday, when Baba was explaining that Baidul will come every day to him, bow his head on his feet and say Yezdan, it was not understood properly. On Meherjee's reading the program, it came to light that we had taken it that Baidul will bow down to Baba and say Yezdan. Baba said that this was incorrect. Baba was to bow down at Baidul's feet. "Baidul is an old man [65 at the

time, the same age as Baba] and very simple. How could I allow him to keep his head on my feet?" The mandali laughed.

After some time, keeping Kaikobad before him, Baba had the Repentance Prayer recited. All stood with folded hands and Baba did toba.

At ten o'clock, Baba took all the mandali inside and listened to gramophone records. When this was going on, Aloba spotted a lizard on the wall behind Baba. He immediately rushed forward, caught it and threw it outside. Aloba's haste stunned the mandali. Baba had the music stopped and warned Aloba not to behave like "his enemy."

"This is just like giving me a kick," Baba said. "I have already told you that even if a snake bites me or even if I am on fire — even then you should not come near me unless called. By creating this disturbance, you have given me a shock. I have records played to amuse everybody. This is maya, which disturbs me in my workings of this nature. Now it will be difficult to restore my mood. It would be better if Aloba does not sit near me. This is the solution, but he is not prepared for that also."

Addressing Aloba, Baba said, "Today do one thing: Say, 'Now I will not do it again. Now I will not do it again,' and repeat this a thousand times. Only then will you be pardoned from my heart. I pardon you; but positively, say this a thousand times."

Baba had one more record played and then dispersed the mandali.

Baba again came amidst the mandali at 12:30. Cards were played for some time. Baba asked Aloba, "What information did Rano give you?"

Aloba replied, "She told me that Baba has pardoned me, so instead of 1000 times I am only to repeat 100 times, 'Now I will not do it again.' "

Baba commented, "Other mandali don't love me less than you do. You alone love me the least. When there is a little water in a pot, it makes a slight sound when struck. One should have the gravity of an ocean [in your pot]. It will be better if you don't sit near me. The coming 40 days are very hard, and if in those days you behave like this, it will add to my burden, and you will suffer. Love is not a thing to be exhibited. If you love me, why do so in a manner which becomes a burden? I don't like that. When you run and jump all of a sudden, it pierces me like an arrow. You cannot do anything calmly."

Aloba said, "Baba, you are my mother and father both. I cannot bear to see you troubled, and this is the reason why I cannot control myself."

Baba asked him to sit quietly and said, "All love me, but they don't go against my wishes. You definitely 'pinch' me by going against my orders. I am troubled by your exhibition of love."

At one o'clock, Baba went inside. He came back at 1:30. Today Baba listened to newspaper accounts of the increasing tension between India and China. He remained with the mandali until a quarter to three, and then went inside.

## 15 September 1959

Baba went to Kaikobad's room at 8:30 a.m. and came to the hall at nine. The mandali were summoned immediately. Baba sat quietly and rested for some time. Then Baba listened to the letters in connection with the circular issued by Adi in India and abroad. Baba also listened to Francis read the last two pages of *Stay with God*. Baba said he liked that portion the best.

Before this, Baba spoke about Vishnu Master. He said yesterday was the day of fasting and silence. Francis and Eruch had observed fast and kept silence. "Every one of the mandali should pay due importance to such days. Yesterday Vishnu got a haircut. I did not like this. Though I did not say anything about his haircut, it is a common practice amongst Hindus and Parsis that they take a bath after getting a haircut. And during days of fast they don't get a haircut.

"Though these are external things, still in the coming 40 days everybody should be on guard and extra careful. During these 40 important working days of mine, nobody should have his hair cut. During these 40 days, everyone should help me in my work. All should remain happy. I should not see anyone with a worried look on their face. In love, questions like 'why' and 'how' find no place. If anybody's eyes are filled with tears, or anybody gives a heavy sigh, my attention is bound to be disturbed. I will be forced to think that that person is experiencing some difficulty, and his difficulties ought to be removed. Thus my work will be put aside, and I will have to remove the difficulties. Those who became Perfect Masters kept their mouths shut. Any situation, problems, or difficulties could not shake them. They surrendered themselves to the will of their Masters."

Baba had Aloba recite some verses of Hafiz in which Hafiz, in a few words, explained the importance of obedience to and the sovereignty of his Master. After Aloba finished, Baba said, "Obedience is very difficult for Aloba."

To Harry, he said, "You are 90 percent obedient to me. Ten percent is still lacking. For that, make an effort. Very few have even that much obedience."

Pointing to Francis, Baba said, "He is also 90 percent obedient, and so is Eruch."

Baba continued, "Harry, yesterday you helped me the most in my work, because yesterday was the day of fast and silence. Eruch and Francis also observed fast and silence. But the way you helped me most was by controlling your appetite for eating and drinking, and also not speaking. Since you cannot see, you were in a way dead. Stoppage of the functions of the organs is called death. So you helped me more than the others, but I remind you that you can help me still more. Yesterday, when you were observing silence, your lips moved as if you were speaking. [Harry demonstrated moving his lips without making any sound, as if were a student repeating a lesson silently.] But from now on stop doing that also."

Then Baba listened to *Stay with God* and, afterwards, taking Harry with him, he went inside. He dropped Harry at his room and caressed his face, eyes and head.

Baba came again to the mandali at quarter past twelve and was with us until one o'clock. This time Harry made Baba laugh with his jokes. To begin with, Harry said, "I want to narrate something

interesting to the mandali, not to Baba.” Baba gave him permission to go ahead. Harry started telling jokes one after the other, which made the mandali and Baba laugh. “Stop now,” Baba said. “You made me laugh so much that my jaws are paining.”

It did appear as if Baba’s jaws were paining. He was continuously pressing his head and face with his hands. Then Baba played cards for some time and afterwards went inside.

Baba came again to the mandali by two o’clock. I was sitting in front of the hall. I saw Baba coming and informed the mandali. Baba was about to stop me, but I had already given the information. Baba had not wanted everybody to know of his coming. He was in the mood to play and cut [make] jokes.

Baba said, “This is maya. Whatever I wish, just the opposite happens. Today Pukar was made the instrument of maya.”

I said, “It was my mistake.”

Baba said, “What good is it for you to say so? You say it was your mistake, but now it has spoiled my mood.”

Harry was sitting by Baba’s side and Baba took his cane, turned it upside down, held it by the curved end and had Harry hold the other end. Baba said, “Harry, now I will rest. By holding on to the cane, if I fall asleep, the cane will move and you will know that I am falling sleep.” Twice or thrice, Baba asked him if he was falling asleep, and Harry laughed much at that.

After a few minutes, taking Harry with him, Baba went inside. I was walking beside them, holding the umbrella over Baba as usual. Baba made signs to the mandali that he was coming around from the gate, and all should go there and wait for him. I thought this was meant for me also. Closing the umbrella, I immediately joined the mandali. Consequently, Baba walked around to the mandali’s rooms from the main gate of Meherazad without being covered by the umbrella. When I met him, Baba asked me, “Where were you?”

I said, “Baba, I thought I was supposed to wait with the mandali.”

After that Baba went inside.

### **16 September 1959**

Baba went in Kaikobad’s room for his work after 8:15 a.m. and came amidst the mandali before nine. Today also Baba looked very tired and sat quietly for quite some time amongst the mandali. At ten o’clock, Baba heard Harry recite the sermon given by Baba on 16 October 1950 in Mahabaleshwar.

Before hearing the sermon, Baba said to Harry, “At this moment I am feeling as if I were dead. I have come to know that you remember that sermon. If you recite it, I might wake up.”

After hearing the sermon Baba said to Harry “Now I am half-awake.”

Then Baba told Harry, "Now I will take you to Mehera. Bring your tape recorder with you, with the tape of what you recorded yesterday of Francis reading *Stay with God*. Mehera would be very pleased to hear it."

Harry wound that tape in his machine, and Baba took him inside. Thus he got an opportunity to sit near Mehera. Afterwards, he informed us that he was sitting at a distance of two to three feet from Mehera and played the tape of *Stay with God* read by Francis.

Meheramai left the room and Baba assembled all the mandali near him in the house. Mani played gramophone records, and in between Baba interpreted the Urdu songs. At 11:15 Baba sent the mandali for their lunch.

He came back to the hall at about 12:30 and discussed instructions related to how he would like to utilize the mandali for his work from 19 September. He told Harry, "You are an expert doctor. My condition is such that an expert doctor like you would take at least six months to cure me. And 40 days from 19 September I have to do special work. During this period I will not like to divert my attention to anything else except my work. So in this way, you only have three days to treat me. Three days are too short a time for the work which requires six months. Still, you are my disciple and have immense love for me. Therefore, it is just possible that you can do the work of six months in only three days. Or do something which will make this happen. Whatever it may be, you have three days. So you better start your treatment now."

Addressing the mandali, Baba said, "During these 40 days, maya will create obstacles. It will go to the extreme and, reaching its limits, it will expose itself. By exposing itself, maya will do my work. My work is to expose maya. When maya gets exposed, Reality is revealed. As maya opposes my work more and more, and does its work speedily, it reaches its limit and gets exposed. Thus it becomes the cause of manifesting Reality. It works according to my wish.

"This time, maya will try to overcome you who are my means. All of you will be attacked. Sometimes this one, sometimes that one, and in different ways you will do its work. So this time, try your best to assist me in my work, and at any cost do not disobey the instructions I have given you. Stick to them as firmly as you can."

Later, Baba said to Eruch, "Suppose someone dies within these days, or becomes horribly sick, or gets bitten by a snake. During the last seclusion period a snake was found in the cushion of my chair in the hall. Last time also, Kaikobad's legs became paralyzed. So it may be that any such difficulties may arise. Kaikobad may fall and get injured, which would cause me to delay my work. Many such difficulties and obstacles may arise. So before the 19<sup>th</sup>, note all this down and remind me about it."

Baba gave some time to Dr. Kenmore, who treated Baba chiropractically. Then Baba went inside. He came again at quarter past two and remained with mandali for half an hour. He played cards for some time and then went inside.

Baba came strolling back at about quarter past four. He informed the mandali, "Harry has taken much trouble in treating me and I am feeling much better. At times, whenever I walked, I used to feel sharp pains; at other times it was less. But there was always some sort of pain. This is the first time there is not the slightest pain. Today I have walked comparatively more than other days, yet I don't feel any pain."

About Harry, Baba said, "He is really an unusual man, with a great heart and much intelligence — and a wonderful stomach! He finishes his meals in five minutes, though he eats a good amount. Still he is healthy and strong."

Calling Goher and Rano, Baba asked them separately, "How quickly does Harry eat?" Both replied that he eats in five minutes and says he has his own way of chewing his food, so he is able to eat quickly. Baba said he has also seen him eating in that way. "He eats wonderfully fast."

Baba stayed with the mandali up to five o'clock. In the meantime, Padri came from Meherabad. He was ordered by Baba to visit Meherabad every fifth day and see to the management there. As per Baba's instructions, Padri had gone there yesterday. He informed Baba in detail about his visit and affairs at Meherabad.

Regarding Bhau's son Mehernath, Padri said that he was in poor health. His mother Rama also falls ill attending him. On hearing this, Baba instructed Padri to remain at Meherabad until the end of October, but to continue to go to Meherabad every fifth day. On 18 September he is to go there in connection with some work regarding Noshir.

### **17 September 1959**

Baba went to Kaikobad's room at five minutes before eight, and after working there for half an hour, came to the hall and sat with the mandali. As usual, Baba sat resting for some time. Then he heard Eruch's report of news received from group leaders from different parts of India.

When Harry came amidst the mandali, Baba revealed, "From the time I came to the hall from Kaikobad's room, I am in pain again. It seems it won't be relieved until the end of October. In the coming 40 days, I have to go to Kaikobad's room every day for work. After doing this work in Kaikobad's room, every part of my body pains. Why talk of pain alone? My condition becomes as if all my organs are being squeezed. Still for two days, today and tomorrow, I will give you a chance to treat me."

Baba asked Francis to read three sections of *Stay with God*: The Om Point first and then the discourses on dreams. Francis read them out.

Elaborating, Baba said, "This secret has not been let out or revealed at any time before this advent. It is a secret which I never explained as clearly in my previous advents. All words have come out of the Om Point. It is of the first urge (*lahar*) of the Beyond the Beyond State, 'Who am I.' The most limited form is in the form of a drop of the Infinite Ocean, which is constituted in every form."

Baba asked Kenmore to answer a few questions with his lips pressed tightly shut, saying yes or no. Baba then asked him many questions. Baba explained, "The sound formed is *huhu* or *om*. At times of extreme

pleasure or grief, this sound automatically comes out of your mouth. Whatever sorrow, pain or pleasure it may be, this sound will always be the same."

After this, Baba went inside at about 10:30. When Baba came to the hall the second time at twelve o'clock, Baidul told him that he had advised Khilnani to go to Nasik, because the judgeship there was vacant and the one at Nagar was not. There was also a vacancy in a third place also, but Baidul did not suggest that place. He suggested Nasik. If this was his mistake he asked to be forgiven. Baidul had informed Eruch that whenever he sits for reciting the name of God, he always remembers that he had made Baba angry. Eruch confirmed that this was true.

Baba told Baidul, "I am not angry with you. Whatever is done is done. When Khilnani asked your opinion, you ought to have told him that in such matters only Baba can advise him. You ought not to have indulged yourself. That is the thing you don't understand. Why should you give your opinion? Now that is finished and I have pardoned you from my heart." Baba called Baidul near and kissed him.

Today while going inside, Baba said about Francis, "Francis does not usually get angry, but at times he does." Baba asked him, "Francis, is it true? Sometimes you get angry. I said so this morning. Didn't you feel angry at the behavior of [unnamed]?"

Francis said, "Actually I did not feel angry, but I did feel annoyed."

"That also is anger. Be very careful during the coming 40 days not to get angry. Gustadji used to say that whenever the snakelike ego raises its head, it must be killed instantly." (While gesturing this, Baba raised his hand like a snake and then pretended to kill it. Gustadji similarly used hand gestures in his silence.)

Hereafter, Harry was given time to treat Baba. The mandali went outside as Dr. Goher and Meheramai came to the hall to watch Harry's treatment.

When the mandali returned, Baba informed them that Mehera was very pleased at how Harry was treating Baba. Baba told Harry, "From the 19<sup>th</sup> don't expect any embraces or kisses. Now today come and embrace me, and let Francis be jealous." Baba embraced Harry and asked Francis, "Did you feel jealous?"

Stepping forward, Francis said, "Baba, you embraced Harry and did not embrace me. So naturally I do feel envious." All the mandali, Baba and even Francis laughed.

Taking Harry with him, Baba went to Harry's room. Baba told Harry, "This time I could walk well. Did you mark how swiftly I was able to walk here?"

Harry said, "Yes, Baba! You did walk well, and I did sense that."

When Baba came to the mandali the third time at two o'clock, he told the mandali that on the night of 18<sup>th</sup> or 19<sup>th</sup> September, before the commencement of the 19<sup>th</sup>, he would call all the mandali inside or in the hall when the ladies would also be present. Harry will recite the Parvardigar Prayer and Prayer of

Repentance. The whole mandali is to participate in it. The program will start five minutes before midnight. After the prayers, all will go to sleep, except the persons given some duties.

When Baba went to Harry's room accompanied by all the mandali, he repeated this to Harry and said, "This does not mean that every night I will summon the mandali like this. This is the program for one night only."

After saluting all the mandali, Baba went inside, and the mandali returned to their quarters.

### **18 September 1959**

Baba came amidst the mandali at 8:30 a.m. Padri, Adi and Noshir Siganporia had arrived before this. For about two hours, discussions went on regarding the management for the 40 days' program and accordingly Baba gave instructions to the mandali. The important points are given below:

Baba said that the dak from Nagar would be coming here as usual. But Baba will not be given any bad news, except if persons of close contact become seriously ill. If any family member of the mandali dies, that information should also be given to him. None of the mandali is to go home. He should inform his relatives that he cannot come up to 31<sup>st</sup> October. His family should arrange things at home as best they can.

Eruch asked Baba, "If any of the mandali dies — suppose Baidul dies — should we give this information to you or not? And what should be done with the dead body? Because we are ordered not to go out of Meherazad. Can the dead body be sent outside or not?"

When Eruch gave the example of Baidul dying, Kaikobad said to Eruch that he should not speak like that. Baba said, "If any of the mandali becomes seriously ill, that information can be given to me at any time. In the same way, anyone's death can also be conveyed. For those who become sick, if I feel it is necessary, I may send them to Nagar for treatment. If someone dies, instructions regarding his dead body will be given."

Eruch asked, "If you drop your body, what is to be done?"

At this Kaikobad became very annoyed and said, "Baba, please tell Eruch to stop such questions or else I will not be able to remain here." Saying this, Kaikobad stood up and wanted to leave the hall. Baba gestured for him to sit down and said, "Kaikobad, this discussion is about the management of the 40-day period, so don't become upset about it."

Baba answered Eruch's question: "Suppose I drop my body before the end of October, then all the mandali can go from here. Or do what their conscious dictates. They are free."

Eruch said, "Baba, some people would not like to leave, so what should be done then?"

Adi said, "In that situation, everybody will act according to what he thinks best."

Baba gave Adi the freedom to come to Meherazad at any time, in connection with work. He can meet the mandali, but not Baba. He can meet Baba only when Baba so wishes. Ramjoo was also permitted to be called for work, but was not permitted to meet Baba.

Bhaiya Bholeshankar was permitted to be called if necessary in connection with *Stay With God*.<sup>12</sup>

Baba again came amidst the mandali at about twelve o'clock and discussed matters with Adi for some time. Noshir was given certain instructions along with some work. Baba cut the period of Noshir's reciting the names of God to just half the previous specified time. Noshir was ordered to go to Meherabad and inform the mandali there that everybody should assemble today at 9:30 p.m. in one place. Donkin should recite the Parvardigar Prayer and then the Repentance Prayer. Everybody should join in the prayer. Adi and Noshir were then permitted to go.

Baba ordered the mandali to assemble at 6 p.m. in "Baba *Graha*" [Baba's House] when the Parvardigar and Repentance prayers would be recited. This decision was taken by Baba by the drawing of chits. Eruch wrote two different times on two chits, and Kaikobad drew one of the chits, on which was written the time of six o'clock.

Then Kenmore was given the opportunity to treat Baba. Padri was with Baba at this time, while the other mandali left the hall.

Sometime before six, Baba summoned the whole mandali to Baba *Graha*. First some English gramophone records were played. Then at the proper time, Harry was asked to recite the Parvardigar Prayer. All the mandali and Baba stood up, and Kaikobad was told to stand before Baba with folded hands. Baba held both of Kaikobad's hands. After the completion of the prayer, Baba gestured for the Repentance Prayer to be said, and Eruch told Harry to start the prayer. During that prayer, Baba did toba on his cheeks using Kaikobad's hands.

After the prayer, Baba gestured for the mandali to go. The mandali started for their respective quarters, and Baba embraced and kissed Harry.

### **19 September 1959**

Baba went in Kaikobad's room at 8:30 a.m. and after completing his work came in the hall at nine. After some time he summoned the mandali. For some time Baba rested, and then listened to the messages received from the circular letter. Then Baba washed the feet of a poor man, bowed his head at the poor person's feet and gave him Rs.10 as prasad. The man was immediately sent back.

After this, all the mandali, including Baba, stood while Harry recited the Parvardigar and Repentance prayers. During the Repentance Prayer, Baba kept touching both Kaikobad's hands and lightly slapping his own cheeks in toba with Kaikobad's hands.

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<sup>12</sup> Bholeshankar was associated with Mohan Printers in Ahmednagar who were printing an advertising brochure for *Stay With God*.

Then Baba bowed his head at Baidul's feet as Baidul loudly uttered, *YA YEZDAN! YA YEZDAN!* Baba had ordered Baidul to utter Ya Yezdan only once, but he happened to utter it twice. Baba warned him that in the future he was only to utter it once. Baba gestured that he wished to bow down a second time at Baidul's feet, which he did and Baidul uttered Ya Yezdan only once.

Afterwards, Baba asked Eruch if there was anything worth reporting to him. Eruch told him about the publication of a fortnightly magazine called *Avatar*. Soon after, Baba gestured that he was going inside to rest as he was feeling very tired and told Harry the same. "This work will kill me," Baba commented. Taking Harry with him, he went to his house accompanied by me. After reaching, he sent Harry back to the mandali's side with me.

The next time when Baba came amidst the mandali, Harry was sitting on a bench talking with Padri. A cushion had been kept on the bench so he would be more comfortable. Baba quietly went near Harry and sat by his side. Baba lightly touched his hand to Harry's body and Harry immediately recognized Baba's touch and exclaimed, "Baba! ... Am I not a very fortunate fellow?"

Baba said, "Indeed you are very fortunate, as I am sitting next to you on the bench." Then Baba embraced and kissed him. Afterwards Harry commented, "Baba loved me like a mother."

Baba remained with the mandali for a while and then went inside. He came again at 3:30 p.m. and informed the mandali that instead of observing the fast from 8 a.m. to 6 p.m. he would fast from 7:30 a.m. to 4:30 p.m. In this way he would have the convenience of carrying on with his work.

Thereafter he finished some other work, and soon the women mandali assembled at the back of the hall. Baba asked Harry to recite the Parvardigar Prayer, which he did in a loud voice.

After that, Baba was with the mandali for a short time and said, "Today I am in a good mood." Later, he again repeated, "This work will kill me." Baba played cards for some time and then went inside. Before going, Baba kissed Harry and said, "I gave you this kiss as a present for reciting the prayer, but now for 40 days don't expect it."

### **20 September 1959**

Baba went in Kaikobad's room at quarter to nine this morning and came to the hall at 9:15. He told the mandali, "Last night I felt very uneasy."

Pendu [who was nightwatch for some hours] said, "Last night, Baba's stomach was quite swollen, and he even had difficulty breathing."

After some time, Baba washed the feet of a poor man, bowed his head at his feet and gave him Rs.15. Then Henry recited the Parvardigar and Repentance prayers. During the Parvardigar Prayer, Baba folded his hands and kept them between Kaikobad's folded hands. During the Repentance Prayer, as usual, both Kaikobad's hands lightly slapped Baba's cheeks in toba.

Baba had a fever today also. When Dr. Goher came to the hall and took his temperature, it was 99° and his pulse rate was 90 per minute. Baba asked Goher “Are you now convinced that this is not some disease? Whenever I am absorbed in some serious work, such indispositions arise in my stomach and I become unwell.”

Dr. Goher admitted, “Baba, now I also feel that.”

Baba said, “In the morning when the women mandali saw my swollen stomach they were horrified and all became worried. The reason that they feel afraid is that very often I say that the time for the dropping of my body is nearing. After treatment the swelling has come down a bit.” Baba called Harry and showed him his stomach.

After some time Baba went with Harry inside, and from there Harry was quickly brought back to the mandali.

Baba came again at 11:30 and went inside by 12:15. Baba came back at two o’clock and was with the mandali for some time. For some time he walked about outside to where Harry was talking, and touched him all a sudden. Gulu [Bhooty, the pet dog] had just died and her body lay nearby, but Baba had not been informed. Twice, Baba walked back and forth near it, and then went into the hall. He immediately returned and came very close to Gulu’s body. He said, “Gulu was with me for the past [eleven] years and now she will take birth in a human form.”

Baba remained outside until the body, wrapped in a bedsheet, was lowered into its grave. Baba was the first one to toss a handful of dirt into the grave. Salt was poured inside and then the body was covered with earth. After this Baba went inside.

Baba said over and over again, “Blessed is Gulu! Very few get such an opportunity.”

Gulu was very dear to Baba. He used to love her like his own daughter. Baba was immensely pleased that Gulu had her last rites performed in front of him.

### **21 September 1959**

Baba went in Kaikobad’s room at 8:30 a.m. and came in the hall at nine o’clock. For about half an hour he rested quietly on his chair. The mandali silently gathered near him. To sit with Baba so quietly is also a recurring experience that brings one closer and closer to Baba. Then Baba washed the feet of a poor man, bowed his head at his feet and gave him Rs.12. Thereafter, Harry recited the Parvardigar and Repentance prayers. Then Baba bowed his head at Baidul’s feet. After that, Baba did some work in seclusion with Eruch, Francis and Harry, and bowed his head at their feet also.

Today Baba came amongst the mandali three times and gave his kiss to some of the mandali.

### **22 September 1959**

After working for half an hour in Kaikobad’s room, Baba came to the hall at 9:15 a.m. When Baba finished his work in Kaikobad’s room and came out of the room, Kaikobad called me, but I wasn’t there.

Earlier, Dr. Goher had come to extract one of my teeth. I told her to wait for some time, but on her saying I should come with her just then, I went with her and had Vishnu stand in my place near Kaikobad's room. The tooth came out quickly, but at that same time, Baba was just coming out of Kaikobad's room. I had failed to tell Vishnu Master that when Baba comes out of Kaikobad's room, he should support Baba, because after working in Kaikobad's room, Baba gets completely exhausted and has to be brought to the hall very carefully, with support.

Baba had just walked a few steps, when I came there. He asked me where I had been. I informed him that Dr. Goher took me to take out one of my teeth. Baba said, "Alright, you are pardoned. Now don't think about it. But remember not to go elsewhere at that time, leaving your duty."

In this situation, Baba's mood was likely to be very off, but I was pardoned easily, even though it was a grave mistake on my part not to remind Vishnu about this. It was a dilemma for me as Baba pays great importance to the convenience and orders of the doctor. The mandali have to take care not to inconvenience the doctor so she is not troubled to come over [to the mandali's side] again.

On coming to the hall, Baba listened to some messages and foreign letters read by Eruch. He also heard two or three letters from India. Then Baba washed the feet of a poor man, bowed his head at his feet and gave him Rs.20. After that, as usual, Harry recited the Parvardigar and Repentance prayers. Baba bowed his head at Baidul's feet as Baidul said Ya Yezdan!

To Harry, Baba said, "In the morning I heard you reciting the sentence given to you for some time. You were doing it wholeheartedly, and if Almighty God is not deaf, he will definitely hear it."

Baba continued, "If you want to do this properly and wholeheartedly, you must sleep for five hours every twenty-four hours. If you sleep three hours during the night and two hours during the day, I will be satisfied. Therefore, you must try to sleep three hours in the night and two hours in the daytime. Go for a stroll in the evening at 4:30 and remember not to forget to wear the hat I gave you."

Baba went inside at about a quarter to eleven. He came to the mandali a second time at twelve o'clock. Meherdas had a cold, cough and a fever also. Dr. Goher took him to give him an injection. He was not accustomed to taking injections and did not want to take it, but she said it was necessary. When Goher was giving him the injection, he started crying loudly. Hearing his cry, Eruch went to Baba and said, "You will laugh if you come and see Meherdas weeping loudly." Baba went there with the whole mandali and all laughed at the scene. Baba threw a ball at Meherdas, but he did not stop crying.

Addressing me, Baba said, "Pukar, give the news in *Meher Pukar* [magazine] how Meherdas wept due to an ordinary injection."

To Meherdas, Baba said, "You say you are willing to sacrifice your life for me, but when you are given a simple injection by my order, you started weeping! I am telling you to stop crying, still you are go on weeping. Look at Bhau! He takes injections every day. Pukar, send a message to Hamirpur describing what type of courageous man Meherdas is."

All of a sudden, Baba said, "Send Meherdas to Nagar!" Hearing that, Meherdas' sobbing grew softer.

From there, Baba returned to the hall, and then said to everyone, "This is the fun of the mind. It was in his mind that when such a long needle penetrates the body, it will hurt a lot. And he started weeping just from this thought. Many people weep from this thought alone."

Someone said, "Baba, many villagers fear injections like this."

Baba said, "No, it is not the same. Today villagers *want* doctors to give them injections as a treatment. When the doctor gives them an injection, the patient feels that he is being treated correctly."

Someone else agreed, saying, "It's true. In villages, generally the doctor satisfies his patient by giving them inert injections [of saline] pretending to be giving the best treatment."

At 3:30 p.m. Baba called all the mandali near him and said that instead of 7:30 a.m. to 4:30 p.m., he would now be observing fast from seven in the morning until four in the afternoon. Then Baba asked Harry to recite the Parvardigar and Repentance prayers. Keeping Kaikobad in front of him, Baba himself did toba, as was done in the morning.

Today Baba told the mandali that he had taken a bath, including his head [hair].

### **23 September 1959**

After finishing his work in Kaikobad's room, Baba came to the hall at 9 a.m. Up to ten o'clock Baba heard the important news and letters from Baba lovers within the country and from abroad. After that Baba washed the feet of a poor man, bowed his head at his feet and gave him Rs.20. Thereafter Harry recited the Parvardigar and Repentance prayers. All the mandali participated with Baba. Baba then bowed his head at Baidul's feet.

While coming to the hall, Baba stops at Harry's window for five minutes, and listens to his repetition. Harry's recitation pleases Baba. "I am 100 percent pleased with you," Baba told him later. Baba gave Harry certain instructions, and Harry promised to follow them happily. Baba gave everyone a toffee as prasad. The boys working in the garden and other servants were also called and given prasad by Baba.

Addressing Harry, Baba said, "The work entrusted to you is so important that I have distributed prasad to everyone." Then Baba asked Francis to read a particular portion from *Stay with God*. At 10:30 a.m., Baba went inside. Soon after, Baba sent a message that today he has taken a bath from the neck down.

Baba came back to the hall at twelve o'clock. The mandali had not yet finished their lunch, but all came to Baba as quickly as possible. Calling the cook, Baba said, "You take pains to cook well, but you should remember that the mandali have to come to me by twelve o'clock. So in the future, keep the food ready by 11:30 and see that it isn't late." Then, giving him a loving, affectionate look, Baba sent him back to the kitchen to continue his work.

Baba summoned the mandali to the hall a little before 2:30 p.m. Today Baba's stomach was very swollen. He showed his stomach to Harry who confirmed that it seemed quite swollen. Baba commented, "Whenever I start my special work, something or other goes wrong in my stomach. This is

not the result of my usual work; it is altogether different. Last night, what my condition was, Vishnu knows.”

Vishnu said, “Last night, Baba was in great distress; he had trouble breathing also.”

Baba continued, “Whenever I am engrossed in some special work, my natural breathing stops, and I have to adopt other means to breathe. It is not a ‘yogic’ action — it is an altogether different thing. After completion of the work, my stomach will return to its natural shape. In the month of October, I have to face great difficulties. I told Mehera that, in this connection, if after passing through these difficulties, my body is retained, I will break my silence in the month of December.”

Today again Baba said, “I am making some changes in the times of my fast and work. Now in the morning at 6:30 I will be taking one cup of tea and up to three o’clock I will have only one meal. This is the last change till October.”

After this, Baba had Harry recite the Parvardigar Prayer. After the prayer, Baba asked him to confirm the changes in the time of fasting. Then Baba first bowed his head at Eruch’s feet, then at Harry’s and then at the feet of each of the mandali. At the end, he touched his head seven times at Kaikobad’s feet. When Baba touched his head at the feet of the mandali, each of us pronounced the name of God according to our different religions. Kaikobad repeated the different names of God as Baba bowed to him seven times.

Baba went inside at about three o’clock.

### **24 September 1959**

Baba went in Kaikobad’s room for his work at about 8:15 in the morning, and from there came to the hall at about quarter to nine. Baba heard the necessary dak. After this, Baba bowed his head at the feet of a poor man and gave him Rs.20. Harry recited the Parvardigar and Repentance prayers, and Baba touched his head at Baidul’s feet. Baba then had Francis read out the portion of *Stay With God* regarding the Perfect Master.

At 10:30 a.m. Baba went inside. While going he said, “Now I am going to be crucified.” Baba asked Harry, “Do you know what this crucifixion is? I have to go and take a bath. For you people bathing is a thing of joy; for me it is like being crucified!” All laughed at Baba’s humor.

Taking Harry with him, Baba went inside. On reaching Harry’s room, Baba hugged him from the side and gestured that he should go with Padri and me back to the mandali.

Baba came back amidst the mandali just before twelve o’clock and stayed for some time before going inside. He returned after a little while and played cards for some time. Harry was given the opportunity to treat Baba. Baba told him he would give him ten minutes for his treatment.

Harry is a specialist in the science of tissues [chiropractor], with his own unique knowledge. He treats patients his own way by feeling the tissues of the veins and pulses, by pressing or pulling their limbs outwardly.

Today Baba made it clear to Harry that when Baba said, "This work will kill me," it means that he shall have to pass through extreme pain and suffering.

### **25 September 1959**

Baba went for his work in Kaikobad's room at 8:30 a.m. and came to the mandali at nine. He listened to the necessary news and letters from his lovers. Today Baba said that Nari Contractor and Nariman, et cetera, should not come until the 29<sup>th</sup>. They could come on the 29<sup>th</sup> or thereafter.

Today Baba washed the feet of a poor man named Madhu Jamadar, bowed his head at his feet and gave him Rs.30. After the man left, Harry recited the Parvardigar and Repentance prayers. Then Baba bowed his head at the feet of Baidul and Meherdas.

Today Baba remembered Godavri Mai, Jigar and Shuddhanand Bharati. Baba had Aloba recite one of Jigar's compositions, and Baba explained a portion of it. A composition of Saib Asmi's was also recited from his book *Surood-e-Javedan*, and Baba explained the meaning of some of it.<sup>13</sup> Baba then took Harry with him and went inside. Harry was brought back to the mandali's side.

Nariman and Meherjee arrived at Meherazad. They had come for some work in Nagar, and Baba permitted Adi to send them here (but not their wives, if they were with them). They stayed at Meherazad for about half an hour. Baba told Nariman, "The month of October is critical. Inform your family members and all lovers in Bombay that they should hold on to Baba's daaman very tightly and recite the name of God for some time every day until October. They should take this as my order."

Then, embracing Nariman and Meherjee, Baba sent them away. Baba remained with the mandali for some time and then went inside. He again came to the mandali and gave Harry some time to treat him. After the treatment, Baba exchanged salutations with the mandali and went inside.

Tonight it rained heavily. These days it is very hot, but it has cooled down with the rain.

### **26 September 1959**

Baba finished his work in Kaikobad's room and summoned the mandali at nine o'clock. Eruch read out the necessary letters. Harry was still in his room fulfilling the work Baba had given him. Eruch told Baba that, as the time approaches for Harry to leave, Harry is more and more despondent about returning to America. Every morning when Harry comes into the hall, he repeats, "Today's day is done; one less day to stay ... You people [the mandali] can see Baba and express your feelings, but I cannot see him. No doubt he often kisses and embraces me — and keeps saying that he won't give me any further embraces

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<sup>13</sup> Saib Asmi was a Pakistani poet and a Baba lover.

— but somehow or the other he embraces and kisses me every day. Still I don't have the same satisfaction as you people."

Hearing this, Baba looked sorrowful. "Harry, being deprived of sight, must be feeling very restless, and this is his trouble." Francis and Padri confirmed this. Baba continued, "When he goes back to work in America, his life will be full of tussles, and that makes him dread going."

Eruch reminded Baba that at Meherazad, Harry's life has totally changed. Eruch suggested that some Baba lover be contacted to live with Harry to help look after him, as that would be better than hired help, who would be less reliable. Francis agreed. "That would be very nice," he said, "as Harry can afford to help that lover financially and the lover in turn would serve Harry honestly."

These talks were going on while Harry was finishing his daily duty given by Baba. Goher then brought him into the hall, so Baba stopped that topic gesturing that it would be continued later. Eruch then read out all the remaining letters except for one. Baba stopped Eruch from reading it.

Baba washed the feet of a poor man, bowed his head at his feet and gave him Rs.20. After this, Harry recited the Parvardigar and Repentance prayers, as usual. Then Baba bowed his head at the feet of Baidul and Meherdas, and both pronounced the name of God once.

Baba returned to the topic of Harry's apprehension and depression about having to return to America, and what he said to him is given here in brief:

"Why do you worry about tomorrow when you are before the Lord? Whatever Eruch, Francis and Padri have told me about how you feel, I know it. I am in your heart. I know your love; I know what you express and what you do not express, too. What will be in your utmost interest, I know it. Then if I keep you here or send you to America, why are you concerned? Who knows, I may send you by the end of October, or I may detain you until December. In any case, why do you bother about tomorrow? Give all your worries to me and be with me, at ease, till October.

"The day before yesterday, I sent you a message with Rano. Have you forgotten it? [Harry said he remembered.] By the end of December, the best results will come. What does it matter whether you are here or in America? Still, I haven't yet decided about your return. By the end of October I will give you my decision, whether you are to stay here till December or leave early. In any case, leave it completely to me."

Baba then joked, "You are really very stupid! Till now, I was taking you to be very intelligent. My mandali are fools! I thought you were otherwise. But now you are trying to prove yourself one of them!" Harry laughed and the atmosphere turned jovial.

Then Baba said, "Now be carefree and do the work I have given you in the month of October. I want two things from you: First, sleep well; for my work, take care of your health. Second, be carefree, and whatever work I have entrusted to you, do it wholeheartedly. Don't care about tomorrow." Harry willingly agreed.

Baba said facetiously, "You are causing me expenditure, because on this joyful occasion I am distributing toffees — and that means *more* expenditure." All laughed. Baba gave three toffees to Harry first, then each and every member of the mandali was given three toffees.

Today Baba ordered Pendu, Vishnu, Aloba, Bhau and me that every day we should repeat any name of God in an ordinary voice for fifteen minutes. In the month of October, all the mandali are ordered to fast on these days: the 7<sup>th</sup>, 14<sup>th</sup>, 21<sup>st</sup> and 28<sup>th</sup>. The fasting period was to be from eight in the morning until eight at night.

Baba then took Harry to Harry's room. He gave hugged him from the side, caressed his face and patted him. Harry then returned to the mandali's with me, and Baba went inside. Later, Baba came twice amidst the mandali for a short while and at 2:30 went inside.

It had rained the previous night and, during the day today, it also sprinkled, so the weather was pleasant. After Baba went inside, it rained harder.

### **27 September 1959**

Baba went in Kaikobad's room for his work at eight o'clock. After hardly fifteen minutes, Baba clapped, opened the door and stood waiting. I rushed to him. Baba asked, "Has someone passed in front of this door?"

I said, "Baba, I have been standing here on watch. No one has passed by."

"Did Vishnu Master pass by here?"

"No, Baba, he went around from the engine room and returned."

Baba seemed quite miffed. Then he went back in Kaikobad's room to continue his work.

All of Meherazad was silent at this time. Only the caw of the crows could be heard. All the mandali were silent in their rooms.

At nine o'clock, Baba came in the hall and the mandali were called. Because of Baba's disturbed mood all sat quietly, but soon Baba made the atmosphere cheerful and his mood again became serene, as if nothing had happened. Baba listened to the important letters read by Eruch.

Baba had asked Aloba to have the meaning of a passage of *Surood-e-Javedan* translated, explained and written down by Francis. This was read out today. Baba wasn't satisfied with it, and told Aloba "Think over the meaning and have it written down again." Eruch advised Aloba to first write it out himself and then have Francis edit it.

After 9:30, Dr. Kenmore came in the hall. Baba for some time inquired about his health, et cetera. Then Baba asked him, "Do you remember what I told you yesterday?"

Harry said he remembered receiving the toffees. "How could I forget that?"

Baba laughed and asked him, “Would you like to hear the sound of Pukar’s stomach when it is struck like a drum?”

Harry said, “I won’t be pleased if it hurts Pukar.”

Baba said, “He likes it. He welcomes the chance.”

Harry said, “It is just possible that there might be something in his stomach that may create some trouble for him by striking it!”

Baba said, “No, that won’t happen. Pukar is full of emptiness.”

Baba asked Francis, “What is the meaning of ‘to be full of emptiness’?”

Francis said, “I don’t understand it clearly.”

Baba asked Harry, “Do you understand it?”

Harry said, “Thoughts, emotions and desires, which are involved in worldly affairs, and the experiences gained through maya causing the accumulation of sanskaras — all the filth should be squeezed like a sponge and eliminated.”

Baba said, “Harry, what you have said is correct.” Continuing, Baba said, “Once a Sadguru said to [his disciple] Jawed, ‘Become empty and naked.’ None could understand the meaning of it. Becoming completely empty does not mean removing your flesh and bones. Similarly, becoming naked does not mean to take off your clothes. To be fully empty means to get rid of your wants and desires. This concerns the heart; getting rid of wants and desires means emptying them from your heart. The meaning of becoming naked means not caring for the opinion of others. Thus, it is concerned with the mind. So becoming empty and naked means turning the mind and heart inside out.”

Speaking about Prophet Mohammad, Baba said, “Mohammad was once addressing a crowd, who he said were all blind, dumb and deaf. He meant they did not know about God. Hence whatever they saw was not real; whatever they heard was not true; and whatever they said was also not true. Thus, with eyes wide open, they were blind; having ears, they were deaf; having a mouth to speak, they were mute.”

Referring to the Perfect Master Bayazid, Baba said, “Once Bayazid told one of his disciples to know God *become* blind, dumb, and deaf. This statement is the opposite of what Mohammad said, but both have their own references.”

Baba asked Harry “What do you understand by this?”

Harry said, “Not to be attached to worldly things. Not to speak about them, not to listen and not to look at them [with attachment], for they are devoid of truth.”

Baba said, “That is correct! If you become blind, deaf and dumb to the world, only then can you get God. Thus keeping the power of seeing, hearing and speaking — if you can become blind, deaf and dumb to

the world, ego cannot attack you from any direction. By reaching that state, a jewel like Francis can never get irritated with Aloba!”

Then Baba went inside. Twice Baba came again amidst mandali, played cards and then went in.

### **28 September 1959**

Baba spent a few minutes less than half an hour for his work in Kaikobad’s room, and then came in the hall and summoned the mandali. He reminded us to observe 30 September as a holiday [from his work]. Today was the day of silence for Eruch, so no outside dak could be read out. Baba instructed Padri about the spreading of diseases at Meherabad and had a letter written to Dr. Bindal about this, and sent some medicines from here.

At 9:30 Baba washed the feet of a poor man, bowed his head at his feet and gave him Rs.25. After that Harry said the Parvardigar and Repentance prayers. Then Baba first bowed his head at the feet of Baidul and Meherdas, and then at the feet of Eruch, Francis and Harry. The other mandali had left the hall.

Jalbhai arrived after some time. He had been called to Meherazad for a short stay of three or four days before October. Baba told him, “From the 1<sup>st</sup> of October I do not want there to be any obstacle in my work. So I want you to take and arrange all necessary precautions for this, and then leave here by the 30<sup>th</sup> evening.”

Baba twice came amongst the mandali, staying for a short while each time to play cards

### **29 September 1959**

Baba came to the mandali at eight in the morning, and soon went in Kaikobad’s room. After doing his work for half an hour, he came back to the hall. I had forgotten to keep the bamboo footstool under his feet, which was one of my duties, and I sat down with the other mandali sitting in the hall. Baba gestured to Meherdas to place the bamboo footstool under his feet. I realized my mistake and my tongue came out of my mouth [an expression of repentance]. I stood up to keep the stool, but Baba stopped me as Meherdas was now keeping it according to Baba’s order. I felt that I should be punished for my mistake.

Baba repeated that the 30<sup>th</sup> would be a holiday. “Francis, Eruch and Harry won’t be doing the work entrusted to them that day or reciting the name of God. I also will not wash the feet of the poor tomorrow. Instead, the day after tomorrow, I will wash the feet of two poor men, bow at their feet and give them some amount.”

Baba told Jalbhai, “When you go to Poona, don’t relate anything of this place there or elsewhere. Tomorrow, [Beheram’s sons] Rustom, Sohrab, et cetera, will be coming. Don’t tell them anything about what work is going on here, and tell them also not to relate anything about things here outside.”

Baba added, “Tomorrow is a holiday. So nothing will be done before then. Jal, remember what I have said.” Then Baba spent some time with the mandali.

At 9:30 a.m. Baba washed the feet of a poor man, bowed his head at his feet and gave him Rs.10. Harry recited both prayers, and then Baba bowed his head at the feet of Baidul and Meherdas. Afterwards Baba instructed Harry about his duties from the 1<sup>st</sup> of October. Harry was also told that since tomorrow is the 30<sup>th</sup>, there would be a game of seven tiles. Harry was very pleased to hear this. Then Baba went inside to take a bath.

The second time Baba came to the mandali, he informed us that there would be a game of seven tiles only if it did not rain tomorrow. Someone suggested that Baba tell Baidul to pray that it should not rain tomorrow. Baba said, "If at the time of the game it happens to rain, every hair of Baidul's beard will be plucked out!" Baba said that every member of the winning team would be given one rupee each as a prize.

Baba told Baidul that since tomorrow has been declared a holiday, he need not observe silence. He is exempted from observing silence tomorrow. Before going inside, Baba embraced and kissed Jalbhai, as he was to leave the next morning.

### **30 September 1959**

Baba came to the hall at eight in the morning. Baba was in very fine mood today. He passed time listening to the news from the newspaper and also listened to the necessary letters received. When Harry came to the hall, he brought his tape recorder with him. On his coming amidst the mandali, Baba said, "Today is a holiday, so why have you brought your machine? Seeing your tape recorder, I will have to make an effort to say something."

Harry replied, "It is not brought for you to say something, but as Gulnar and family are coming today, I brought it in case there is time when they are here to play something for them. I won't ask you to say anything, and if you prefer, I will keep it in my room."

Baba said, "Keep it with you, but don't ask me to say something."

Baba asked Baidul to deliver a speech in English and Harry recorded his speech on his tape recorder.

Afterwards Baba's brother Beheram's wife [Perin] came along with their daughter Gulnar and sons Sohrab and Rustom. With them came a young man named Jehangir [Sukhadwalla], who was to be married to Gulnar on 16 October.

Mrs. Beheram told Baba, "Today I am seeing Meherazad for the first time."

"Haven't you been here before?" Baba asked.

"This is my first time," she replied. She had brought jalebi (sweets), a good number of toffees and cakes, et cetera. Baba distributed all these among the mandali, and all enjoyed them.

Baba called all the mandali inside by 12:30 where phonograph records were played. Just then it started raining. Baba called Baidul near him and said, "Now all the hair of your beard will be plucked out!" Saying so, Baba tugged on Baidul's beard.

Harry said, "Baba, please leave it, as there is still plenty of time before we play [seven tiles]." Baba let go of Baidul's beard. After some time, the rains stopped and Baba joked, "Baidul's beard being pulled has stopped the rain."

Seven tiles was played for an hour, from 1:30 to 2:30 p.m. During the game, the bright sun rays made it very hot. By the end of the game, the score was tied as both teams had scored seven successful shots. Baba's shots were not counted for either side, and Baba also stopped playing for a longer time. Baba made Harry play for both sides, and he was successful in scoring one shot for each team.

After stopping the game, Baba said, "Everybody should be paid four annas each."

Kaikobad suggested, "Instead of giving four annas to each, it would be better if Baba with his own hands gives four toffees to each." Everyone expressed their happiness with this idea, and Baba with his own hands gave four toffees to everyone. Thereafter Baba went inside.

Today Harry had photographs of Gulnar, Jehangir and the others taken by the mandali with Harry's new [Polaroid] camera. He had explained in detail how to take the photograph to someone who had never handled a camera before [probably Pukar], and made them take the photographs. This is a new type of camera which, without having a negative, gives the actual photograph within two minutes. When Baba heard about Harry's camera, he sent Harry the message, "Harry, you have done well to have saved me from posing in front of your camera."

Gulnar and others left Meherazad at three. At about four, Harry was having some photographs of the mandali taken. I was taking the photographs when Baba came there. Baba gestured for me to continue, and Baba sat quietly in the hall. When this business was over, Baba called everybody inside, including Harry. Baba told him, "This isn't my usual time to come to the mandali, but I've come just now after hearing the news about your camera."

Baba further told him, "I am pleased with you because you did not trouble me to stand in front of your camera."

Harry explained, "Baba, this is a new type of camera. I wanted to see first if it worked properly. And I wanted to make sure someone was fully conversant with it and have a few photographs taken by him. Only then should I request you to be photographed. In this way, your time would not be wasted and everything would be finished quickly."

At this Baba expressed his pleasure and said, "Harry you are fortunate! Your love has pleased me. I am very pleased with you."

Baba stated, "October will be difficult for me. My serious work begins from tomorrow. Today, being a holiday, has passed in a jovial way. Now, from tomorrow the work will start with killing pressure. Today, I tell you all with my divine honesty that I shall manifest in December. I am telling you this with absolute firmness. Now there is no doubt about it."

Baba said this ("I will manifest in December") three times and directed the mandali to repeat "Amen" each time. Then Baba went inside.

When Baba was going in, he took Harry with him. I had covered Baba with the umbrella, as it was drizzling. I did not fully cover Harry under the umbrella as I was paying attention to Baba. All of a sudden, Baba stopped and gestured that Harry should also be covered. I did not understand what Baba was gesturing and continued to cover Baba alone under the umbrella. So Baba stopped again, and taking the umbrella from me, Baba covered Harry fully and took him inside.

Baba told me, "You are forgiven; don't think about it and be happy. Now sit with Harry." Dropping Harry at his room, Baba kissed him and went to his own room.

In the afternoon, the same thing happened. Baba had taken Harry with him and I had opened the umbrella to cover Baba from the sun, which was very, very strong. Baba gestured for me to keep the umbrella over Harry also. I did so, but some sunlight fell on Baba.

### **1 October 1959**

Baba went to Kaikobad for work at 8:15 in the morning, and after half an hour came to the hall. There he discussed different matters for about an hour.

Today Baba washed the feet of two poor men and bowed his head at their feet. He gave Rs.22 to one of the men and Rs.25 to the other. The first one had seven people in his family and the other one had eight. Harry recited the prayers, and Baba bowed his head at the feet of Baidul and Meherdas.

In the afternoon, the women mandali entered the hall from the back, as ordered by Baba. Harry recited the Parvardigar and Repentance prayers. Afterwards he recited the following prayer, as ordered by Baba: "O Almighty God, help Baba in his great mission which is commencing today, the 1<sup>st</sup> of October, and which will continue until the 28<sup>th</sup> of October, so that his manifestation can be made possible before the 31<sup>st</sup> of December 1959. Also help the men and women mandali so that they may hold on to his daaman tightly until the end of his manifestation."

Then Harry, announcing and confirming about Baba's fast to Almighty God, declared: "The fast which Baba is to observe from 1<sup>st</sup> October to 28<sup>th</sup> October shall commence early every day from seven o'clock in the morning and last till four o'clock in the evening."

Then Baba came out and sat outside. [A man from Pimpalgaon named] Raikar was in Kaka's room at the time. After Raikar finished his work with Kaka, as he came out he happened to see Baba. He immediately folded his hands in salutation to Baba. Baba asked Kaka about him, and Kaka replied that he was called in connection with the daily poor program, and he generally helped in Baba's work, going here and there on Kaka's behalf. Baba, from where he was seated, acknowledged Raikar's greeting and said that he could go.

Baba sat outside for a while until it started raining, so Baba went inside. Afterwards, Baba sent a message through Rano that, "Today, on the starting day of October, this rain is a good omen. Take it to mean that my work will be completed successfully."



Aloba, Baidul, Pendu, Pukar, Bhau, Eruch, Kenmore, Baba, Vishnu, Francis, Meherdas  
*probably taken by Padri — Kenmore Collection*

## **2 October 1959**

Baba went in Kaikobad's room at about eight o'clock, and after doing his work for half an hour, came in the hall. He looked very tired. For some time Eruch read out some important information. On seeing Baba so fatigued, Eruch narrated in an interesting way an incident involving Kaikobad and me: "Yesterday, when it was raining heavily, all had gone to their rooms. After a while, Pukar came to my room and said, 'Eruchbhai, come out and see what Kaikobad is doing. He is standing in the rain getting wet. He has an umbrella, but he is holding it in front of himself, standing in the rain with his face turned toward the sky.'

"I told him, 'Why don't you go ask him to return to his room?' Pukar replied, 'I am afraid. He might be meditating on something. My asking him might disturb him and tomorrow Baba will get annoyed with me. What he is doing and what he is looking at is beyond my comprehension.'

"On my say so, Pukar went to Kaikobad. He returned immediately and reported, 'Eruchbhai, there is nothing to worry about. Kaikobad has kept the umbrella over his head.'

“Pukar left, but after some time he came again and said, 'Eruchbhai, come outside and look. Kaikobad has again lowered and folded the umbrella and is standing in the rain getting wet.' I sent him again to take Kaikobad to his room. Mustering up his courage, he went near Kaikobad. Kaikobad told him that he was bathing his eyes with rainwater, which he said is beneficial for preventing cataracts. Every monsoon during *hatha-nak-chhatra* [October elephant rains] Kaikobad takes rainwater in his eyes three times. He has done this practice for the last 22 years. Pukar, in going back and forth, got completely drenched.”

Hearing this narration, Baba laughed heartily. During the same session, Eruch told Baba that Harry was asking the mandali why they allowed Aloba to go near Baba? “In his emotional state,” Harry said, “Aloba becomes mad. Someday he may hurt Baba!”

When Harry came to the hall, Baba started on this topic and was much amused. Harry commented, “When emotion enters, reason exists.”

Baba said, “When love enters, both emotion and reason exit.”

Then Harry said, “Baba, may I ask you a question?”

Baba said, “Don’t ask me. The mandali are there; ask them. Ask Eruch, and he will answer you.”

Harry said, “My question concerns you, and only you can give the proper reply. Now I won’t ask it, though the question was of historical importance.”

Eruch then made Baba ask Harry what the question was. Harry said, “Was the conscious experience of the Eternal Bliss the result of Babajan’s kiss on your forehead or was it otherwise, due to some stroke given by her? And is it possible to get such experiences by mere strokes?”

Baba gestured, “Babajan kissed me with her lips and from that alone I became aware of that consciousness. It was Upasani Maharaj who afterwards threw a stone which struck my forehead.”

About Aloba, Harry was informed that Baba has instructed Aloba to wear dark glasses, because Baba is troubled by Aloba’s staring. Laughing, Harry said, “Really? That is very interesting!” Eruch called Aloba near and had Harry feel his dark glasses. Harry laughed a lot at this.

At ten o’clock, Baba washed the feet of a poor man, bowed his head at his feet and gave him Rs.10. After Harry’s reciting the prayers, Baba bowed his head at the feet of Baidul and Meherdas. Then Baba went inside to take a bath, and as usual he took Harry with him to Harry’s room and there gave him a kiss and an embrace before leaving for his bath.

Today when the topic of the moon and planets arose, Baba remarked, “Twenty or thirty years ago, I pointed out that there are other planets besides earth where living beings exist. Still, I emphatically say that God can only be realized on this earth. God is everywhere, but he manifests as the Avatar only on this earth. Perfect Masters are also found only on the earth and nowhere else. On one planet people have enlarged their intellects so much that they can survive for hundreds of years. But the people there are 99 percent atheists. On all of these evolved planets, the mind predominates and the heart is totally

undeveloped. On some planets, people are totally devoid of heart; there is not even one percent place for feeling love. Except for the earth, on all other evolved worlds intellect alone prevails. Therefore, God cannot be realized on those planets. These souls must take birth on this earth to realize God.”

During the course of conversation with the mandali, Bhau committed a mistake. These days, Bhau is engaged in writing a drama though he is not feeling well. Baba stated that yesterday, Bhau again had a severe headache. Someone said it may be due to the strain of writing, but Baba told Bhau to continue doing so. On this Bhau happened to blurt out, “Baba, now it is not possible for me to write. Where is the time? When do I get time to write?”

Baba warned him, “During this period, you must all be very careful not to move an inch against my orders. It is such a critical time that any disobedience will undo all that has been done so far. This time, I pardon you. Now listen to what I say: Act according to my instructions without any hesitation.”

Baba called Kaikobad and, holding his hands, Baba had his cheek slapped in toba. Then he summoned the mandali and made Harry recite the Prayer of Repentance. Again holding Kaikobad’s hands, he had him slap his cheeks in toba.

Today Baba said to Kaikobad, “Take care of your health, and see that you do not catch a cold.” Kaikobad mentioned that if it rained today he would take the rainwater on his eyes. Baba said, “This is maya. Kaikobad is of an advanced age and if he catches a cold, the work will stop.”

Kaikobad said , “Baba, I will not catch a cold. I put hot water on my eyes and feel relief from it. And, by the way, I take a bath with cold water every day. But if you order otherwise, I will not stand under the rain.”

Eruch said, “Baba, he has been doing this for the last 22 years.”

Baba said, “If it doesn’t rain, what will you do?”

Kaikobad said, “Well I did stand in the rain three times, but if it does rain today, it would be the third day in a row. I find it is more beneficial to take the rainwater in my eyes for three days continuously.”

Baba said, “Alright, take the rain in your eyes, but be careful about your health. Don’t stand in the rain for a long time to avoid catching cold.”

Folding his hands, Kaikobad said, “I will do so.” Then it did rain and Kaikobad stood out in the rain for some time.

### **3 October 1959**

Today Baba came to the mandali at 8:15 in the morning, but soon went to Kaikobad’s room. After returning from there, Baba heard different news given by Eruch from letters received, which Eruch had permission to convey. At ten o’clock Baba washed the feet of a poor man, bowed his head at his feet and gave him Rs.12. Harry then recited the Parvardigar and Repentance prayers. After that, Baba bowed his head at the feet of Baidul and Meherdas.

Today Baba asked those mandali who were ordered to recite the name of God for fifteen minutes every day starting from the 1<sup>st</sup> October whether they had started. (The mandali asked to recite this are: Padri, Bhau, Kaka, Aloba, Pendu, Vishnu and me.) All answered affirmatively. We were also to repeat: “O Beloved God, let Baba break his silence before the end of December.”

Today Baba heard Harry singing when Harry was unaware that Baba was listening to his song. Harry was singing in a good mood while I was on duty near him. Baba commented, “Harry lightens my burden with his song.”

Baba embraced me, because I was doing my duty lovingly with Harry, according to Baba’s instructions, Baba remarked.

In honor of Eruch’s birthday today Baba gave each of the mandali a toffee.<sup>14</sup> On Eruch’s reading an important letter very beautifully, Baba again distributed toffees amongst the mandali.

The servant boys Bhaiya and Ramu are ordered by Baba to come in the hall only for work, and they should leave as soon as their work is finished. Today when Ramu came for some work, he started lingering about outside with Raghunath. Baba, who was sitting in the hall, heard him and called him inside. On being asked by Baba, he spoke the truth. Baba asked why he didn’t return immediately after doing his work? Why did he disobey Baba’s orders? Baba told Goher that today Ramu should not be given any food — and no water either!

Ramu left sobbing. Baba called him back and said, “I forgive you this time, but remember always to obey my orders.” Baba patted him and gave him a toffee. He was given a toffee for Bhaiya also. Caressing the boy, Baba made him cheerful, and he left.

Baba remarked, “Children should be taught obedience. It should not be taken lightly.”

#### **4 October 1959**

Baba came to the hall at eight o’clock in the morning. He told the mandali, “From 7 to 28 October will be a most troublesome period for me. During that period, my work will be accomplished on a grand scale. Now, from tomorrow, I don’t want to hear any news or letters. Adi should be informed to send only the most important letters.”

Eruch informed Baba that Adi already only sends the most important letters, and deals with the rest himself. Baba said, “From now on he should pay more attention and only send letters of the utmost importance. Eruch, review them and read only those letters that you feel *must* be read to me. As far as possible, try to give me only good news. If some near person is seriously ill, that information can also be conveyed to me.”

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<sup>14</sup> Eruch was born on 13 October, so that day may have been his birthday that year according to the Zoroastrian calendar.

Vishnu Master was told that if he had some work at Poona, he could only go there after October and then not come back to Baba before December.

Padri was informed that he was to return to Meherabad after October. Padri told Baba, "You have entrusted me with the work of getting tombs made for Nilu and Gustadji. So for that I will have to go and get the work completed. Then [Don] Stevens is coming here this winter, so I will be required to go and come to Meherabad to make the necessary arrangements for his stay."

Baba said, "For the present, leave aside the topic of Stevens. He should be told not to come. Some other time, I will discuss whether you should go to Meherabad periodically or stay there."

About me, Baba said, "Your question is also there. If you go home, you should not come back till December, or I might keep you here till December."

After this, Baba went to Kaikobad's room for work and returned at nine o'clock. The following prayer for Harry to recite was read out before the mandali:

May Thy will be done, O Perfect One,  
My will not prevail, it's of no avail.  
Where union with Thee is concerned,  
I will toil and I will strive, while I am alive,  
To love and obey, all night and all day,  
Till union with Thee I have earned.

Then Baba heard some portions of the book *Hafiz of Shiraz*. Baba commented, "Hafiz wrote in Persian and it is very difficult to express it in English. Every word is chosen and placed very carefully. It carries deep meaning, but when translated into English the beauty of the meaning is marred."

Making Harry stand near him, Baba explained a portion of what had been read: "You take one step towards me and find your step to be full of hardships and difficulties. To forget about them, you require a cup of wine. In your intoxication you forget about the difficulties and take another step forward. Again you find yourself facing fresh obstacles. Thus at every step you encounter new difficulties, so at every step you require more intoxicants. You say that at every step there are new difficulties and you ask me over and over again to give you wine to enable you to become intoxicated and proceed further and further. It means that this path at every step is full of hardships, and if you get renewed intoxication in the form of my love, you will be successful in proceeding further."

Baba washed the feet of a poor man and bowed his head at his feet. Then Baba went inside to take a bath.

During the second session when Baba came, Padri asked Baba, "Bhau's brother-in-law Dhiraj is coming to Meherabad to take his sister [Rama] with him [to Chippanya] for his marriage. Should Bhau's wife and children be sent with him or not?"

Baba said, "It is a long journey and Mehernath is not well. Rama is also not quite fit. So in my opinion it would better not to send them. Baba asked Bhau, "What do you think?"

Bhau replied, "As you like, Baba, according to your wish. I have nothing to say."

Baba scolded him, "What do you mean by 'my wish'? When I am asking you for your opinion, you should tell me what you think! If you were not staying here and were at your home, what would you have done? Would you send them or not? Thinking about it that way, what is your opinion?"

Bhau said, "I have nothing to say. It is for you to send them or not."

Baba became annoyed and said, "Now I won't forgive you! I am *asking* you for the last time. Give me a proper reply to my question. I am asking for your opinion. What is your opinion?"

Bhau said, "Then they can be sent."

"When should they come back?" Baba asked.

Bhau said, "I would like them to stay on there and not return."

Baba told Padri, "Tell Rama that if she wishes to go, she may. Neither Baba nor Bhau has any objection. As regards coming back from there, whenever she feels like coming, she may come. She can stay there as long as she likes."

Today Baba reminded the mandali that on the 7<sup>th</sup> he would be bowing his head at the feet of all the mandali.

Tonight a telegram from Jalbhai was received at Nagar that Baba's brother Beheram's condition was serious. He had developed an ulcer and was in unbearable pain. Nobody dared give the message to Baba in the night. Sister Mani also could not, and agreed to give Baba the information in the morning.

### **5 October 1959**

Baba came in the hall at a quarter to eight. All the mandali were called and Baba asked different individuals about their health and gave instructions to each. Baba had received the news of Beheram's poor health from Mani. Referring to this, Baba said, "It is all maya. Gulu [his daughter] is to be married there and Beheram got ill."

After some time Waman arrived in Adi's car. He brought a telegram stating that Beheram had been operated on. Just then Baba went to Kaikobad's room and was there for a little more than half an hour. On coming back to the mandali, Baba again began the topic of Hafiz and asked about a passage which he had explained some time before. Francis, Eruch and Padri each said they did not know to which passage Baba was referring. Baba reminded them and then they remembered. Calling Francis, Eruch and Padri near him, Baba tapped their heads with toy drumsticks.

Some portions of *Hafiz of Shiraz* in English were read. Baba said, "The author has written as best he understands, so he cannot be blamed. But the beauty of the original composition can only be revealed by reading the original Persian. Aloba has the Persian version of Hafiz. In that, Hafiz's life sketch is also

given — how he got Knowledge, how he became a poet, et cetera. It is all given in that book with proper descriptions.”

Baba washed the feet of a poor man, bowed his head at his feet and gave him Rs.28. After this, Harry recited the Parvardigar and Repentance prayers. Hereafter Baba washed the feet of Francis, Harry and Eruch and bowed his head at their feet. Baba stayed alone with them for some time. The other mandali had been sent out, except for Padri, who was also present while Baba washed their feet. Then Baba summoned the whole mandali and bowed his head at the feet of Baidul and Meherdas.

Today Baba asked Francis what he was thinking. Francis replied “Nothing. At times the mind becomes void; no thoughts prevail.”

### **6 October 1959**

Baba came to the hall at a quarter to eight in the morning. In a short while he called all the mandali. Baba said he had a lot of work today with Adi, who was to come at ten o'clock. Eruch went over the necessary points which were to be discussed with Adi. Then at eight o'clock Baba went to Kaikobad's room, and after doing his work there for half an hour, he returned to the hall.

On being asked by Baba if all were reciting the name of God for fifteen minutes every day, I said, I had forgotten to do it last night. Pendu said, “Pukar was busy in writing [his diary] up to eleven o'clock and forgot about the jap.”

On being asked by Baba, Eruch informed him that he had also forgotten, as he was writing some important letters. Baba reminded him, “In the future, don't forget,” and he told the others to remind each other about it. I was worried that my mistake might disturb Baba's mood.

Then Baba heard the important letters. On Harry's coming to the hall, Baba said to him, “You are dear to me and I love you 100 percent. That is why I called you here [to Meherasad] at this time on such an important occasion. And for this reason alone, I was avoiding your coming here for the past two or three months, and called you at the time which was the best for you to be here. This is the period when no one from outside is permitted to come. Even letters from those outside aren't sent. Adi has been instructed to send only the necessary, most important letters. And from tomorrow, the rules will be even stricter. Adi himself cannot come here daily; he can only come when there is some important work.

“The reason I am saying all this is that you are here with me at such an important time, so if I send you away I would be doing so in your best interest. I have not yet finally decided. Still 99 percent you are to leave in the first week of November. Continue to obey my orders joyfully. Leaving aside all your worries, do the work entrusted to you till 28 October. After that, if I send you, go happily and resume your noble chiropractic practice. Spread my message; tell all about me and help them in receiving my love. Harry, will you do cheerfully what I have said?”

Harry replied, “Surely!”

At the second session, Harry told Baba “I would like to leave from here next year.”

Baba said, "That is your wish, but you must act according to *my* wish. Don't allow your wish to interfere."

Today for the poor program, a woman was brought from a poor family which had no male member. Baba had instructed that as far as possible no poor woman should be brought. But this woman was called by the organizers because of the very poor condition of her family. Baba washed and bowed at her feet and gave her Rs.14. After this Harry recited the Parvardigar and Repentance prayers. Then Baba bowed his head at the feet of Baidul and Meherdas.

Adi was called in the hall. Baba with the mandali, Mani, Goher and Rano went over Baba's program till December, and gave detailed instructions. Adi was asked to issue a circular in this connection.

At two o'clock, Dr. Donkin and Noshir were brought from Meherabad by the driver, as per Baba's wish. Baba gave them certain instructions. When Harry was treating Baba today, Donkin was also present.

Today Baba had much pressure of work. He came in the afternoon as usual and came back to the mandali at eight in the evening also.

### **7 October 1959**

Baba came amongst the mandali at a quarter to eight in the morning. Just after coming, he started talking about Harry. Every day in America, Harry treats patients from nine in the morning until nine at night. He says he does it all as a labor of love for Baba. Dr. Goher said that he gets ten dollars from each patient. Baba said, "Being blind, he earns this much, but has no greed for money. He does all this for me. He wants to spend all he earns in my cause." Baba praised Harry's love again and again.

Then Baba went to Kaikobad's room, and after doing his work for half an hour, he returned to the hall and called the mandali. He reminded the mandali that today no one should drink water, even by mistake, so everybody should remain alert. Baba said, "This jap and fast which the men and women mandali are doing is for my work. It is not meant to benefit them."

When Harry came to the hall Baba asked if he was happy and about other things. Just then Bhau unwrapped the toffee he had received yesterday as prasad, and showing it to the mandali started eating it. Bhau had been ordered to fast as he had nightwatch. Since he does not eat dinner, his fasting lasted for the night. Therefore Baba had ordered him to keep silence.

Bhau was repeatedly showing the toffee to Eruch, Francis and me. Eruch, Francis and Harry were given both fast and silence by Baba. Baba asked me, "What is the matter?" I informed him that Bhau was showing us his toffee and eating it. "Bhau is on silence, while we can speak, which he does not realize. We cannot eat and he cannot speak."

Baba commented, "When the tongue is silent the mind speaks; when the mind is silent the heart sings. The difficulty is to keep the mind silent in full consciousness. In sound sleep, the tongue, the mind and the heart are silent."

After this, other necessary discussions took place. Then Baba washed the feet of a poor man, bowed his head at his feet and gave him Rs.28, and Harry recited the prayers. Then Baba washed the feet of Eruch, Francis and Harry and bowed his head at their feet. At this time, except for Padri, all others were sent out.

After this, all the mandali were called in, including Baidul. Baba washed the feet of all the mandali and bowed his head at everyone's feet. At the end, Baba repeatedly bowed his head at Kaikobad's feet as Kaikobad uttered the different name of God of the different religions.

Baba went to the main house and the mandali followed, as per his instructions. Baba had a few records played on the gramophone. Most of them were Urdu qawaalis. Joking, Baba said to Harry, "Now you will hear the best song of the year." Baba gestured for Bhaiya the sweeper boy to be called and had him sing *Que Sera Sera, Whatever Will Be, Will Be*. The boy sang it in his own way, giving it an Indian touch and even changing the words! All laughed much at his performance. Similarly, the other boy Ramu was also made to sing a song, and then the mandali dispersed.

After this, Baba came amongst the mandali three times. The usual talks went on, cards were played and Harry gave Baba a treatment.

### **8 October 1959**

Baba came to the mandali at a quarter to eight, and soon after went in Kaikobad's room. After returning from Kaikobad's room, Baba spoke about the weather. "Last night it rained heavily," he observed. "It has rained every day continuously since the 1<sup>st</sup> of October day, without missing a day."

Teasing Bhau, Baba remarked, "Despite my repeated gestures last night, he could not properly pronounce [a word starting] with a v. [Bhau would pronounce it as w.] I spent one hour continuously over this, but he could not correct himself."

Bhau said "I was so confused that in the end I did not know what to say."

Baba told him, "Make your face like you did last night when you were tired from all the mispronouncing."

Bhau made a face and all laughed. Baba said he was dictating something for Harry at the time the question of pronouncing arose. "I had to bother my head for an hour over this," Baba repeated. Baba told Pukar to say the word in question, but he also could not pronounce it properly. Baba made him try again, and this time he pronounced it correctly. Meherdas was also asked to pronounce it, but he too failed. Baba asked, "Do all the people on that side of India [Madhya Pradesh, the Hindi-speaking area] pronounce it like this?"

Eruch joined in the fun by humorously pointing out some unusual customs in the way of life of those living in that part of India. After this, Eruch read out an explanation given by Baba in poetic form. Eruch then read out the circular that had been prepared on the basis of Baba's instruction given on the 6<sup>th</sup>. On being asked, Eruch said that it had been drafted by Sister Mani. Baba expressed his pleasure with her.

Francis informed Baba that a printed copy of *Stay With God* had come from Australia. Baba immediately said, "Give it to me." Francis got up and brought the book on a plate, on which he had arranged flowers and leaves. He had placed the book on top of these. (Afterwards, we learned that Francis had picked the flowers from the Meherazad garden.) Baba kept the plate on his lap. The book had come by airmail and was still wrapped in packing paper. It had not yet been opened. Baba had it unwrapped and slowly removed the corner of the upper fold of the packaging, peeping at it and hiding it from the mandali. He brought the package near his eyes, and looked at it properly and then took out the book, smelled it and touched it to his face.

Baba showed the book to all and said, "The printing is fine. Good paper is used and the binding is done nicely. All these minute details in printing have been seen to and done when Francis was here. What detailed minute instructions Francis must have sent from here to have arranged it nicely. The whole publication is very fine."

Baba took Francis in his arms in an embrace and kissed him. Baba described the book to Harry and distributed toffees to the mandali. Francis requested that Baba also distribute prasad to those in Australia who had participated in this project and labored in the printing and production process to produce such a beautiful book. Taking the name of each person, Baba himself "gave" a toffee to each. In the middle, Francis suggested a few other names, and Baba named a few persons that even Francis had forgotten. Francis was very happy that Baba had remembered them. After receiving the prasad on behalf of all, Francis arranged the toffees on the table.

Baba washed the feet of a poor man and bowed his head on them. Harry said the Parvardigar and Repentance prayers. Baba then bowed his head at the feet of Baidul and Meherdas. Baba asked Meherdas if he was doing his jap [reciting the name of God] wholeheartedly for two hours daily?

Meherdas replied, "Yes, Baba, I am doing it wholeheartedly!"

Baba said, "I bow my head at your feet. Continue doing it wholeheartedly."

Today, while playing cards, Meherdas took cards from Francis in jest, just like Baba sometimes does to surprise the mandali. Baba saw him do this and struck him on the head with the toy drumsticks, saying, "Never copy anyone." Then Baba patted him twice and caressed his cheeks affectionately.

Today also the sky was very cloudy and it seemed it would rain. At two o'clock, Harry gave Baba a treatment. After this Baba went inside. When Baba started to leave for the women mandali's side, he touched the copy of *Stay With God* to his heart had it wrapped in a cloth and tucked it beneath his coat. He kept the book against his chest like a child, to save it from getting wet in the rain that had started, and went inside. He did not return to the mandali.

### **9 October 1959**

Baba came to the hall at a quarter to eight and summoned the mandali. After some time he went in Kaikobad's room, and after doing his work there for half an hour returned to the hall and called the mandali. Eruch informed Baba that additional copies of *Stay With God* had been received, and said that

he read it last night. Baba said “No one should read it for the present. Francis should keep the copies with him and, with Eruch, see if any corrections are to be made.”

Last night, when Pendu was on nightwatch, Baba’s condition had become extremely bad. Pendu wanted to give this information to the mandali, so he tried twice or thrice, but Baba stopped him. Baba himself said, “Last night my condition was such that it seemed I may break my silence. Pendu was on nightwatch and I warned him to make sure that the moaning sound I was making should not be heard by the women mandali, as their quarters are quite near. Such a difficult and troublesome night I have never passed through before. In spite of all this, I was able to come amongst the mandali this morning and do my work in Kaikobad’s room, and now I am here at present with a jolly, cheerful face. How? This is all due to your prayers. You people pray heartily and my presence among you is due to that.”

To Harry, Baba said, “Your prayer is on an altogether different level. On the days of fasting, you stop eating, drinking and speaking. While Francis and Eruch also fast, observe silence, et cetera — they are not without sight like you. Thus, you are more fortunate, as you cannot see the external world. I am telling you this seriously. Sight is an obstacle in the way. You being deprived of sight are in a better position to help me in my work.”

Baba washed the feet of a poor man, bowed his head at his feet and gave him Rs.20. Harry recited the Parvardigar and Repentance prayers. After this Baba bowed his head at the feet of Baidul and Meherdas, and then Baba went inside.

At the second session when Baba came, a parcel from Thirumala Rao [of Andhra] was received, containing two books. Thirumala Rao had translated *God Speaks* into Telugu. Both books were the translated version. Thirumala Rao wanted to publish it, but before doing so, he wanted to present it himself to Baba. Baba did not give him permission to come, and sent the message to Adi to inform him through the dak [a letter]. Today Baba instructed that a telegram be sent to Thirumala Rao as follows: “Baba was pleased to see the printing and the charts of the book.”

### **10 October 1959**

Baba came to the hall before eight o’clock in the morning and sat amongst the mandali for some time. He seemed more indisposed today, compared to other days. He kept his face covered with a cloth so that only his eyes and a small portion around his eyes could be seen.

Soon Baba went in Kaikobad’s room and returned after half an hour. After coming from there, Baba told Eruch that any letters or telegrams if received from Nari Contractor [the Indian cricket player], Saib Asmi or Maharani Shantadevi should be read out to him.

Eruch read a telegram received from Adi Arjani which concerned Asmi. Saib Asmi’s new book, *Saheb-e-Zaman [The Messiah]*, had not been allowed to be published by the Pakistan government. Asmi had been arrested. Later, the book was allowed to be published, but only in a censored form which Asmi did not agree to. Arjani informed Asmi that Baba had permitted him to have it published in the censored form. But Asmi felt Baba would not like to see it published in the form the government had given

permission for. Arjani had gone from Karachi to Lahore to meet Asmi in this connection, and after the meeting he sent this telegram to Baba. Baba directed Eruch that the matter would be better decided by Asmi and the Pakistani Baba lovers. After discussing the matter, they should do whatever they felt best.

During this discussion, the word *neti* was explained by Baba:

The word *neti* means 'not this.' For 'God,' the vedas say *neti, neti*.<sup>15</sup> That is, the vedas say that God cannot be limited to any particular thing or the collection of things, nor even to the entire amount of things. He cannot be bound in any limitation. It is beyond any description.

Baba continued:

There was an aspirant who wanted to know what is God? What thing or matter is God? So in his curiosity he studied arduously, allowing his imagination to run wild. One by one as things came to his mind, he tried to attribute the term God to it. But every time he decided that it was not God. For example, when he looked at the sky and thought it to be God, instantly his thoughts turned towards the earth. Then the question arose, what could this be? He then understood that neither the sky nor the earth is God. Perhaps there might be something between the sky and earth which is known as God. But when sky and earth aren't God, how could that which is between them be God? Thus he thought about the ocean, sun, moon, stars and everything that he could imagine — all the animate and inanimate objects — and could not imagine anything to be God. Thus he spent 40 years in examining things to find out what is God. At last, an idea struck him that when this is not God, that is not God, then God should be everything.

Now everything that came in his contact and use, he started treating as God. At the same time he differentiated in things. This is different from that; the sky is not what the earth is. But when everything is God, the earth should be God and the sky should also be God. So each and every thing is God, and if so, there would be numerous Gods. But God can only be one. Thus, again he spent years and years pondering this.

Now he thought that God, Who is everything, ought to be here also, where we are. But if He is here, He cannot be there. But since God is everything, there can be nothing (no place or thing) which is void of God. His thinking went on like this.

Then he started thinking, if God is everywhere, He is there and He is here also. So He is in me too. And if it is so, I alone can be God. So I am infinitely large. But there are many things bigger than me. Looking at those bigger things, I feel I am small. But there are many things that are smaller than me, such as worms and ants. Before my present stage, I myself was very small which cannot be denied. That was also me, and what I am today is also me. From my childhood many changes have taken place in me, but I was always there. I was before my childhood, I am now and I shall be ever after. I was a child, I was young. But now I am not young.

So the question is, What am I? I know that I 'am,' but what? Now I am old, but this is merely a state. I am not old. The same thing applies to my being small, medium and large. So what should I take myself to be? He saw that he did not fit in any definition, but he was certain that 'I am.' In this way he had the firm belief that 'I am God.' This understanding which he acquired was based on intellectual understanding. It was not based on his experience of being the Self.

This topic which we have dealt with for a few minutes took him a very long time to mentally come to the conclusion that 'I am God.' Still, acquiring or gaining this knowledge intellectually, is a big achievement. It is not an easy task. But love is higher than that knowledge, and obedience is above love. Obedience has the power to turn one into dust. And after becoming dust, God is achieved.

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<sup>15</sup> *Neti Neti* is a Sanskrit expression which means "not this, not that," or "neither this, nor that." *Neti* is derived from *na iti* meaning "not so." (source: Wikipedia)

Then Baba washed the feet of a poor man and bowed his head at his feet. Harry recited the prayers and Baba bowed his head at the feet of Baidul and Meherdas.

Baba mentioned that last night also, his condition was very painful. Bhau knows about it, as he was on nightwatch. Bhau wanted to describe it, but Baba did not permit him to do so. Only this much could be known: that in this awful condition, Baba had called the women mandali to his bedroom for some time. Baba told us, "No one can understand my present condition. Today what I explained to you about the word *neti, neti* only concerns me. In explaining things to you, I hoped to get some energy. My fatigue is of a different type."

While going inside, Baba remarked, "I am the Endless One, but today I feel as if I am an old man, millions of years old."

In the afternoon, Baba came to the mandali for a short while.

### **11 October 1959**

When Baba returned from Kaikobad's room at about nine o'clock, he seemed very tired. After coming into the hall he sat quietly for a while. I forgot to cover Baba's legs with a shawl and took my seat on the floor with the mandali. Baba gestured towards me and I immediately got up and covered Baba's legs with a shawl. Baba warned me that if I forget to do this in the future, he would order Meherdas not to remind me. I deeply regretted my lapse, but was helpless because of my forgetfulness. After some time, Baba again reminded me to arrange Harry's chair in its proper place before Harry came inside. "You are a slippery ball!" Baba teased. And asked me, "What are you?" I was shedding tears over my mistakes.

Baba then said, "Pukar's body is so large, but he has the heart of a baby. He is very dear to me." Baba patted me affectionately. I continued to weep for quite a long time over my forgetful habit. Somehow Baba changed the atmosphere to one of joy.

Today when Baba stood up for the poor program, he did so only after great effort and had to "jerk" himself up. "I am awfully tired and want to sleep," he remarked. "This type of fatigue is quite different and requires 700 years of sleep!"

He further told the mandali, "I am working in Kaikobad's room in this condition, and the work is very, very difficult."

### **12 October 1959**

When Baba came to the hall he sat quietly and summoned all the mandali there. After some time he went in Kaikobad's room for his work. When he returned, he looked exhausted today also. Aloha was asked to read Hafiz and explain it.

Again Baba had difficulty standing up for the poor program. After washing and bowing his head at the poor man's feet, Baba had Harry recite both prayers. Then Baba washed and bowed his head at the feet

of Eruch, Francis and Harry. At this time, excepting these three, all went out of the hall. Then all were called back inside, and Baba bowed his head at the feet of Baidul and Meherdas.

Afterwards Baba walked on the Meherazad road. After he had gone about three-quarters of a furlong, I went down on all fours and Baba sat on my back. I had the opportunity to become a chair for Baba. Baba sat on my back at two spots today. Afterwards Baba kissed me.

### **13 October 1959**

Baba came in the hall this morning, called all the mandali and said, "From today, fifteen days remain for the work I am doing, and these days will be very hard for me." Afterwards Baba went in Kaikobad's room for his work, and he returned very tired. For the poor work, in order to get out of his chair, twice or thrice he had to give "jerks" to his body. After washing and bowing his head at the feet of the poor man, he gave him some money. The Parvardigar and Repentance prayers were recited by Harry. Baba then bowed his head at the feet of Baidul and Meherdas.

After remaining amidst the mandali for some time, Baba came out on the Meherazad road. Baba permitted Harry to take his photograph. Baba's photo with Harry was taken and then a few of Harry with the mandali. A photograph of Baba sitting on my back was also taken. For the remaining mandali who had not been photographed with Harry that day, Baba said he would give them a chance later.

Today Baba said that he was very happy.



*Kenmore Collection*

**14 Oct 1959**

Baba came to the mandali at about eight o'clock and asked about me. I had been having chest pains since yesterday. Baba had ordered me to take rest for a week. I was not to lift any heavy objects or do any exercise. Baba had further said, "Pukar need not clean the hall; someone else will do it tomorrow. Dr. Bharucha and others are coming, so Pukar should entrust his duties to them, and resume his work after a week."

Baba went to Kaikobad's room at 8:30. After doing his work there, when he came back to the hall, he asked me, "Who coughed when I was working in Kaikobad's room?" I informed Baba that both Kaka and Francis had coughed at that time. Baba warned them and the mandali, "Be careful about keeping quiet while I am working. Whenever you feel like coughing or sneezing, keep a piece of cloth over your mouth and look up at the sky. Baidul [who had a notoriously loud sneeze], pay special attention not to sneeze at that time."

Today Baba walked on the Meherazad road for a furlong but rested on a chair twice or thrice. While returning also he sat in the chair at two or three places. After coming back in the hall, he stayed there for five minutes.

Today Khan [Shaikh] the driver was permitted to go to Poona [where his family resided]. He was to go tomorrow, but Baba sent him a day early and ordered him to return on 28 October. He should then remain at Meherazad for the whole of November and December. Further he was ordered not to speak of any events of this place there, especially regarding the poor program. This should not be spoken about at his home or to any Baba lover in Poona.

After this, Baba came back twice among the mandali.

### **15 October 1959**

Baba came amongst the mandali at 8:30 this morning, then went in Kaikobad's room for work, and from there returned after nine o'clock. At that time, Padri arrived with Dr. Hoshang Bharucha and Cowas Vesuna [of Navsari]. Baba said to Hoshang and Cowas, "You have to stay here for ten days; you will be given some work for five days. You should return to Navsari on 31 October." Baba instructed them to fast and observe silence on the 17<sup>th</sup>, 19<sup>th</sup> and 21<sup>st</sup>. They were not to fast on any other day besides these three days. They were also given the duty of cleaning the hall every day.

Baba told them, "Formerly, Aloba used to do this job, and then Pukar was doing it. But for these ten days, the work is being given to you. You are fortunate that I have called you at such a time when even Adi is not permitted to come every day. Be here for these ten days. Don't allow your attention to be diverted elsewhere. The Meherazad mandali don't go beyond the Meherazad borders. Both of you should also be careful about it. You can go for a walk on the Meherazad road up to the spot where there is a signboard."

Baba told Kaikobad to narrate his experiences to Hoshang and Cowas. Baba mentioned that he is to break his silence in the month of December, and he asked Kaikobad what he thought about this. Kaikobad said that he was 100 percent confident that Baba would break his silence by the end of December. Calling Kaikobad near, Baba kissed him.

In the poor program, Baba washed the feet of a poor man, bowed his head at his feet and gave him Rs.30. Harry recited the Parvardigar and Repentance prayers and Baba bowed his head at the feet of Baidul and Meherdas.

Dr. Bharucha and Cowas had brought gifts of tea, sweets and fruits, which when placed before the mandali, Baba asked, "Why have you brought heaps of all these things?" Baba had Harry taste many of the items. Pendu was told to distribute all of it amongst the mandali. Pendu said that out of all these items, tea was the most useful.

Before going inside, Baba kissed both newcomers [Hoshang and Cowas].

### **16 October 1959**

Baba came amongst the mandali at eight in the morning and stayed for some time before going to Kaikobad's room for his work. After coming from there, he again called all the mandali. Baba asked me about my health. I said that I was feeling well today. Baba then asked the newcomers about their health.

Regarding his own health, Baba said, "I am not keeping good health. I don't want to work with Kaikobad, but I must because of the pressure of the Universal work. Therefore, even in this condition I have to work."

After returning from Kaikobad's room and Harry's coming, the poor program started. Baba washed the feet of a poor man and then bowed his head at his feet and gave him Rs.21. Harry started the prayer, but today it was not as usual. His voice was softer than usual. Baba stopped him and asked why he was not reciting the prayer as usual. "Has someone said something to you?"

Dr. Bharucha said, "Yesterday, I had a talk with Harry in this connection. He informed me that he prayed loudly."

Baba said, "Prayers should be from the heart. It does not matter whether they are said loudly or softly, but it should be said in a natural way. For Harry, it is natural to say them loudly. If he had to say them softly, it would not be natural for him." Baba told Harry to continue his usual way of reciting the prayers.

Baba took out some notes Mani had typed and showed them to the mandali. "These notes from me are old ones which Mani typed when she was not given any duty. Out of them, many are like a guide and lead to the Truth. Still, they are like a child's ABCs in comparison to *God Speaks*. But these notes will be helpful in understanding *God Speaks*, because they will serve as a background to understand it."

Baba took out one of the typed pages from the bundle and had it read out: "[In the *Bhagavad Gita*] this was Krishna's reply to Arjun: 'O Arjun! To obtain Union, to be one with God, there are four main ways: *bhakti* [devotion], *dyana* [knowledge], *karma* [action] and *sharnagati* [surrenderance].'"

Baba then said, "This was what I said to Arjun. Still, I am listening to it for the first time."

A portion from another writer was read out about a Perfect Master. The passage pointed out how the Perfect Master is equidistant from everybody and everything. Baba said, "I explained this in Poona, which Eruch wrote down." Hoshang and Cowas were told to get a copy of this from Eruch.

Baba told Hoshang, "Hold tightly on to my daaman so that it does not slip from your hands. Even if the hand be cut off, let the fingers hold on to my daaman."

In the second [afternoon] session, Baba took the mandali to the "Garden of Allah." Walking about in the Meherazad garden, Baba said, "This *is* really the garden of Allah." Padri took two photographs of Baba with the mandali when Baba was in the garden by the well.

Baba stayed with the mandali in the hall and played cards for a short while and then went inside.

At about 5 p.m. Baba suddenly came back to the hall. Harry, Padri and Kaka had gone for a stroll on Meherazad road. Baba said, "I am going to give a most precious gift to the world on 30 December." When Baba gestured to indicate the whole world, Eruch misunderstood it to be the whole mandali, and he interpreted it that way. Baba corrected him, saying he not only meant the mandali but the entire world.

Baba told Hoshang that he should remain at Meherazad with Cowas up to the 25<sup>th</sup>. After they leave, they are to fast and observe silence on the 28<sup>th</sup>, and be in Navsari on the 31<sup>st</sup>. In between, from the 25<sup>th</sup> to the 31<sup>st</sup>, they should reach Surat, where Baba has instructed them to give Rs.500 each to two poor families. Baba said, "This will be your last work for me. But do it wholeheartedly. Eruch will explain to you what I mean by a poor family. Here, poor does not mean those who beg or those who suffer from leprosy. It does not even mean farm laborers or those who are deprived of their livelihood and somehow manage by borrowing money. Here a poor family means a family having a young daughter or daughters of marriageable age. They are termed middleclass by having only one member of the family who earns and many dependents. Passing through difficult times, they maintain their honesty — not begging, and keeping their faith in God — somehow they maintain themselves."

### **17 October 1959**

Baba came to the mandali at 7:30 this morning and told the mandali that he had come early because Dr. Bharucha and Cowas have to fast and observe silence today [from 8 a.m.]. Usually he does not come so early. Baba stated, "The atmosphere of this place has 'pressure' because there is unlimited pressure of my work here. The atmosphere of Poona is quite different. When I speak, it will be quite a different atmosphere there also. The atmosphere changes, but I am always the same; there is no change in me."

At eight o'clock Baba went in Kaikobad's for work and after half an hour returned to the hall. The poor program, Harry's recitation of the prayers, and Baba's bowing his head at the feet of Baidul, Meherdas, Dr. Bharucha and Cowas was all done. Afterwards, Baba took everyone to listen to gramophone records and explained the meaning of some of the songs.

Dr. Bharucha was instructed to pay Rs.500 to Francis for a copy of *Stay With God*. Baba remarked, "How wonderful that I myself am demanding money for it. To do my work and spread my name at this time carries great importance. After my manifestation, my name will spread all over the world."

While playing cards, Baba said, "If one sees me as I really am, then everything else will appear as illusion. But it is altogether a different thing to see me and gain unity with me. It is not as easy as a game of cards."

About Hoshang, Baba commented, "He longs to have union with me. Someday I will see to that ... but I don't promise."

Baba continued, "Just as I have told you people to look at me and long for union with me, Kaikobad's looking at me is altogether a different matter. And to become a Perfect Master is still quite different. Someone who rises to that status is at the highest state. When that state is reached, all past, present and future is known in an instant."

Today a baby parrot had fallen on the ground, and Padri picked it up and brought it to Baba. The bird could not fly properly. Baba said to free it. Padri explained that it couldn't fly. Baba looked at it very

lovingly and asked Kaka to keep it in a cage and repeat Baba's name to it every day. In this way, it would learn to utter Baba's name and, if it died taking Baba's name, it would gain mukti [liberation].<sup>16</sup>

Today Harry recited [from memory] the translation of the portion of Hafiz's poetry which Baba had had read out from Mani's collection. It was exactly the same as he had heard.

In the evening, Dr. Bharucha and Cowas, who were observing fast and silence, were reminded through Bhau (who was sent by Baba two or three times) that they should be cheerful in Baba's love and should not speak. If they happened to utter anything by mistake, they need not worry, and resume keeping silence. They were to break the silence at 8 p.m., after reciting the name of God and jap given to them.

After they broke their the silence, Baba had them asked if they were feeling well and if they had taken their dinner properly.

### **18 October 1959**

Baba came to the mandali at quarter to eight and inquired about the well-being of his mandali. He told everyone to take proper care of our health. It was not that we should build up our body, but it was necessary for Baba's work. When Bharucha said that Harry was often forgetful and felt tired, Baba said, "I don't get tired of him! He has great love for me. He is just like a child. He is blind and deaf, and if he is stopped from talking he would be in great trouble. He may go mad. Therefore, in the peaceful, quiet atmosphere of this place I have kept him free!"

Baba told Bharucha, "Be happy; there is no need for you to worry. I know all your minute concerns of this place as well as of that place [Navsari]."

Baba added, "Whatever I am telling you now is not to be repeated to Kaikobad or Harry [who were not present in the hall]."

Hoshang asked about the difference between seeing God physically and seeing God on the sixth plane. Baba gave this explanation:

There are three types of spiritual experience. An aspirant on the sixth plane sees God face to face, and he is pleased, but his achieving union with God is quite a different thing. Then he gets the experience of *satchitanand* [infinite power, knowledge and bliss]. Those in this state are known as majzoobs. The further step of the Qutub [Perfect Master] is different, as he experiences the powers of *satchitanand* and uses them. On the sixth plane, God is seen, but some happen to see God physically also, and that pleasure is altogether different. The aspirant of the sixth plane seeing God face to face keenly desires to have union with him. Here, his seeing God is not seeing through the physical eyes; he experiences it mentally. One who sees God with his physical eyes does not have the fervent longing to have union with God. This state is termed in Sufism as *fana-filsake*.

Giving the example of Kaikobad, Baba said:

Kaikobad sees me on the physical plane, but he has to make an effort to "see," whereas someone on the sixth plane sees God with ease. The aspirant of the physical plane,

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<sup>16</sup> The bird was put in a cage, but one of the bars was loose and the bird escaped the next morning and flew away.

who sees God physically, has a mind (*mana*) and talks about the world. Thoughts come, worries come, but are all solved quickly in the pleasure of his physically seeing God. On the sixth plane, the aspirant has a mind but has no thoughts. He only experiences God.

Baba explained the point by giving an example of a chair: "You see the chair and you also experience the chair [by sitting in it]. Here, 'experiencing' it gives a deeper understanding."

Baba ended by saying: "To see God is not the final aim. The aim is to be One with him."

Calling Kaikobad to the hall, Baba asked him to describe his experiences. He was reluctant to do so, but Baba told him, "You have to describe it for my work."

Kaikobad said, "First, I saw God, and when I compared it to Baba, Baba did not look like Him. Then I saw the Father of all Fathers — Ahuramazda — and Baba simultaneously. I became convinced that Baba is God. Thereafter, I started seeing Baba in an aura of light. To see Baba in a beam of light comes from within me, and I can do that at any time."

Baba sent Kaikobad back to his room and explained that Kaikobad was an example of one who sees God physically. Baba then began speaking about *Noor* — Divine Effulgence:

The Noor of God is infinite. It is different from your electric power. All types of powers, like electric, atomic, heat, light, et cetera, are only small branches of God's Noor. Noor is not light; it is far more than that. To explain it, we will use a simile. If ten million suns are put together, whatever light they radiate would only be a small fraction of the light of Noor.

Then there is the element of heat in the sun. Whilst there is no heat in Noor, if ten million suns or moons are put together, the heat and coolness radiated by them will only be equal to a small particle of Noor, which is all pervading. Noor is infinite; it cannot be divided. And so suns, stars, moons, planets, et cetera, must be contained in it. The sun, moon and stars, and anything that shines, are all tiny fractions or particles of Noor.

It is difficult to explain this since you have had no experience of it. For example, suppose Cowas has had wine, and you [Hoshang] have not. However much he may explain what intoxication is, you will not be able to grasp it; [in other words], without experience you cannot know what intoxication is.

Take another example of Pukar and Vishnu. If Pukar tells Vishnu, who is not a doctor, that he is having pain in the chest, how can Vishnu understand it? Had he been a doctor, he might have gotten an idea of the pain from his knowledge of medicine, but he cannot experience the pain. When these physical things are difficult to express, how much more difficult it will be to understand spirituality, which is subtle.

After explaining this, Baba stated: "Kaikobad, after leaving this body, will be released from the cycle of births. Therefore, he will not require another form. Now, suppose Kaikobad is not a member of my circle and Baidul is. Kaikobad has experiences, while Baidul does not. [Nevertheless], Baidul, being a member of my circle, enjoys the higher position."

Continuing, Baba further explained: "The men and women of my mandali will have union with God. They will get the experience of eternal bliss, eternal knowledge and eternal power, while Kaikobad shall only be released from the cycle of births; that is, if he were not a member of my mandali."

Baba remembered his Navsari lovers and asked the names of the group. Many names were given by Dr. Bharucha. Baba gave a message to Bharucha for the Navsari mandali: "This is a grave period — so on this occasion, be careful to hold on tightly to my daaman so that it might not slip out of your grasp."

Baba took everyone to the main house to listen to gramophone records, and he explained a few songs.

In the second session, Baba talked about the *achar* [pickle] brought by Dr. Bharucha. He said, "I liked this achar very much, I have never before tasted such a nice achar." Baba had Meherdas and me taste it from his hand.

### **19 October 1959**

Baba came to the mandali at quarter to eight and asked about the health of Cowas and me. I was reminded by Baba to take my medicine. Baba said, "Don't forget to take it regularly and keep remembering me. This is a very difficult time. Still, you won't die till I break my silence."

Baba instructed that all the mandali should keep awake on the night of 27<sup>th</sup> October. From eight in the night till midnight we should recite a name of God for one hour, one by one. "That night I shall also be coming to the mandali often," he said. "Kaikobad and Harry should not participate in the jap. Baidul should break his silence on 29 October, and can talk normally after that. From the 29<sup>th</sup> onwards, no one is to fast or keep silence."

About himself, Baba said "Day and night, I have to undergo great suffering." He then asked Eruch, "What talk did you have with Harry last night?"

Eruch said that Harry had expressed his sorrow at not being able to see Baba. He said Harry had said, "Everybody sees Baba again and again; they understand Baba's gestures. They see his expression, whether he is happy, serious, or engaged in some work. Whenever Baba takes us around, everyone can see him. When Baba is standing close by me, I only know this when someone tells me. I have to be satisfied with only that much. Certainly, the Old Man [Baba] often gives me his lunch, embraces and kisses me, and tries to keep me happy. But despite receiving all his love, I find myself helpless due to my condition." Eruch said that while saying all this, Harry became depressed and tears rolled down his cheeks.

Harry had further said, "Baba says that by December everything will be all right and, by the end of December, he will break his silence. If he does not do it, it will shake my faith, because Baba repeatedly mentions December, which clearly indicates December this year. It cannot be anything else, as far as we understand. December 1959 means December 1959; it cannot be some future December. This is a point worth considering. If to a blind and helpless son, the father promises something and does not fulfill it, naturally disappointment arises in the son's mind."

Hearing all this, Baba asked Eruch, "What did you say to Harry about this?"

Eruch replied, "I told him that Baba is above all promises. We should not expect or hope for anything from Baba, because thereby love is vitiated. We have only to surrender to him and obey him. Our condition has become such that if he says, 'I will break my silence in the month of December,' we listen and say, 'Yes, Baba.' Then if he says, 'I will not break my silence,' our answer remains the same, 'Yes, Baba.' I also told Harry that the difficulties and complications which you are facing, we also feel them.

We have been hearing for a long time that Baba would break his silence on a particular day, but still it has not been broken. Baba has made us accept that he is beyond such statements.”

At Baba’s gesture, Aloba read some couplets from Hafiz, which meant:

*Befitting a fortunate slave, carry out every command of the Master, without any question of why and what.*

*About what you hear from the Master, never say it is wrong, because, my dear, the fault lies in your own incapacity to understand him.*

*I am the slave of the Master, who has released me from ignorance; whatever my Master does is of the highest benefit to all concerned.*

By now, Harry, after finishing his regular duty, had come in the hall. Baba asked him, “Harry, are you happy?” And further said, “I know whatever you have in your mind and heart. You feel greatly frustrated for not having sight, whereas the mandali can see me. A difference as great as the difference between the sky and the earth. But you are the blessed one. Despite this handicap, you love me as much as the mandali — maybe even more than them!”

Baba also told him, “I did not want to talk to you further about events in December, but because you yourself have brought up this point, I will say that whether I fulfill my promise or not — whether or not I am a bad father — for the present put it aside. Now the question is, Who is at fault, the father or the son? Who has broken his promise, you or me? I had told you to be happy and not to think of December, and never bring in your mind to ask how or and why about what I say, and have full faith in me. December has not yet even come, so how have you started this topic? It clearly indicates that the son has not kept his promise. You were neither happy nor did you forget December. You did not even maintain your faith and confidence in me. Till today I have never broken my promise, and I never break my promise to anyone. It is you who have broken your promise. Now, tell me, who is at fault, the father or the son?”

After saying this, Baba added, “Harry, don’t be disheartened. You do not know how fortunate you are to have been kept here by me. I again promise you that by December, everything will be all right. Now, until you leave here on 4 November, be close to me, be happy and do the duty wholeheartedly which I have entrusted to you. After leaving from here, for two months you have to do the work wholeheartedly and lovingly in America. And keep full faith in me. Now, tell me, are you prepared to give me that assurance or not, that having full confidence in me, you will carry out my instructions?”

Harry gave his assurance happily, saying “I am the son at fault, not the father.”

Baba said, “I am very pleased with you, because you love me tremendously.”

After that, portions of the Perfect Master Sankaracharya on nirvikalp samadhi (translated into English by Vivekananda) were read aloud from Mani’s collection. Then a passage of the dialogue between Lord Krishna and Arjun was read out, wherein Krishna says to Arjun, “You have gone blind in affection and are still talking like a wiseman.” And: “No one kills anyone nor can he be killed. The changing of the body is just like changing out of old clothes for new ones,” et cetera.

Then one more passage from Thomas à Kempis was read out, the substance of which was: "God protects the poor because they rely upon him and not on the world. The aspirant who feels himself somewhat important is not enhanced nor has he made some progress. And without the grace of God, we cannot forget the world. The more the aspirant kills the self, the more he goes near God. 'O God, develop my love to that extent that I get absorbed in your love.' The aspirant who is not prepared to undergo agony and does not respect the wishes of God, cannot be called a lover of God. One who is deprived of desires gets contentment. Forgetting oneself and surrendering to the wishes of God without thinking is the only thing that is important."

After this Baba said, "No more reading now in the future!"

In the second session while playing cards, Baba said "I am weighed down by the unlimited pressure and burden of my work. I come here to play cards with you in order to get some relief."

In another context, Baba remarked to Meherdas, "Even if your throat is cut, don't lie to me."

Baba told the mandali, "I am terribly restless today." He then walked on the Meherazad road with the mandali. He walked for almost a furlong. On the way, he sat down at two or three places.

### **20 October 1959**

Baba came amidst the mandali at eight o'clock. For about half an hour he dealt with the affairs of management and then went to Kaikobad's room. After doing his work for half an hour, he came in the hall at nine o'clock.

Yesterday was Harry's fast day. An hour before the end of his fast, Baba sent Harry this composition composed for him by Baba:

*One hour more  
Then open your tummy's door,  
And with eatables galore,  
Your energy restore.  
With God's name in your heart  
With maya wage a war,  
And taking Baba's name  
Make maya lick the floor!*

After finishing the poor program and bowing down to Baidul and Meherdas, Baba went inside at about ten o'clock.

In the afternoon, Baba had Mani recite another poem before Harry in mandali hall, which Baba had recently dictated to her:

*Harry you are very dear.  
That's why I kept you near.  
Now let this be clear,  
As long as you are here,  
Remain happy and full of cheer.  
About my promise, do not fear.  
I will speak and you will hear*

*Whether you are there or here.*

At three o'clock Baba distributed prasad of *sev, chiwada* [dry snacks] and tea amongst the mandali. At that moment a shepherd was seen in a distant field. He folded his hands to Baba, and Baba had him called and gave him prasad for himself and his family. Padri took a photograph of Baba distributing the prasad.

After wishing the mandali goodbye, Baba went inside.

### **21 October 1959**

This morning Baba came in the hall first and sat there for some time. At eight o'clock he went in Kaikobad's room and returned from there after half an hour. Baba asked about everyone's health. After Harry came, the poor program was completed. Harry recited the prayers, and Baba bowed his head at the feet of Harry, Francis, Eruch, and to Cowas and Dr. Bharucha (who were fasting and on silence). The mandali had gone out of the hall, and after they were called back in, Baba bowed his head at the feet of all the members of the mandali, as the whole mandali had to fast today.

After this, Baba came out of the hall and sat near Kaka's room. The entire mandali sat facing him. Baba asked Francis, "Do you feel the heat of the sun?"

Francis replied, "No, Baba. It's pleasant here." Padri wanted to prevent Francis from speaking, by covering Francis' mouth with his hand, but Francis had already spoken. Baba called Francis near him, twisted his ears, and then favored him with an embrace and a kiss.

Baba mentioned the seven mango trees nearby [grown from seeds given by a mast] and talked about them with Kaka. Kaka informed Baba that one of the trees does not bear fruits. Baba walked near the trees with the mandali. He touched each of the trees. He then walked on the Meherazad road for a short distance with the mandali, and then took them inside to listen to gramophone records.

While explaining a portion of a song, Baba said, "Even if the Master creates adverse situations, one after another, and tyrannizes the lover — however much the suffering of the lover may be, he should never open his mouth to complain. His lips should remain sealed and his tongue locked up."

In the afternoon while playing cards, Baba remarked, "I am the Lord of Lords. Have trust in me. Keep full faith in me, for I know everything."

### **22 October 1959**

Baba went in Kaikobad's room at 8:20 this morning, and after working there for half an hour, came to the hall. As usual, the poor program was done. Harry recited the Parvardigar and Repentance prayers, and Baba bowed his head at Baidul and Meherdas' feet.

Baba said that today he would go for a walk on the Meherazad road with the women mandali, as the ladies had not had a chance to walk with him for a long time. "They have to remain secluded in a small area. When I take them for stroll today they will be pleased."

Dr. Bharucha requested Baba that I be given some medicine, so that I may tolerate the shock of Baba stating, "I am going to order Pukar to go home in the month of November." When I heard this, tears rolled down my cheeks. Baba said, "Look! He has already started weeping." Baba affectionately patted me and commented, "He loves me very much."

Soon after that Baba took the women mandali for stroll on the Meherazad road.

### **23 October 1959**

Baba came before eight o'clock and asked after the well-being of everybody. He asked Hoshang Bharucha, "Do you and Cowas sit with Eruch at night?"

Hoshang replied, "We do sit with him, but I don't feel that I am gaining anything."

"What can you achieve through talks?" Baba asked. "Reading also does not help. Any amount of reading or listening to explanations has no value. Real understanding comes in a flash!"

Baba continued: "I have called you to Meherazad not for sahasas but to help me in my work. This seclusion time is depressing; I pass through very bad nights. Even the day is spent badly. But it is lessened in talking and playing cards with you people. Your being here during this critical period is a matter of great fortune for you both. Outwardly, I play cards, go for walks, hear jokes, et cetera, but that is only external. Inwardly, my work goes on. People from all over the world want to come here — even for a minute — but I do not allow them. And you have had so much time with me! It is my grace. In return I want you to obey me 100 percent. That is all I want."

Baba went in Kaikobad's room and returned after working there for half an hour. Talking about Harry, Baba said, "I have heard that Harry has been saying to the women mandali that when he sits for jap [reciting the names of God] he does not experience anything." When Harry came to the hall, Baba told him, "When you sit for jap it is not meant for you to gain self-experience. You are doing it for my work. Yesterday, you told me that you are very happy, and in the night you started grumbling that you are not getting any experience. To obtain Oneness is not like eating sweets. Someone truly exceptional is fortunate to obtain that Oneness. Dedolchow had come here and left happy. Others who come also depart happily. But you are the person who goes on grumbling. Why is that so?"

One of the mandali said that Harry wants to leave America, settle in Poona and start his practice there. Baba commented, "Who will value him there? Here people are accustomed to getting a massage for two or three annas."

To Harry, "I thought you were a man of wisdom, but you appear to be a bum like the mandali! I have called you here for you to have a chance to share in my work. Had I called you for your own benefit, you would have received enormous benefits. Experience is not the Goal; having visions is not the Goal. Union with God is the Goal. In order to attain this Goal, my grace is necessary. For my grace, you should resign to my will. When you say that you don't get any experience, it means you want to make yourself happy."

Baba continued, "Try to memorize the poem I gave you. You are a blessed one. I am not saying this to please you. Be happy and everything will be fine in the divine manner. And whatever I have told you now, take it to heart. Last night, I composed few lines for you:

*Harry dear, you are fine  
Yet you need celestial wine,  
Wine that makes God out of swine.  
And in one case out of nine  
Makes one Qutub who does shine  
Over the world of mine and thine.*

"The meaning of this is: Never ask for the wine of love. I know when it is best for you. When the time is right, I myself will give it to you. When the climate is cold or it is raining, it is good to take wine; but if it is hot, you perspire, and, if you take wine, you may get high blood pressure and possibly die. Therefore, do not ask for it [grace]; I will give it at the right time."

Baba then completed the poor program. Harry recited the prayers, and Baba bowed his head at the feet of Baidul, Aloha, Dr. Hoshang and Cowas. Then Baba sat outside for some time, and from there walked on the Meherazad road, where some photographs were taken with Harry's camera.

The second time Baba came to the mandali, he immediately asked Hoshang, "What thoughts are going on in your mind?"

Hoshang replied, "In the morning, whatever you said about when the time is ripe then only the gift would be given — after hearing this I got a little anxious, because I wish to get the gift sooner rather than later."

Baba said, "Keep 100 percent faith in me and do whatever I tell you 100 percent wholeheartedly. These two months are of great importance. I know whatever longing is in your heart, but to have the state of Sadguru should not be asked of me."

Hoshang said, "In Poona you said that unless I read *Stay With God* I should not talk about getting that state. Therefore I did not talk about it, nor did I ask for it. But after hearing you say what you said in the morning, I became anxious."

Baba told him, "Be happy outwardly and keep burning inside as to when and how this state is gained. When the time comes to get that state, it will all be done within a minute. You will not even know it."

### **24 October 1959**

Baba came at about quarter to eight and asked about the well-being of all the mandali. He then went into Kaikobad's room. After returning from there, Baba was in serious mood while he was engaged in his work. He informed the mandali that when he was working with Kaikobad, he had more pain than he had ever had before.

Baba quickly finished the poor program. Harry recited the Parvardigar and Repentance prayers. Baba bowed his head at the feet of Baidul and Meherdas.

Addressing Harry, Baba said, "During your stay here this time, I have explained many things to you, removed many of your doubts, composed poems for you, had gramophone sessions with you, et cetera. Besides, you have been hearing many of my discourses through Eruch and others, and also *God Speaks*. Now comes the new book, *Stay With God*. All this reading and hearing is more than enough food for your mind. You need not read or listen to anything further. Nor it is necessary for you to hear any precept from any Sadguru or saint. Some of the discourses of other saints and Perfect Masters are likely to confuse you by their contrary statements. For example, Muhammad and Christ declared there is no reincarnation; Krishna and Buddha said that the soul has rebirth. Now, whom should you believe?

"So, take my advice and accept *God Speaks* as the final authority. Nothing of its kind has been recorded before. Whatever is revealed in it has never been revealed before. And the last poem I have given, remember it and act accordingly. You will be receiving whatever is necessary for your progress and not according to your wishes. I know what is best for you. You are a blessed one. Have complete faith in me. Remember: your Old Man [Baba] will never let you down."

Then Baba took the whole mandali in to listen to gramophone records. After the noon session, Baba distributed tea and bhujias to the mandali with his own hands.

### **25 October 1959**

Baba went in Kaikobad's room for work at 8:30 in the morning, and after half an hour came in the hall. All the mandali had come there except for Harry. Dr. Hoshang and Cowas Vesuna were informed by Baba that the pickles they ordered were received yesterday. Baba expressed his pleasure at this.

While talking about the pain in Aloba's hand, Dr. Bharucha suggested that he be given an injection. Baba appreciating his opinion said, "I don't know anything about injections, and it doesn't appeal to me. I only know of one 'injection,' which I give on rare occasions."

When Harry came, Baba told him, "Now I am not going to give you any precepts or discourses, but to console you, I will tell you one substantial fact which was revealed by Hafiz. Hafiz says, 'I suffered hardships and tolerated the difficulties for 40 years. Then one day my Master got a whim and made me drink two-year-old wine.'<sup>17</sup> It means that Hafiz was favored with the sip of his Master's grace, and thus he gave him liberation.

"Hafiz explains how he had suffered for 40 years. He says, 'My body which has become a thin reed — how can this reed bear a mountain of suffering? But a sip of the Master's wine gave me grace-filled intoxication, and I was liberated.' "

Baba joked, "Harry, don't get nervous! You need not lose heart, and don't become a skeleton. In your healthy state, enjoying your food, you will experience unity with God. You will be one with him in a moment. Hafiz says, 'If the Master gets a whim, he can in a moment make a reed bear the weight of a

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<sup>17</sup> In ancient Persia, wine that had been bottled and kept for two years was said to be highly intoxicating.

mountain of the suffering of separation. Suddenly, the gate of my destiny was opened, and my Master stood before me.'

"A Sadguru can shower his grace on anyone he wishes, irrespective of the person's readiness to receive it or not. If a Perfect Master can do this, just imagine what the Avatar can do for his dear ones."

Baba again reminded Harry to remember the poem Baba had composed for him. Then the poor program took place. Looking at the poor man, Baba's expression became most merciful. Then Baba, accompanied by the mandali, walked on the Meherazad road and sat down at several places. At one place, Baba took nine stones in his hand and threw them at a tree. Baba walked nearly a furlong and then returned, first covering some distance and then again returning to the place from where he had started. Finally, he returned to Meherazad, sitting in the way at two or three places, and then went inside.

At three o'clock, Dr. Hoshang and Cowas were embraced and kissed by Baba before they departed Meherazad.

### **26 October 1959**

Today Baba went in Kaikobad's room at eight o'clock for doing his work there. At 8:30 he came amongst the mandali. Most of the morning Baba spent working with Francis and Eruch. Then Baba completed the poor program and Harry said the prayers. The mandali left the hall and Baba washed the feet of Eruch, Francis and Harry and bowed his head at their feet. After this, all of the other mandali were called in the hall. Baba then bowed his head at the feet of Baidul and Meherdas.

Baba reminded the mandali that tomorrow, fasting and silence will start from 8 p.m. and end at eight o'clock on the 28<sup>th</sup>. We were to remain awake until 1:30 a.m.

### **27 October 1959**

Baba went in Kaikobad's room for doing his work at eight o'clock in the morning and came amongst the mandali at 8:30 a.m. He informed the mandali that the barber would be coming on the 29<sup>th</sup>, and those who wanted to get a haircut can have it done then. The barber would not be coming again until the end of December. Baba permitted Baidul to shave his beard.

Today Baba disclosed, "Till tomorrow, you all will be giving me a hand in my work. After that, I alone will look after my work. After completing my work, I will break my silence. From tomorrow, stop the jap. All the mandali must observe silence from exactly eight o'clock tonight, and break your silence and end the fasting tomorrow at 8 p.m. As usual, tea can be taken twice and water as much as you want. If someone by mistake happens to utter something, he should not worry about it, and restart his silence. If any necessity arises, Padri can speak. During the fasting period, those who have to take medicine should keep taking it. And if others feel they need to take any medicine, they should take it.

"I will come at eight o'clock tonight and then the Parvardigar and prayer of Repentance will be said. I will bow down to one and all of the mandali. Thereafter, I will go inside. There is no need for everyone to stay awake. You can go to your room and sleep. Before I come at eight o'clock, everyone should recite

the name of God for fifteen minutes. This recitation can be done at any time according to your convenience. The jap you have been ordered to do should be carried out tomorrow evening. The silence restriction will be suspended only during the time of jap.”

Baba completed the poor program and Harry recited the prayers. Baba bowed his head at the feet of Baidul and Meherdas. Then Baba walked on the Meherasad road, and gave Harry his last chance to be photographed with him.

Today Baba came to the mandali multiple times. Vishnu Master had a heart attack today and was indisposed. Baba visited him many times. Then, as per his instructions, at eight o'clock in the night, the prayers were said. Baba bowed his head at the feet of all the mandali and everybody uttered the name of God when it was their turn.

### **28 October 1959**

Baba went in Kaikobad's room at eight o'clock for his work. The mandali were observing silence, but Padri did speak when it became necessary. Today Baba signed 200 copies of *Stay With God*. Baba informed the mandali that, up to December, he would be working with Kaikobad for fifteen minutes and if possible, in that work, he would take the help of a mast. His work with the mandali will end tomorrow.

Baba bowed his head at the feet of one poor man and gave him Rs.21. Thus ended the poor programs. After Harry had completed the prayers, Baba bowed his head at the feet of all the mandali, and everybody took the name of God when it was their turn. Lastly, Baba bowed his head at the feet of Kaikobad, who uttered the different names of God.

Baba told Harry that he had signed 200 copies of *Stay With God* in half an hour before Harry came. Then the bundle of books was reopened and Baba gave Harry one of the two books received in the original consignment, and asked him to have it read in America.

At 4:30 p.m. Baba again bowed his head at the feet of all. Before he did so, Eruch in English and Bhau in Hindi read a prayer. When Baba was bowing down, each one in his own language said, “Baba, manifest yourself by the 30<sup>th</sup> of December.” And then Kaikobad, taking the different names of God, said, “Baba, maintaining your health, manifest yourself by the 30<sup>th</sup> of December.”

Bhau and Pendu were instructed by Baba to break their fast before eight o'clock tonight and the others were to break their fast and silence at eight o'clock.

### **29 October 1959**

Today Baba worked in Kaikobad's room for about fifteen minutes, and came amongst the mandali at quarter to nine. Baba had Harry called and disclosed to him, “So far I have never written any poem in English for anybody. Lovers always compose poems for the Beloved. But here, in your case, the Beloved composes poems for you!

“You will know what you have to do before the end of December. Go to America and start your practice as you were doing before. Continue the practice until the end of December, and then you will come to know what you have to do after this period. You will also come to know how you have to utilize the money you have. Keep aside \$1,000 for *Stay With God* and also \$1,000 for other work. Go back to America cheerfully and give my love to all my lovers there. How fortunate you are that I am sending you to America as a torchbearer of my message of Love and Truth.”

Baba asked Harry to feel the size of three guavas which were brought from the Meherazad garden. He remarked to him, "I will give you part of these fruits to eat, and then you will experience the result of this prasad. I will sow the seed of Truth in your heart through this prasad."

Baba had the fruit cut into pieces and distributed it amongst those mandali present.

Today Baba had two poems read out that he himself had composed for Harry the night before:

*Harry dear, do obey me;  
As did Peter, as did John;  
Keeping in your heart your Daddy [Baba]  
You will go as if not gone!  
Leave your heart in dear Meherazad,  
Mind and body in New York.  
Spiritually, eating Baba,  
Physically, steak and pork.  
I will miss you,  
You will miss me.  
But one day, we will be One.  
And departing  
Happy, smiling,  
Know your task here is done.*

The second poem was:

*Do not wonder,  
Do not worry,  
And all will be divinely well.  
To my dear  
American lovers  
Message of my blessings tell!*

Then Baba went for a stroll. Harry was ordered to go to Meherabad tomorrow with Padri. In the evening, Baba called and gave all his loving touch on account of it being a holiday [Diwali].

### **30 October 1959**

Baba came amongst the mandali at about eight o'clock and soon called Harry, who he sent to Meherabad with Padri. Baba went in Kaikobad's room and worked there for fifteen minutes. After returning from there, Baba started to discuss calling a mast to Meherazad. Different masts were mentioned. Baidul was asked to bring Govardhan Maharaj [of Amraoti] or any other mast.

Today Baba with his own hands gave a copy of *Stay With God* to every member of the mandali. When he was just about to go inside, he remarked to Kaikobad, "Yesterday night my condition became terrible.

Those on nightwatch know it. Now this body wants to drop.” Holding on to me for support with one of my hands and holding the gate of the hall with the other hand, Baba stood quietly for a few minutes, looking frail. After some time, Baba, taking the support of my arm, went inside.

In the evening, Baba came to witness the Diwali celebrations. A colored-chalk square was drawn by the mandali on the ground in front of the caravan. A Zoroastrian fire, an om, a cross, a moon and stars were drawn [representing different religions] and a quote from Baba was written out on the border with chalk. The combination of white and colored chalk powder along with the small Diwali *diyas* [small lanterns], with Baba’s presence, made the atmosphere very charming. Baba said to decorate it again tomorrow.

Baba then took the mandali inside and showed them the Diwali decorations the women mandali had done.

### **31 October 1959**

After finishing his work in Kaikobad’s room, Baba came to the mandali at quarter to nine. Just after coming, Baba had Harry brought. Eruch read from an English translation of Hafiz published in London, which had been sent by Delia. Baba said it was the best translation of Hafiz so far published in the West or the East. Mani had asked Delia to send it so it could be read out to Harry, and she sent it from England by airmail.

Baba said, “When I was twelve years old, I listened to my father Sheriar read from Hafiz. I learned Hafiz from him. My father had me teach Beheramji [Buasaheb] Persian, which was done straight from Hafiz. He learned Persian from Hafiz.”

Baba went for a short stroll with the mandali and then went inside.

In the evening Baba came to see the Diwali decorations. The women mandali were also shown the decorations on this side and the male mandali were shown the Diwali decorations made by the women. Baba had asked Meheramai which decorations were better and she declared the decorations of the mandali to be first. The mandali all welcomed the news by clapping.

### **1 November 1959**

Baba came amidst the mandali at about eight o’clock this morning. He informed us that he could not go to Kaikobad’s room because his health was very bad. Baba heard some important letters and attended to some work regarding *Stay With God*. The English translation of Hafiz sent by Delia was read out.

Baba informed Harry that he felt restless because of his poor health last night. The nightwatchmen were aware of the fact. Dr. Goher came in the hall and took Baba’s temperature, which was 100°. Baba said, “In spite of all this, I am attending and listening to important correspondence and other matters.”

Jalbhai arrived from Poona today [and left on the 3<sup>rd</sup>]. Baba gave Harry some of the sweets which Jalbhai had brought. Then the sweets were distributed amongst the mandali. Today Baba came amidst the mandali twice or thrice. Laddoos brought by Jalbhai were also distributed amongst the mandali.

Baba informed the mandali that he would not be going to Kaikobad's room for four days. Then from 5<sup>th</sup> November onwards, he would work continuously for 50 days with Kaikobad, no matter what the condition of his health. If Baidul happens to bring masts, the work would be completed with them.

Kaikobad asked Baba, "If the masts come, would you stop working with me?"

Baba said, "No. Whether or not the masts come, you are essential for my work. I will be coming to your room for fifteen to twenty minutes daily, continuously for 50 days."

### **2 November 1959**

Baba came at about eight o'clock amidst the mandali. He had 101° temperature. He remarked, "Now I feel like resting for 700 years." Seeing his condition tears rolled down Francis' cheeks, which he tried to wipe away furtively. Baba noticed and remarked to Eruch that Francis' love for him had overpowered him.

Baba informed Harry that he had already explained much about Hafiz, so he would not like to say more today.

Today the sessions judge of Nasik, Prem Khilnani, his wife Girja and their children came to Meherazad with Meherjee. This gentleman had been writing to the mandali to request Baba to give him five minutes darshan in November. The mandali had informed him that it was against Baba's orders, and they dare not put the request before him. Afterwards, somehow Baba gave his permission. Khilnani was informed that he should on no account bow down at Baba's feet or touch him. He should not even ask Baba anything from his own side. He should sit quietly at a distance for five minutes and then go.

Khilnani obeyed the instructions and was sitting quietly at a distance. Baba noted, "You people are really fortunate to have come to me at this time. Even Adi is not allowed unless specially called. When you leave, do not tell others about this meeting. But if asked, do not lie. Tell them how you were able to meet me."

Then all were asked to leave. Khilnani while departing looked at Baba's feet and touched his hand on the ground as a gesture of respect.

Much of the time in the hall today was spent in Meherjee's company. When Baba was returning to his room with Harry, Sister Mani, who happened to be seated at her office [in front of Harry's room], requested Baba to personally give Harry a photo. Baba acquiesced and handed Harry a photo. Harry asked Mani if the photo was signed by Baba. Mani said no, so Baba signed the photo and gave it to Harry, along with a kiss and a warm embrace. Then Baba went to his room.

### **3 November 1959**

Baba came to the mandali at about eight. The weather was cloudy. Jalbhai wanted to take a film of Baba with the mandali and Harry. Baba took Harry by his side, and Jalbhai filmed them walking in the garden. Baba also gave Harry a chance to meet with him alone.

#### **4 November 1959**

Baba entered the hall at 7:45 and Harry was also called early [as he was to leave that day]. Baba told Harry that his departure is felt by the mandali. Baba said that he would also feel sad about it. Harry replied that he too would miss Baba and the mandali very much.

Someone remarked that Harry was praising the mandali to Mani. When Harry was informed that I was weeping over his departure, Harry told Baba, "Pukar has been a very good companion. He was crying yesterday, also. After arriving in America, I will write to him."

I was told to come near Harry, who was told to feel my face. Harry said, "I realize his feelings without feeling his face." Baba told us to shake hands. He instructed Harry to leave Meherazad at exactly nine o'clock. He assured him, "You are not to worry at all. Everything good for you will come to pass in this life alone."

Harry tried to remove the heavy atmosphere of his impending departure with a few jolly jokes — but they did not prove very effective. Even his hearty laughter only made me feel sorry for him.

Baba instructed that Harry's luggage be kept in the car. Meherjee was ordered not leave the airport until Harry had boarded the plane. Moreover, he should take Nariman with him to the airport. Baba made it clear that all this was being done so that Harry would not be inconvenienced in any way.

Then Baba called the driver Khan, who looked pale. Baba told him to drink milk to improve his health and instructed Kaka to provide it to him. Baba told Khan, "Go have some milk and remain fit. Then take Harry carefully." Baba then embraced the driver.

Eruch told Harry to say goodbye to each and every member of the mandali and lastly to meet Baba, and depart remembering him. Baba said, "Harry will meet me first, then the members of the mandali, and then again me. In this way, I will meet my Harry twice." Harry smiled at this.

Baba embraced, kissed and patted Harry lovingly. Harry then met the members of the mandali and again embraced Baba. Someone remarked that Harry had not met Kaikobad, so Baba sent for him. Harry met him warmly, and Kaikobad said, "Happy New Year," because when Harry had first arrived and met Kaikobad, he had said "Happy New Year" to him. It meant Harry's stay at Meherazad was the start of a new phase.

Harry met Baba for the third time and then Baba accompanied him to the car. Baba kept his hand over Harry's head till he sat in the car. Khan started the car and Harry shouted, "JAI BABA!" and the car drove away. The Beloved gave his send-off to his lover and returned to the hall.

Separation from Harry was deeply felt by me and I could not control myself. I was sobbing very badly. Eruch mentioned this to Baba. I would stop crying for some time, and then start again. I asked Padri to find some homeopathic remedy to alleviate my condition. This statement aroused hearty laughter among the mandali. Eruch said, "He is serious! He really means it."

Baba said that somehow I should be made to laugh. Addressing Aloba, Baba directed him to start on some topic to make me laugh. Aloba's narration did the trick and lifted my spirits. Then, for about an hour, Baba listened to the script of a Hindi play [*Divya Leela*] recently written by Bhau.

The next time Baba came to the mandali, he stayed for only a short time before returning to his room. Baba touched me and gave me a kiss. These days whenever I am holding the umbrella for Baba, Baba caresses my face as a gesture of love.

### **5 November 1959**

Baba came to the mandali at eight o'clock. He remembered Harry and expressed that Harry loves him very much. Today Baba was in Kaikobad's room for twenty minutes for work, then some part of Bhau's play was read out to Baba.

In between, until 2:30, Baba came amongst the mandali twice or thrice and then went inside.

### **6 November 1959**

At 8:30 Baba went in Kaikobad's room for work. Today also Baba heard Bhau's play for about an hour. Baba also gave a discourse on "The One and The Zero" [later printed in *The Everything and The Nothing*].

### **9-13 November 1959**

I was ordered to remain in bed, so I was unable to maintain my diary. Keshav Nigam was called from Hamirpur and arrived on the 9<sup>th</sup>. On the 10<sup>th</sup> Baba was busy in listening to Bhau's play. Keshav was given the play for publication.

Under instructions from Baba, I left with Keshav for Hamirpur on the 12<sup>th</sup> and reached there the next day.



Pukar and Keshav Nigam — Meherabad, 1955  
*Meher Nazar Publications*

### **January 1960**

As ordered by Baba, I left Hamirpur on 13 January 1960 and reached Meherazad on the 16<sup>th</sup>. A proper diary record could not be maintained for two months.

### **1 February 1960**

Baba had a fever and sore throat. But even in such a state of health, he came to the mandali three times. He played cards and heard important letters. Gangadhar and Prabhu [two servants] were told to be honest; if they worked honestly for the entire year, they would be given Rs.200 each as prasad.

At about five o'clock in the evening, Baba took a walk on the Meherazad road with the mandali. Aloba followed with a chair [in case Baba wished to sit down]. Baba asked Aloba, "What did I tell you?"

Aloba replied, "I should carry the chair only when Meherdas is not here."

"Then why did you disobey my orders"?

Aloba said, "Meherdas took the umbrella so I took the chair. Since you have not allotted separate duties for the umbrella, therefore this mistake occurred. If you give me a specific duty, I won't make the same mistake again."

Baba said, "From now on, don't bother about the chair, then there won't be any chance of a mistake. How many times in this way have you made a mistake in your decisions? I came here in a very good mood, in spite of my poor health, and you have spoiled my mood. I have a fever; every inch of my body is aching; my throat feels very dry. You people have no idea how I am bearing all this. But this is not your fault. This is maya who has made you its instrument. Still, if you can keep aloof from the clutches of maya, there will be no equal to you. Your love for me is 100 percent, but you don't pay proper heed to my orders."

To this Aloba said with a heavy heart, "Baba, I cannot express how sorry I am when I make the slightest mistake." Saying so, he was so overpowered with emotion he could not speak and began sobbing.

Baba called him near. Aloba stopped weeping and rushed forward. Baba stopped him and said, "In your haste, don't fall on me!" Baba did not embrace him. Instead, he stretched out his hand and Aloba kissed it. Had Aloba not rushed forward, perhaps he would have received Baba's embrace. Baba dismissed him and went to his room.

### **2 February 1960**

Today also Baba was indisposed. He had fever and his face was swollen. His sore throat was somewhat better. At 9:45 Khan the driver was sent in the car to bring Elcha Mistry. Baba eagerly awaited Elcha's arrival for a long time, but Elcha did not come. Baba then went inside.

At about 2 p.m. Baba came again. Elcha had come by then and made Baba laugh heartily. Baba told him that he would like to know Elcha's minute details tomorrow. At 2:30 Baba went inside. Again at about four he came out of his house. This time he played cards with the mandali. Elcha entertained Baba with his wit, eliciting much laughter.

Baba said, "I am unwell; still I have come amongst you. Elcha, I am God. There is not the slightest doubt in my being God. I am 100 percent God."

Elcha said, "You are God, and I accept you as God from the bottom of my heart."

After some time Baba went inside.

### **3 February 1960**

In the morning when Baba came to the hall, Elcha narrated his current situation. In spite of being honest, Elcha was being harassed. He described how he was dismissed from one job, but immediately found another job. While in this other job, he started a business. But a gentleman created trouble for him and tried in vain to have him arrested. During all these troublesome days, he relied only on Baba.

Baba assured him, "My nazar is on you. Continue doing your duty," and Baba embraced him. "From tomorrow, you may not get the chance for an embrace, as there is much work to be done." Then Baba embraced him again, and again after some interval. Baba joked, "Don't get accustomed to so many embraces ... Don't expect it to become a habit."

[Eruch had gone to Bindra House for two weeks.] Today Eruch arrived, and Baba met him affectionately. Baba talked with him for some time regarding work. Baba told him that his absence had been felt by all, and how the work had gone on without him. Baba asked Eruch, "Do I look different?"

Eruch said, "Baba, I can't say. I don't remember anything specific. You look like Baba, that much can be said."

Baba again asked him, "Tell me if you see any difference in my face from when you left until today?"

Eruch said, "It looks the same. I don't see any particular difference."

Today Baba's face appeared cheerful. It seems that today he had neither fever nor swelling.

#### **4 February 1960**

Jangoo Irani and his sister Naggu came today from Nasik, with Naggu's husband Ravi. (Jangoo and Naggu are the children of Adi's brother Rustom.)

During the card game today, Kaka happened to tell one of the mandali, "Still you have not left your mischievous nature!"

Baba took this seriously and said to Kaka, "Can't you give up the habit of criticizing, scolding and getting angry with others? Were you angry just now?"

Kaka said, "I wasn't angry, but I did speak harshly."

Baba warned him saying, "The mandali love me. Out of their love for me, they have left their family and friends. They are willing to give up their life for my cause. They would be willing to have their throat cut for me. So when you get angry with them, how will you be able to keep me in a good mood? The other day Aloba spoiled my mood, and today you have done the same. In the future I will not pardon you. Today you are forgiven. I am telling you this very seriously: In the future don't become angry with any member of the mandali."

Then Baba called Kaka Baria near him, embraced and kissed him. He fed him with affection and tickled him like a baby.

Today Baba's health was good.

#### **5 February 1960**

Many persons from Pathardi Village came in a bus for Baba's darshan. A few persons from Bombay, Nagpur, Delhi and Surat also came. Baba embraced each and every visitor and blessed them. Baba was overloaded with garlands. Amongst the Pathardi visitors were many women also.

### **6 February 1960**

Today Baba took Bhau to Dr. Anderson at Booth Hospital for a [fistula] operation. Dr. Donkin and Sidhuji were ordered to look after him and take proper care. Baba also visited with the family of Akbar Press for some time in the morning. Feram [Workingboxwala] was having a toothache and had some nervous trouble, so he was told to have the tooth removed at the hospital.

### **7 February 1960**

Baba left for Meherabad at about 7:30 a.m. this morning and returned from there before 11 a.m. He went straight inside, then came to the mandali at about noon. A good number of letters had accumulated with Eruch, so Baba listened to them and gave instructions for their replies. Hindi letters could not be dealt with, so they were kept pending until tomorrow.

Baba came to the mandali for the second time and went to Eruch's room. He asked Eruch about Bhau and Feram.

### **8 February 1960**

Elcha had been instructed by Baba to depart on 20 February. Today, his stay was extended by one day. Elcha pointed out that, as then there would be only four days until Baba's birthday celebration, he should be permitted to stay until then. Baba reminded him that he is to go to Bombay, Poona, Dehra Dun and Delhi and then return to his home in Simla — so the time for that is short. Elcha expressed his hearty desire that he be permitted to participate in the birthday celebrations, as he seldom has such a chance. Baba acquiesced and permitted him to stay till 7 March, so that he may also participate in the Ahmednagar Center birthday programs. In this way he would be able to attend the birthday program on 25 February and the Nagar program on 6 March. He was told to complete his other work by 15 March. He was also instructed that, before going to Bombay, he should meet Baba at Poona on 15 March.

Baba then listened to many of letters and gave instructions for their replies. Baba was in very happy mood today.

### **9 February 1960**

As usual, Baba came to the mandali in the morning. Baba had 100° temperature; still he played cards and traded jokes.

### **10 February 1960**

Today was Baba's birthday according to the Parsi calendar. Baba has discontinued participating in birthday festivities, so this birthday was not celebrated. But he did distribute prasad to the mandali as usual. Eruch read out the Parvardigar Prayer, in which all including Baba participated with folded hands.

Then the Repentance Prayer was recited. The prayers were repeated because Kaka was talking to someone next to him. Baba never tolerated any disturbance during prayer time. In case of any disturbance, Baba always had the prayers repeated. After completion of the prayers, Baba embraced each of the mandali.

### **11 February 1960**

Baba has been indisposed for the past three days. Even so, he came to the mandali as usual. Baba called one of the mandali and told him to keep his hand on his forehead to feel his temperature.

Baba listened to a letter sent by my mother, and then addressing me, said, "I will send you back to your home forever by the end of March." I started weeping, but Baba told me, "Be happy. This is my order. If you cry, it will be contrary to my orders." Wiping my tears, I tried to be happy. Baba called me near, embraced and kissed me. "Why do you worry?" he asked. "Let March come. Then I will see what is to be done."

### **12 February 1960**

Today a renowned advocate from Pathardi [V. R. Bade] and a newly-married couple from Nagpur [the Malegaokars] came for Baba's darshan and blessings. The advocate told Baba that he does not want to apply for a judgeship [which would mean a transfer], because he feels that as long as he is in Pathardi, he is close to Baba and can come to Baba whenever the occasion permits. Also in his current position he has time to work in Baba's cause. Both of these things would not be possible if he were appointed as a judge.

Baba asked him "How is your work going?"

Bade replied, "I get sufficient work."

"You don't have trouble earning your bread?"

He replied, "No, there's no problem about that, but the amount I earn has been decreasing for the past three years."

### **14 February 1960**

Today Adi came with Goma Ganesh Pathak, who read out some verses he had composed in Marathi. Baba said, "Goma Ganesh is an M.A. He is one of my old contacts. He is the first person to write a book about me. He has done much work in the promotion of education in Ahmednagar. He wears a dhoti and wraps his body in another dhoti. He does not use sewn clothing."

Pathak met Baba with great zeal and love. [Ghani's son] Hamid's mother also came today to meet Baba. Baba sent prasad for her. Then a game of seven tiles was played.

### **15 February 1960**

Today all of the mandali played seven tiles with Baba. Baba said that whosoever hits the tiles will be awarded one anna. Yesterday's players who scored hits were paid one anna for each winning shot.

### **16 February 1960**

Baba said that today will be the last day of the season for playing seven tiles. After today it will be stopped. As the play was about to start, Kaka's servant brought some material [delivered to Meherazad]. Kaka took the bag from the boy and brought it to Baba. Baba took the bag from Kaka and found it to be quite heavy. He asked Kaka why he had disobeyed Baba's order not to lift anything heavy. As punishment, Baba made Kaka rub his nose on the ground and warned Kaka not to repeat such mistakes in the future. Then Baba pardoned him and loved him as if he were a child.

### **17 February 1960**

Today also Baba mentioned about seven tiles. Baba asked Elcha, "Do you like the game of seven tiles? Would you like to play?"

Elcha said yes. Baba asked Eruch "Would you be able to spare the time to play?"

Eruch said he was waiting for the boy bringing the mail; then only he could decide. Baba said, "Today is very pleasant, so make time to play. If the dak comes, it can be kept pending and seen to afterwards."

The play had just started when a boy named Uma came with the dak from Nagar. Baba made Uma keep the bag of dak aside and join the play. The game lasted for an hour. Then Baba had the dak bag opened and busied himself in listening to letters.

### **18 February 1960**

A telegram was sent to Pleader in Bombay instructing him to come to Pimpalgaon immediately as he had heart trouble and was serious. Many letters and telegrams from Bombay had been received from lovers requesting Baba to cure Pleader or give him death. Some lovers even accused Baba of becoming harsh as he apparently did not care for his own beloveds. Baba called seven or eight lovers to come along with Pleader.

One of the lovers informed Baba that Pleader was not in a position to withstand the journey, stating that he might die on the way. Therefore, he declined to accompany Pleader. Pleader himself requested Baba to accord him an early death.

Today also Baba played seven tiles, but said that from now on, we would only play for half an hour.

### **19 February 1960**

Today Baba awaited Pleader's arrival until ten o'clock. Khan was sent in the car to the railway station. Adi was instructed to go in his car, along with an ambulance, to bring Pleader. Usually, the train from Bombay arrives at Ahmednagar at nine o'clock. When Pleader still had not arrived, some of the mandali speculated that Pleader might have died on the way. Someone else pointed out that at least Khan

should have returned by now. At ten, Baba went inside, instructing Kaka, "When Adi comes, tell him that Baba waited for them."

Just before 10:30 all three vehicles arrived. Pleader had been placed in the ambulance. His condition was quite serious. Soon after, Baba came. He caressed Pleader's face, calmed him and gave him courage. Goher was instructed to give him some medicine. To those who had accompanied Pleader, Baba called Aloba to recite this verse from Hafiz:

*God says that I prosper my enemies and butcher my friends!  
And no one has the right to speak against it or question why it is so!*

Baba added, "Every one of you must have suffered in one way or another, but after recovering, the suffering becomes a dream. Are those pains and troubles still with you? No, they have faded like a dream. What I accomplish by passing through ill health, no one knows. I tolerate it eternally and derive pleasure out of it. In spite of intense suffering and various pains, when pleasure is experienced, it becomes eternal bliss."

Baba concluded by stating, "Those of my lovers who experience pain and suffering participate in *my* pain and suffering."

Baba sent for a doctor from Ahmednagar [Dr. Hoshang] to be consulted about Pleader. The doctor arrived, accompanied by a female doctor who had come for Baba's darshan. Baba blessed both.

At about 2:30 Baba dispersed all. Before departing, those who had accompanied Pleader felt that his condition had improved. In spite of the difficulty of the journey, Pleader seemed to have much relief. Baba said, "Ninety-nine percent, there is no chance of his survival. Only one percent hope is there."

Baba informed all that today there would be no game of seven tiles.

### **20 February 1960**

Baba visited Pleader three or four times today. Pleader urged Baba to give him darshan or else stop calling himself God. He said repeatedly, "Baba, stop calling yourself God."

Patting his hand, Baba said, "Now you won't have to come back in the world." Hearing this, Pleader reached out, touched Baba's leg and started massaging it with untold devotion.

Pleader's condition today was not like it was when he arrived. Much improvement was noticed.

Baba went to Ahmednagar today to watch a cricket match. The match was being played between Maharashtra and Gujarat.

### **21 February 1960**

Baba visited Pleader a number of times today. He again stated that 99 percent Pleader would not survive.

Today again Baba went to Ahmednagar to watch a cricket match. He returned at about five in the evening.

### **22 February 1960**

Pleader's condition remained as it was. Baba went to his room a number of times. Baba patted and kissed him. Pleader requested Baba again and again that he should not take another birth. He wanted mukti.

Baba remarked today that it will be better if Pleader leaves the body on either the 24<sup>th</sup> or the 26<sup>th</sup>, and not on the 25<sup>th</sup>.

Pleader's condition deteriorated today and at night he was restless and unable to sleep.

### **23 February 1960**

Baba called Dr. Donkin and Padri from Meherabad and told them that Pleader's time to depart has come. But as long as he does not drop his body, he should be properly attended to and given the proper medicines. Baba said Pleader should be taken to Meherabad, where a grave was to be kept ready for his burial. "Send the ambulance tomorrow afternoon at about two o'clock to take him." The boy attending Pleader was to accompany him to attend him there. Pleader's relatives in Bombay were to be informed if his condition worsens.

Sarosh Irani came to see Baba today. Baba explained his responsibilities to him and informed him that he should pay off his debts. Only then would his business prosper. "Remember one thing," Baba told him. "Suppose you gain a profit of Rs.10,000. Don't use the full amount for your personal use or reinvest it in your business. Save Rs.2,000 to clear part of your debts and lighten your burden. Gradually, with an increased income you will be able to free yourself from the burden of debt. I don't give such advice to anyone else. So now remember what I have said."

Sarosh accepted what Baba told him. Baba agreed to visit Sarosh's home on the 27<sup>th</sup>, though Sarosh wanted to take him today. Before departing Sarosh was instructed by Baba to send an ambulance in good condition to take Pleader to Meherabad.

Baba visited the Satha family at Ahmednagar today.

### **24 February 1960**

The boy attending Pleader could not sleep the whole night. In the morning, the attendant was warned by Baba to be careful about his own health. Baba instructed him to perform his duties at Meherabad under Siddhuji's guidance.

Through Eruch, Pleader was informed by Baba that he would soon be freed from this life and body. Therefore, he was not to worry at all. Pleader was reminded of his promise to live at Meherabad, and Baba agreed to stick to his promise [to give him liberation].

The ambulance came at about 1:15 p.m. Before Pleader was taken to the ambulance, Baba kissed him again and again on the cheek, head and forehead, and promised to keep his nazar on him before he dropped his body. Baba also assured him that he would get mukti. Pleader's body was kept in the ambulance, and it seemed as if his suffering had greatly decreased.

Before the ambulance started, Baba came near Pleader and repeated that he should not worry in the least as Baba's nazar was on him. Pleader told Baba that he was not suffering and wanted to sleep at Meherabad. Baba told him, "As you wish. I promise you that you will not come back in the world. I will make you sleep in me, and your body will mix with the dust of Meherabad."

Pleader was talking in such a way as if he was quite happy and had neither pain nor any worry. Also he did not mind being taken to Meherabad. He spoke with Baba with his eyes open and it looked as if he was quite normal in health.

The driver was ordered by Baba to start the ambulance. The attendants got in and it departed for Meherabad. All the members of the mandali stood and gave Pleader his last send-off from Meherabad.

### **25 February 1960**

Baba came to the mandali at 7 a.m. It being Baba's birthday, Meherdas was dressed as Lord Shankar, and the servant boys became Hanuman, Parvati, Vishnu, Narad, et cetera. They recited a prayer for Baba. Then all the "*devatas*" offered *pranam* [salutations] to Baba. Aloba recited a prayer.

Baba as usual listened to telegrams and letters. Many telegrams and letters were received today. Chhagan Master brought a special lunch before 11 a.m.

At 2 p.m. a play, *Prahlad*, was enacted by Meherdas, Shaikh the driver, Ramu, Prabhakar, Shankar and Madhav. They had practiced well. Baba praised Meherdas and Shaikh for their parts. Then another humorous skit, *Prem ki Raaha*, was performed by the same actors. This play was prepared by Kaka, Variya and me. Baba praised Kaka and the others for our endeavour.

Addressing me, Baba said, "Really you have written a good plot. It pleased me, as it not only had humor, but was educational as well. All of you made me laugh a lot. Today my birthday is being celebrated in many parts of the world. Here, no one was invited and no permission to come was granted."

Matra Datta Shastri [of Hamirpur] and Raja Kher [of Sagar] were the exceptions. Shastri came at 1 p.m. from Ahmednagar with printed copies of Bhau's play *Divya Leela*. He and Raja Kher witnessed the dramas and then Baba sent them back to Ahmednagar.

Nariman and Arnavaz gave Baba a De Soto car as a gift and sent it to Meherabad today with Homa [Dadachanji]. They included a note saying that all expenses of petrol, servicing and the driver's salary would be borne by Nariman.

### **26 February 1960**

Baba heard a number of letters, telegrams and birthday greeting cards received from many parts of the country and abroad. Baba again met Homa, Raja Kher and Matra Dutta Shastri. Kher and Shastri had been permitted to stay in Ahmednagar up to the 6<sup>th</sup> of March and were instructed to return to their respective homes after the birthday programs.

Homa, Raja Kher and Shastri accompanied Baba to Ahmednagar. From there, Homa left for Bombay.

By eight at night, information was received regarding the peaceful death of Pleader at Meherabad.

### **27 February 1960**

Sarosh had invited Baba to his new office premises [adjacent to Khushru Quarters] with a few of the mandali. He was to come to take the party, but due to some defect in his car, he got delayed. Therefore Baba started in Adi's car with the mandali. Soon after, Sarosh arrived. All got down from Adi's car and got in the car brought by Sarosh. We reached Nagar where we stayed for an hour or so. Then Baba went to Meherabad.

Adi had informed Pleader's friends and relatives in Bombay by phone and telegram about his death. Accordingly, they had come. Baba had Pleader's body lowered into the grave, which had been dug three days before, according to Baba's instructions. Baba then returned to Meherabad at 11:30 a.m.

Pleader had been nursed at Meherabad by Shapurji [Shapur Parekh], Homi and Siddhuji. They related that at about 1 p.m. on the 26<sup>th</sup>, all of a sudden Pleader was astonished to see a very bright light in his room, and he questioned those standing nearby, "Why is there such a bright light here? Turn it off; put it out!" Those nearby informed him they did not see any light.

Afterwards Pleader realized that he had seen Baba's glory and that Baba had kept his promise. All three attendants did not leave him until his death. Pleader requested them, that if Baba came there, he should be informed that Pleader was highly obliged and thankful to him. He dropped his body very peacefully and bravely at about 6:45 p.m. that very day.

After returning from Meherabad, at 4 p.m. Baba played a game of seven tiles. It was announced that winners would be given an anna for each correct shot. Both parties had thirteen shots each. Then the game was concluded.

Baba asked the mandali how he looked? All except one person said Baba looked well. One person said Baba looked tired. Baba admitted that he was feeling tired. Then Baba went inside. Jalbhai had also come today.

### **28 February 1960**

This morning Baba was mostly busy in discussing matters with Jalbhai, Mani and Eruch. Dhake came today with a summary of the lecture he had delivered recently at Poona. Baba told him to return on 1<sup>st</sup> March, at which time Baba would listen to it. Baba then sent him and Jalbhai to Ahmednagar.

Today seven tiles was again played. One team made eleven shots and the other team scored twelve. Baba had Kaka pay one anna for every correct shot. Ramu had six correct shots.

A review of *Stay With God* was published in the Bombay edition of the *Times of India* today. In the review, Francis was highly praised. Baba embraced him. He then embraced everyone else and kissed each mandali twice.

Today Baba came twice amongst the mandali for ten minutes, with an interval of half an hour between visits.

### **29 February 1960**

As usual Baba came to the mandali, heard the dak concerning his birthday celebrations which were being celebrated for two weeks at different places. In the evening a game of seven tiles was played.

### **1 March 1960**

Today Baba had swelling on his feet. In the evening seven tiles was played.

### **2 March 1960**

There was some swelling on Baba's feet. In the evening seven tiles was played.

### **3 March 1960**

Bal Natu was called from Nagar today by Baba. He had just come from Kurduwadi. Baba had written to him to ask whether he could get leave for ten days [from his job as a schoolteacher] and by what date it would be sanctioned. Bal Natu, not understanding the meaning of Baba's letter, took the leave and presented himself before Baba. Baba referred this to Eruch and others as to what should be done in respect to Bal Natu. Bal Natu admitted the misunderstanding under which he had come, taking the desired leave before informing Baba. Baba said, "It doesn't matter. From tomorrow, go and help Adi in his work at the office. Then we will see."

### **4 March 1960**

Baba laughed at a note from Adi which contained the information that Hoshang Bharucha was coming to Meherazad with a group of eleven. Adi's difficulty was that the party wanted an inexpensive conveyance, but the number was too small for a bus to be hired. He was perplexed as to what should he arranged cheaply. Bullock carts? He said he would send one car of his own and hire another one from Bhagirath. In this way, perhaps, the difficulty would be solved. Adi had written in such a manner that Baba could not help laughing loudly and heartily.

Meherjee arrived from Poona today. Some persons from Bombay and Nagar also came to Meherazad, but after Baba had left the mandali. Goher conveyed this to Baba. Baba asked Eruch why he had conveyed this news especially at the time when Baba was intending to rest. Eruch informed Baba that he had told Goher not to inform Baba, but she on her own did so. Dr. Goher was called and questioned.

She confirmed that Eruch had told her not to give the message, but she explained that these lovers had been waiting for more than an hour or so and, taking into account their condition, she thought it best that Baba be informed.

Baba said, "I was feeling sleepy at that time."

Goher said, "When I came to you, you were sitting up. I did not know you intended to lie down and rest. Otherwise, I would not have disturbed you."

Baba was in the mood to scold Eruch and Goher, but Eruch calmly informed Baba that he did not send the message about the arrival of the visitors. Baba replied, "My fate is like Eruch's. Both of us don't even get time to rest."

Baba came back to the hall at about noon. He gave darshan to those who had come and allowed them to sit near him. Three times, Baba paid particular attention to one old man. While departing Baba again looked at the old man and remarked, "You are very dear to me."

In the evening, a game of seven tiles was played. The swelling of Baba's feet was less today.

### **5 March 1960**

Today nineteen persons from Navsari came for darshan. Baba allowed them to sit near him, but had warned them that none should touch his feet. Baba inquired about the well-being of all. Naval [Desai] told Baba that these days he was very worried about adulteration.<sup>18</sup> Grain, oil medicine, et cetera, were all adulterated. As a result, people everywhere are suffering and in trouble. Joking, he even declared that there is adulteration in human beings also! Everybody, including Baba, laughed at this.

In the meantime, Baba asked everyone if they were happy. Baba pointed to Naval, "How do you complain that there is pain all over the world? Here everybody says that they are happy. No one is complaining of pain or sorrow." All laughed.

Baba asked Mickey [Hoshang Bharucha's brother Marzban], "Do you love me?"

Mickey said, "I don't know."

"It means you love me. Are you prepared to obey my orders?"

Mickey said, "Yes, why not?"

Baba asked him, "Will you obey me 100 percent?"

Mickey said, "I will try."

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<sup>18</sup> Naval Desai was the brother of Ader and Keki Desai.

Baba pointed out that this is love. "Those who have faith and belief in me never find cause to be worried. The question of worry does not arise in them."

About his birthday celebrations, Baba said, "Seeing with what enthusiasm my birthday is being celebrated in the country and abroad, makes me feel that this will be the last birthday when I am physically present."

Some of those present could not check their tears, but Mickey's weeping was the worse. After a while Baba took them around Meherazad. Mickey accompanied them, still crying. Then all were dispensed, and Mickey departed weeping.

Today also seven tiles was played.

### **6 March 1960**

Baba came to the mandali at a quarter to seven, and then left with us at quarter past seven for Nagar. We reached Khushru Quarters at 7:35, where a darshan program was arranged. Baba went first to Adi's office. A tent for darshan had been erected just near Adi's office. A good dais had been built on which Baba could sit. Above the seat was a decorated royal umbrella.

After a few moments Baba came to the darshan spot. Visitors from outside were seated near the dais listening to the singing of the Ahmednagar bhajan mandali. As Baba came on the stage, there was loud applause and the shouting of "MEHER BABA KI JAI!"

Nari Contractor was the first person to greet Baba, as he had come for darshan much in advance. The Maharani of Baroda came and was given a seat near the dais. The darshan program commenced and lasted for five hours. In between, Baba went inside Adi's office for only twenty minutes. At one point, there was a rush of persons for darshan. The volunteers and police had a difficult time controlling the crowd.

Seeing this disturbance, the Maharani of Baroda stood up and confronted the crowd until they stopped pressing forward. The darshan resumed soon after. Baba with extreme patience and love continued to distribute prasad. Dhake kept announcing on the microphone that nobody should worry, as all would be given prasad. "Baba will give prasad to everybody, even if it takes until one o'clock."

After dealing with the rush, Baba asked the persons who had come from distant places to form groups. Thus Baba met groups from Hamirpur, Uttar Pradesh, Bengal, Andhra and Navsari in the Ahmednagar Center hall. Then he came out and met with the general public again.

A few minutes after two o'clock, Baba stopped giving prasad and started towards the car. The crowd applauded and shouted, "Meher Baba Ki Jai!" The gate of Khushru Quarters was opened and the crowd parted to let the car pass. Those who had arrived late had to be content merely to see Baba riding in the car.

Nearly eight to nine thousand people were lucky to receive prasad from Baba today. Two to three thousand more were unable to come near Baba due to the heavy rush.

At Meherazad, in spite of his tiredness, Baba came again to the mandali and, for a short while, seven tiles was played. Then Baba went inside.

### **7 March 1960**

Yesterday, lovers from Hamirpur and Uttar Pradesh requested Baba to permit them to come to Meherazad today, which Baba permitted. In the evening, Baba had informed Adi by letter that persons from Hamirpur, et cetera, should come to Meherazad at nine o'clock in the morning. But the Hamirpur group hired a bus and arrived at Meherazad at 8:30 a.m. Raja Kher and the bus owner were with them.

Baba sent word that the visitors who wished to walk to Seclusion Hill may do so, but persons whose health does not permit should not go. Baba made it clear that it was not compulsory for everybody to go, neither was it his order. Those who wanted to go may go. Baba will meet them at nine o'clock. Baba was then occupied in important matters.

Except for three visitors, everyone else went to the hill. Exactly at nine o'clock, Baba called them inside the hall. Sribhai [Sripat Sahai] had presented fourteen *tolas* [about 1645 grams] of *makardhwaj* [an ayurvedic medicine]. Baba asked about it. I said that Sribhai sells makardhwaj prepared by him for Rs.100 per tola. His cost is not that much, but the retail value of fourteen tolas would be Rs.1400.

Baba returned the makardhwaj to Sribhai telling him he could do what he thought best with it — sell it or make use of it in any other way. Sribhai tried to persuade Baba to keep some of it, but Baba ordered him to take it back, which he did. Then Baba asked about everybody's health.

Babu Ramprasad brought up the topic of Baba's visit to Hamirpur. He related that Baba's work is going on there every day. He informed Baba that the poor people there, who cannot come here, are longing for Baba's darshan. He reminded Baba, "As you have often told us you come for the poor, you should pay heed to their request."

To this Baba said to have patience and added, "There is no need to tell me anything as I know everything. Therefore, to tell me anything is of no meaning. If I ask you something and you reply, that would be a different thing altogether." Then Baba made everybody laugh, talked about their work, embraced them and told them to leave.

Even though Baba felt unwell today, still a game of seven tiles was played.

### **8 March 1960**

Today Baba disposed of many letters. Ala Sathiraju [of Kovvur] had informed Baba about his kidney troubles, writing that his condition was deteriorating. Baba sent him the following message: "Nothing can ever be serious except lack of love for me, and you have that love in abundance."

In the evening seven tiles was played.

## 9 March 1960

Baba came at seven o'clock to the mandali and then left for Meherabad. He took the dog Jolly with him.

Adi had informed Baba that on 6<sup>th</sup>, during the darshan program, some from the Mohan Printing Press [at Akbar Press] were unable to have darshan due to the unruly crowd. They had been pushed back by the volunteers and hence had been unable to come near Baba's dais. Therefore, Adi asked permission to bring them for darshan. Baba informed Adi that he would visit the press on his way to Meherabad and Adi was told to join him. When Baba reached Adi's office, Adi told him that there was no need to stop at the press.

Baba then started for Meherabad and drove straight up the hill. Then he came to lower Meherabad, where he met Donkin, Bhau, Siddhuji and Padri. [Bhau had been staying at Meherabad to recover from his fistula operation.] Baba also met Muktabai [Jangle] and Ramabai [Kalchuri and her children].

At Meherabad, Baba bowed his head to fourteen poor persons and gave them each Rs.4. This had been previously arranged. Many people had also assembled near the dhuni. A group of young persons from Arangaon also came there for Baba's darshan.

When Baba's car started for Meherabad people ran after it. Baba greeted them with folded hands and the car proceeded. It stopped a short distance from Meherabad by Satha's farm, and Baba greeted the workers there. Many had his darshan and were fortunate to receive his touch. The car then started and was on the way to Meherabad when we saw an old devotee of Baba, an anti-corruption officer, standing in the middle of the road. Baba had the car stopped so he could take his Beloved's darshan.

On the way back, Baba commented to Eruch that he did not appreciate the darshan program after he had had done his poor program, and it should not be encouraged in the future.

At Meherabad, Baba was engaged in listening to the dak. This telegram from K. K. Ramakrishnan, the Poona group leader, was read out by Eruch concerning Dolly Bastani's sixteen-year-old daughter Katie, who was suffering from cancer and in critical condition in Poona with kidney failure: "Pray to Baba Bastani's daughter Katie at Coyaji Hospital. Serious stop. Katie remembers Baba stop. Take my life, deliver the child, and give joy to weeping mother."

On hearing the telegram, Baba breathed heavily and became restless, as if somebody had stabbed him with a knife. Baba took the message very seriously and said that Ramakrishnan's telegram had shocked him. "Ramakrishnan is very dear to me," Baba stated, "and hence this was not expected of him. He has made me anxious and depressed. One who has entrusted his life to me, what right remains with him over his life, that he can offer to give his life for others? Has he got so many lives that he can give one to this one or that one? Has he lost his mind? Does he have a brain or a coconut in his head? I never expected such childishness from him. It would have been better had he prayed on behalf of the weeping mother and her troubled daughter, 'Baba, whatever pain you want to bestow on a mother and whatever pains you have destined for the daughter is not of great importance. But now favor her to die with your name on her lips, so as not to come back in the world to experience more pain. Now give her mukti.' "

Baba instructed Eruch to write Ramakrishnan a letter, saying, "Today Baba had swelling on his face. Baba said that it was all due to the telegram from you."<sup>19</sup>

At about three o'clock, seven tiles was played.

### **10 March 1960**

Adi came this morning. Baba's health was even worse today, compared to other days. Even though he had a fever of 100°, still he remained busy with Adi in finishing some important work. As usual, he attended the daily dak and gave instructions for their disposal.

In the evening, a game of seven tiles was played. These days Baba does not play on either team, though he takes a few throws before the game starts. Sometimes, he takes three or four shots, and at other times five to seven.

### **11 March 1960**

Today there was more swelling on Baba's face and feet, compared to yesterday. He had a fever too. Baba said, "Slowly, I am reaching the point of dropping my body. It is not going to last much longer."

As usual, he heard letters and gave instructions for their disposal. Then he absorbed himself in a game of cards, as usual. In the evening, Baba came again amongst the mandali.

### **12 March 1960**

Today the swelling had reduced. On being asked, some of the mandali said it was less, some said it was more, and some said it was just the same as before. To this, Baba said, "My body is at the point of dropping. Every portion of my body is aching. You people cannot realize what pain I am undergoing."

As usual, Baba engaged in the routine work of hearing and disposing of the dak.

Baba remembered [Was Deo] Kain and Niranjana [Singh], and told Elcha that when he goes to Delhi he should send Baba a letter describing how Baba's birthday was celebrated in different places in the north. He should inform those there of whatever information has been received so far of birthday events at different centers. He should also inform them of the restrictions imposed on celebrations and arrival of visitors at Meherazad.

### **13 March 1960**

Baba was unwell today also. When he came to the mandali he had a fever. During his work, Baba informed the mandali that every part of his body was paining.

A summary of birthday celebrations by Elcha and Bal Natu was read out to Baba, which was stopped and ordered to be corrected.

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<sup>19</sup> Katie Bastani died soon after this.

Today at about three o'clock, after embracing Bal Natu, Baba told him to leave. Then Baba joined in a game of seven tiles.

Baba went inside early today as some work was to be done in the hall. [Kaikobad was staying temporarily at Meherabad with his family.] Baba has called Kaikobad tomorrow for an hour for some Universal work.

#### **14 March 1960**

Today when Baba came to the mandali, he noticed that the usual seating arrangements for the mandali had not been done. He asked me about it, and I said that Kaka had told me that Baba would be busy with Kaikobad today and the mandali would not be present in the hall. Hence the seating arrangements were not done. Baba ordered me to make the necessary arrangements immediately, which I did.

Kaikobad arrived at eight o'clock and the mandali were asked to leave the hall as Baba was to work with Kaikobad there. The work was completed in one hour and Kaikobad was taken back to Meherabad. Baba kissed his hand before he departed.

Then, as usual, Baba sat with the mandali, listened to the dak and played cards. Afterwards he embraced Eruch [who was going to Poona to spend some time with his family and help his brother Meherwan and Meherjee arrange things at Guruprasad for Baba's upcoming stay]. Baba then went to his room. Eruch left at four o'clock.

#### **15 March 1960**

There were very few letters today to be dealt with because Baba had instructed that after 14 March, all dak should be forwarded to Poona, where it would be attended to. In today's dak there were a few letters in Hindi and Marathi also.

At about three o'clock seven tiles was played, as usual.

#### **16 March 1960**

Baba disposed of a few letters and was with the mandali up to three o'clock. After playing seven tiles, Baba went inside.

#### **17 March 1960**

Today again Baba heard some important letters. Talk about the Nanavati affair went on for some time.<sup>20</sup> Baba spoke about Eisenhower and Nehru also.

#### **18 March 1960**

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<sup>20</sup> K. M. Nanavati was an Indian naval commander who was tried for the murder of his wife's lover.

This morning Bhagirath came with another person and Baba spoke with both of them. Bhagirath was asked to bring his truck tomorrow at 5 p.m. and load it at night with housewares, luggage, et cetera [for the Poona stay].

Baba listened to the birthday reports of other places by Elcha. When Elcha was giving the report about Kovvur, where a foundation stone for a Baba temple had been laid, he began describing a poor feeling there. Baba commented, "In this whole thing I like only one thing and that is the feeding of the poor. The rest is mere ceremonies and rituals, which do not please me. When I break my silence all this *karma-kand* [ritualistic worship] will come to an end."

Baba asked why Elcha's summary did not include mention of certain lovers, from Vijayawada for example. In that connection, Baba had a description read from a South Indian newspaper, and had it included in the report.

In the afternoon, Hormusji Satha [Homi Mama] arrived. He had been asked to stay at Meherazad with Kaka during Baba and the mandali's absence in Poona.

In the evening, seven tiles was played. Hormusji also participated in the game. In spite of his advanced age of 66, he made one hit.

A letter from Adi was received in which permission was sought to bring [the Ahmednagar Collector] S. B. Kazi to Meherazad tomorrow for darshan, which was not granted.

### **19 March 1960**

Baba came to the mandali as usual. He was in the mood to take a holiday and was interested to play cards.

The game of seven tiles started today before three o'clock. Hormusji struck two shots and the other players made four, three, two and one shots. Baba praised and embraced Homi. Baba dispersed the mandali early so they could pack for Poona.

### **20 March 1960**

Baba came to the mandali at 6:30 a.m. Adi arrived at about 7 a.m. Baba ordered Baidul to leave early and accompany the luggage truck to Poona.

Then Baba had some important discussions with Adi. Baba informed Adi that he was going inside and intends to start for Poona by eight o'clock. Adi suggested that Baba start at 8:30. Baba asked the reason, and Adi said the District Magistrate and Collector were eager to have darshan, so Adi had told them to come to Khushru Quarters at nine o'clock. Baba still said that he would start at eight, and Adi should inform them by phone not to come.

Adi asked, "Suppose they come early? Will you have any objection to that?" Baba said if he leaves after eight, it would delay his arrival in Poona. So he was unwilling to wait, but if they came early he would have no objection.

Those who were to remain at Meherazad were embraced by Baba. Kaka Baria, Homi Mama, Aloba and Bhaiya [the sweeper boy] were given some instructions, and then Baba walked towards the car. Bhaiya was weeping and Baba consoled him. Aloba was also taking deep breaths and Baba had to console him too. Kaka, Homi and the others met Baba with great devotion and remained calm.

Adi kept trying to delay Baba's departure but was unsuccessful. After Baba had taken his seat in the car, Adi intentionally spent time in arranging the luggage. Baba honked the horn every now and then, about four times. Adi had no choice. He sat in the car, put it in reverse and slowly drove away.

It so happened that a truck loaded with gravel was driving in the middle of the road ahead of Adi's car. The truck was going very slowly, and the gravel was falling out as the load was not tied properly. Baba gestured for Adi to pass the truck, which he did.

Lovers of Ahmednagar had assembled on the road opposite the Khushru Quarter's gate, near the petrol pump. As Baba's car approached, they shouted "Meher Baba ki Jai!" Baba had the car stopped. Sarosh requested Baba to come inside Khushru Quarters and give his touch to his lovers. He informed Baba that Kazi [the collector] was on his way. He had gone to an N.C.C. [National Cadet Corps] parade, which had been fixed previously and could not be cancelled, but he was expected to arrive very shortly.

Baba said that if he waited for Kazi he would be late to reach Poona, so he did not agree to go into Adi's office. Sarosh pleaded for him to reconsider and after much persuasion, Baba agreed to wait for fifteen minutes. He said he would leave at 8:45, and Sarosh should telephone Kazi and inform him of this. Sarosh requested that Baba's car be driven into the compound so Baba could give darshan there, but Baba refused. Sarosh was anxious, but thought himself lucky that Baba had very kindly given fifteen minutes.

After Sarosh left to phone Kazi, Baba gestured for Adi to drive the car into Khushru Quarters. Adi did so and Baba called those present and blessed them with his darshan and touch. Kazi also arrived by then and was favored with darshan and an embrace. Baba told Kazi that he was pleased with his devotion and he blessed him.

After that, Baba met Gulmai and gave her some flower petals. Then he walked towards the car. Gulmai held his hand and Baba consoled her. Kazi, Rustom Kaka and other lovers gave Baba a loving send-off shouting, "MEHER BABA KI JAI!"

On the way Baba stopped the car briefly at Akbar Press and greeted the Satha family before starting for Poona. Adi drove the car very fast.

Baba reached Poona along with his mandali at 11:15 a.m. Eruch, [Sadashiv] Patil, Meherwan and Meherjee had all come to receive Baba at Guruprasad. All the necessary arrangements had been made under Eruch's guidance.

At about twelve o'clock, Baba came in the hall. Harry Dedolchow had arrived in India on an American ship. He and Amiya Kanti Das [an elderly attorney from Calcutta] had been given an appointment to

meet Baba on the 21<sup>st</sup>. They had come from Calcutta and reached Poona on the 19<sup>th</sup> and were waiting in Poona. They had sought permission to come to Nagar, which was not granted.

Baba sent for them at 1:30 and granted them darshan. Jalbhai came with them. Baba asked Harry about his voyage. Harry narrated the difficulties he had encountered in his life at sea. He further said that when he examined his life, he felt himself unworthy to come before Baba (who he used to address as Father). Baba joked, "Whenever you call me Father, I am reminded of my old age. Call me *Baba*. I am the Ancient One, but if you call me Baba I won't remember my old age!"

Dedolchow spoke about the division he felt within himself between his impure thoughts and actions on the one hand and his urge to go toward his "Father" (Baba) on the other, which he said he lacked the courage to do.

Baba asked him, "Why are you afraid to come to me with all your impurities? Where else are you going to dispose of your dirt except in this Ocean? Throw all your impurities in this Ocean! Give them to me and be free. By surrendering both good and bad to me, anyone can be free. But it is very difficult. Out of millions, only one can do it!"

"Don't be afraid of bad thoughts. They do no harm if they come, but don't put them into action. Don't entertain them willfully, either. Nothing will happen to a man if he occasionally thinks of taking poison, but if he constantly thinks of it, a time might come when he gets the poison and swallows it."

Baba then explained to Dedolchow about this "imaginary" creation: "Close your eyes and imagine a ten-headed elephant. [Dedolchow did so.] Now when you open your eyes the image ceases to exist. By imagining, you created a ten-headed elephant, and by your imagining you got rid of it. Thus, you are the creator in imagination of the ten-headed elephant. As long as you imagined it, the elephant existed. As long as you go on imagining, you maintain imagination. Similarly, this whole creation is the outcome of the mind. Creator, preserver and dissolver is a play of the mind."

Harry continued to address Baba as Father, which would cause laughter among the mandali. Explaining about love, Baba asked Dedolchow, "Do you know how to swim?"

Dedolchow said, "I can swim a little, but I can float better."

"You are in the navy, a sailor, and you don't know how to swim? What if your ship sinks?"

Dedolchow said, "I will keep floating, and you are there to guide me to the shore."

Baba replied, "You should learn how to dive! If you don't know how to dive in the Ocean of Love, how will you reach the bottom and find the Pearl? Be a diver in the Ocean of Love and you will find the Pearl of Baba!"

Baba told Dedolchow, "I know everything."

Now Baba switched his attention to Barrister Das. Das informed Baba that from the time Dedolchow arrived at Calcutta he was rushing to reach Baba. Das also narrated the difficulties he encountered in

getting leave from the law college where he was a professor, and with what difficulty he managed to arrange his current court cases. He told Baba that they had missed their flight and had to travel to Poona by train.

Baba asked Das as to how many hours in a day he worked? "Eighteen hours a day," he replied.

Addressing the mandali, Baba commented, "Das is a brilliant, diligent and hardworking man, with a loving nature. He loves me very much. This is the first time he is seeing me, but he has been doing Baba-work in Calcutta for a long time."

Baba told Das also, "I know everything, nothing is hidden from me."

Then addressing Dedolchow and Das, Baba said, "I had given you an appointment to meet tomorrow, but I called you today. I have only just arrived and have so far met none. Come at 8:30 in the morning, and then at two or three in the afternoon."

Baba told Jalbhai to be with them and take them around Poona, to the site of the early Poona Jhopdi, to the Pataleshwar Cave and other places associated with Baba.

Baba instructed the mandali that a few persons of the Poona bhajan party should also be called tomorrow.

### **21 March 1960**

Baba came to the mandali at 7:30 a.m. Ramakrishnan had informed selected persons of the Poona bhajan mandali and they came by 8:30 along with some noted workers from Poona. Then Harry and Das arrived. Looking at Dedolchow, Baba repeated, "I know everything."

After a few bhajans were sung, Madhusudan sang three of his latest compositions. Baba explained certain things and talked with Das and Harry. Baba then went inside, assuring all that he would return later.

Baba came again in the afternoon and talked with Das and Dedolchow. Before permitting them to leave, Baba embraced both and told them that they need not come back to Guruprasad. They should catch the three o'clock train for Calcutta. Baba told them that they were really fortunate to have had the opportunity to come and meet him, especially when others are prohibited from coming. Jalbhai had accompanied them, and Baba told him to take Das and Dedolchow to different parks in Poona.

### **22 March 1960**

Today Baba called [Adi's brother] Rustom's children Beheram, Jangoo, Naggu and Naggu's husband Ravi. Adi had been sent to bring them from Bombay. They had some domestic issues. Baba talked with them for hours and listened to all the minute details. During this discussion, all the mandali remained outside the hall. Elcha, Meherdas and I were even sent to the second floor [Bhau's room] and were not allowed to leave the room to come downstairs unless Baba called us. During this time it so happened that I had

to move my bowels. I had to ease myself so badly, I did so in a bag, which was thrown out when he got the chance to come down. When this information reached Baba, all had a hearty laugh at this incident.

Jalbhai and others of his family had come with some information about Dedolchow, but he was stopped by Baidul who was then on watch at the Guruprasad gate. When Adi's party had finished discussions with Baba, Baidul informed Baba that he had not permitted Jalbhai, Beherambhai, et cetera, to enter Guruprasad. Baba sent the car to bring them back. After some time, Jalbhai arrived with Harry Dedolchow, who had been given Baba's permission beforehand to come.

Baba had a good talk with Harry about Harry's generosity. Baba mentioned Harry's donations of Rs.100 each to the Nagpur and Poona centers, Rs.150 for Meherazad and Rs.1,000 toward the distribution of *Stay With God*. Baba also told him that he had heard that Harry had exchanged his watch with that of Ramakrishnan, and his fountain pen with one from Dr. Deshmukh. Baba told him, "I know that whatever you have spent is all out of love, but others become uncomfortable with your generosity. They start thinking that when Baba accepts gifts and money offered by Harry, will our small presentations be liked and accepted? So this practice is not good even for the benefit of others. Suppose something is asked and Harry finds himself not in a position to give it, he would feel awkward. Hence Baba wants that such habit [of gift-giving] be stopped."

Harry said, "Whatever I have done is a small token towards Baba's work, because Baba is everything and everything is in Baba."

Baba said, "That is fine, but when everything and money is mine, what right does Harry have to spend as he likes? Therefore, extravagant spending should be stopped and donations should only be given under my direction. This does not mean that you should not spend anything at all. Money should be spent to live comfortably, otherwise if one gets sick and comes to Baba, Baba would be attending to the sickness and not to the lover. So keep healthy, live comfortably and spend properly. Afterwards, if anything is left over, I will direct you as to how to utilize that amount. Spend for yourself as usual. Don't be greedy."

Baba reminded him of what he had said before: "If unclean thoughts come, don't worry. But don't indulge in sex or touch any woman in a sexual way."

After embracing Harry, Harry was allowed to depart.

### **23 March 1960**

Today Baba heard Francis read a discourse Baba had given on the 21<sup>st</sup> which Francis had written from memory. Baba pointed out certain errors and said he would correct them at some other time.

### **24 March 1960**

Today Baba listened to the discourses Francis had noted down, and then explained matters at length. He asked Francis whether he had understood what he had said. Francis' reply was that the subject was very difficult. Baba said, "Even though I am silent, still I am explaining all these points. I experience difficulties also, so I know that your difficulty is genuine."

Baba told Francis to forget about it and proceed in writing Baba's biography as Francis wished. If Francis wanted to ask anything about that, he would be given proper replies.

Today Baba spoke about "How I know Everything." He stated, "I know everything. How is this possible? By what means can I know everything?"

He explained:

The Perfect Master has a Universal mind and he also has Universal energy and a Universal body. The Universal mind is indivisible. Universal energy is divisible (and breaks up into units of energy forming into and sustaining and activating solid bodies). A Universal body is divisible (and is the material from which all bodies are made). (Individual) minds although apparently separate from each other are part of the indivisible Universal mind, as drops of water suspended in bubbles in the ocean are part of the ocean. A drop of ocean in America and a drop of ocean here are apparently separate, but they are not separate from the ocean.

What a mind-drop in the ocean of the Universal mind is thinking is not known to another mind-drop apparently separated, but it is instantly known to the ocean itself, because the mind-drop is in and part and parcel of the Universal mind. Universal mind cannot but know instantly and perfectly every thought of every mind, since all minds are nowhere but in and part of the Universal mind.

Or again, if we link an individual mind to a broadcasting station, anyone who has a receiving set that can be tuned into the wavelength of that station, automatically hears everything that the station broadcasts as long as the set is tuned to it. In this analogy, the Perfect Master is a receiving set that is continuously tuned to every broadcasting station and picks up every broadcast separately and with perfect reception.

### **25 March 1960**

Baba with a few of the mandali went to see the land which was purchased for the Poona Center. When Baba was returning he happened to see a beggar in rags, who was either mad or a mast. Baba had the car stopped and looked at that man very carefully. He told Patil to give the man four annas. The mad-like man stared at the money for a fair amount of time. Baba then had the car proceed.

Today Baba gave Eruch three instructions [which were not recorded].

### **26 March 1960**

Baba came to the mandali as usual and played cards, and the atmosphere was very fine.

### **27 March 1960**

Today being a holiday [Sunday], some persons had come from Poona, for which they had been given permission. One lover named Subramanium had applied sandalwood lines on his forehead. Baba asked him why he had applied it and what did it mean? Subramanium said, "The three horizontal lines are a mark for Lord Shiva, and the red dot below is for Mother Parvati."

Baba asked Sadashiv Patil also what the three vertical lines indicated? He said, "It is for Lord Vishnu, a symbol of Vishnu."

Baba remarked that there are symbols for Lord Rama and Krishna also. He asked Subramanium, "What was your intention in applying *chandan* [sandalwood paste] in this way?"

Subramaniam said, "It is a sign of Hindus. Once I was asked the same question in the Center, but I did not reply properly. Now I know that persons of all religions — Hindus, Muslims, Parsis, Sikhs, and Christians — are amongst Baba's followers. So if I come with these lines on my forehead, everybody can see that Hindus are also Baba lovers."

Baba said, "Well said," and then had these lines from Hafiz quoted and explained:

*Jange hafta do do milat hanaran oger benta chunnadidan hakikat rahe afsane zadnad.  
Zahide zahir Purast az halema agahnist dar hage ma harche goedjaehich eknarast.*

Various castes have distinctive marks applied to their forehead. Similarly, people of different religions stick to traditional customs. Hafiz used to tell this story in reference to this. Once there were 72 very ugly old hags who represented the different religions of the world. The one belonging to the Hindu religion says to the others: "Among all, I am most beautiful. None can compare with my beauty."

The one representing Islam declares: "No, I am younger and more beautiful. No one can match me!"

The one of Zoroastrianism speaks out: "I am the finest and prettiest of all. None can hold a candle to me!"

"No, no," the Christian hag asserts. "No one can compare with my beauty!"

In the same way, all traditionalists of various religions take their religion to be the best and belittle and put down that of others. Hindus by applying sandalwood and tilak and wearing a sacred thread, proclaim themselves great. Muslims strictly following shariat and keeping *rozās* [fasts] feel that they are great. Christians and Zoroastrians do the same and look down upon the rest.

As the 72 hags are quarreling back and forth, a woman treading the path of divine love passes by. She is a true seeker and beautiful. Hearing their boasts, she feels pity for the old, barren ones who consider themselves good-looking and progressive, but who sadly only indulge in worthless, superfluous chatter. Keeping Beloved God aside, they act as the spokesperson for their religions and give importance to dogmas, rituals and ceremonies. All 72 hags, on seeing the seeker, shout out against her, "See how ugly she is! She follows no religion!" But the true lover of God goes her own way, without caring for such babblers. She tastes the marrow — the essence of divine love — while they fight over dry bones!

The true lover can also be represented by an elephant, and those opposing her as dogs. The dogs, by nature, bark at the elephant, but she goes on her way without any fear of the dogs.

The God-Man or Sadguru knows that these 72 women and also the follower of true religion are none other than himself.

In conclusion, Baba observed, "To be a lover is most difficult. The real lover never poses, and this type of lover, which I want, is most rare. To [reveal the utter] helplessness of a lover, Hafiz has said, 'In loving my Beloved, I have become like an ant under the foot of an elephant — safe and secure, but helpless to move!'"

### **28 March 1960**

Today some special workers from Poona were permitted to come. One worker was two minutes late. Baba asked him the reason for his tardiness. He said that according to his watch it was 9:30 and so he was on time. Baba said, "This is not proper. You should have come five minutes early. To be late because of your watch is your mistake. A man should always be very alert with God."

Baba spoke about [the cricket player] Nari Contractor: "Very few can love me as I want. Nari Contractor and Polly Umrigar write to me to bless them to score good runs. How have they come in my contact?"

Someone told them about me and in this way the [cricket] team going to England came to me. They promised to write from England but only Nari did so. And on Nari's reminder Polly also wrote several times. Nari was having a successful season and continued writing to me. Polly also wrote that he should be enabled to score a century. His only desire was that.

"After returning to India, Nari continued writing to me. He even sent me telegrams whenever he was having good success and used to thank me. From my side, I used to send him replies that he should cultivate the capacity to love me to receive my blessings and make efforts to spread my message of love at distant places. All of this is meant to attract him, by love, giving him a lot of attention. I always look to the well-being of a newcomer. As a matter of fact, most actually do not love me. They are more or less interested in getting their desires fulfilled, and for that they pretend to love me and ask for my blessings for the fulfillment of their hopes. I do not discourage them.

"Nari, while playing in England, wrote me that while hitting every ball he used to take my name. He wanted to make 1000 runs in all the test matches, which was fulfilled. He continued writing to me even after his return. Now he writes, 'Baba, everything is done according to your wish. If I do not have success I will feel that it was not in my best interest, so I failed.' In reply, I conveyed the message, asking if he repeatedly fails, will he still love me? He replied that he will honor my wish and be happy.

"In India also Nari used to remind Polly about me, and I started receiving letters from Umrigar and his wife. Nari's mother writes to me too. Even Nari's fiancée started writing to me. In this way, my contact with that family goes on increasing. Polly and his wife, after coming to Poona, have requested permission for darshan. Now, in spite of their desires, bearing opposite results, they have continued to love me.

"Half of the members of my original mandali were determined to be with me at any cost. There were some who were allowed certain facilities to keep them with me. They were given sweet words and even a good diet. Ghani was with me at Manzil-e-Meem, but when I came to Meherabad with the mandali and they had to undergo so many hardships and difficulties, he could not remain with me. Whenever he used to see me out of mood, he used to hide in the latrine and from there used to peep out to ascertain whether or not I had cooled down. He was an expert in twisting my orders. He was very intelligent and very dear to me, but still he was afraid to live with me. He always tried to maintain a distance from me.

"Those who come in my contact, I slowly absorb them in my love. In the beginning, I have to see mostly to their happiness, as they rely on me for the fulfillment of their desires. Then, slowly, they become obedient and accept my wishes.

"All of you wish to come near me, but suppose I do not call some of you? How would you feel?"

Baba asked this question to many of those present. Most replied that they would honor his wish and be happy in doing so. Subramaniam said, "Baba, I have not prepared myself to that extent. But if you call others and not me, I will try to remain happy, thinking Baba must be doing so in my interest."

Baba announced that from now on, only those called to Guruprasad should come. This was a problem as Baba had permitted some workers from Poona to come on their holidays or days off from their jobs. Ramakrishnan opined that some would not be pleased if they are not called. Baba said that Ramakrishnan did not appreciate that all had just said they were prepared to abide by Baba's wish.

Then all dispersed. Those who had not yet received an embrace were allowed to come for one.

### **29 March 1960**

Today Baba came to the mandali as usual. Last night, near Baba's room, a dog was barking and crying. So in the morning Baba called Reeda [a Guruprasad employee] and instructed him to take the dog away. The manager of the bungalow had informed us that the dog is not anyone's pet and if anybody takes it away, nobody will have any objection. Baba asked the manager to see that the dog is taken away, and he replied that his children wanted to keep the dog with them. Baba asked him, "Did you tell them that the dog had troubled Baba in the night?" He said he had not. Then Baba said it was better the dog be taken away.

Baba called some other Poona workers today in the morning and allowed some of them to remain even into the afternoon.

### **30 March 1960**

Today Baba was in a jolly mood, even though he was unwell. He had swelling on his feet and was perspiring. He had had a restless night. Still he heard all the letters — English, Hindi and Marathi — and gave instructions for their replies.

After going into his room, Baba sent a message that he does not want anybody to spoil his mood today, and that tomorrow he would go for a walk with the mandali. Therefore the mandali should remain happy and keep Baba happy also.

Today Baba sent a message to the editor of *Kalpavriksha* magazine in Ujjain: "The more you discuss God the less you understand him. So love God and become God."

### **31 March 1960**

Today Baba was in a playful mood. He had previously warned all to be happy. He had sent repeated messages from inside to this effect. Baba again had a restless night last night. Every five minutes he was turning over in the bed, and even used to sit up. The nightwatchmen informed this to the mandali. Even Baba mentioned his restlessness.

Today cards were played for a fairly long time.

There is to be a darshan program from tomorrow, and instructions from Baba about this were given. Baidul was instructed to ask visitors where they were from — Bombay, Poona or elsewhere. The Poona and Bombay groups were not to be allowed entrance and should be told to come on 3<sup>rd</sup> or 7<sup>th</sup> April, as a circular to this effect had already been issued. There should not be any exceptions, but if someone

persists, Baba should be informed and his instructions followed. No one should indulge in conversations, nor give any threats and or treat anybody uncivilly, but should try to turn them away peacefully. Persons from other places are to be allowed to come for darshan.

In the evening at about 4:30, Baba took nine of the mandali to Bindra House. Leaving Patil there, all the rest went to Peshwa Park. There Baba sat on a bench on which a man in filthy clothes was sitting. Before Baba occupied his seat on the bench, the man got up and started looking keenly at Baba. Then Baba moved from that place and went near some children. Here one boy was sitting on a bench. As Baba moved to sit on the bench, the boy got up. All the children started looking at Baba. Immediately Baba started walking towards the car, which was parked on the other side by the gate.

After sitting in the car, Baba was driven back to Guruprasad. For a short while, Baba came amongst the mandali and then went inside.

### **1 April 1960**

Today Baba started giving darshan to the visitors who came from out of town, except those from Bombay and from Poona. The first visitor to arrive was Smt. Bari of Dehra Dun. She had arrived in Poona yesterday afternoon and came to Guruprasad before 9 a.m. Baba had her sit near him and said, "You are really fortunate to be the first to have darshan. Today is the first day of darshan and you are the first to come."

Baba continued, "By seeing you I am reminded of [Baba's aunt] Dowla Masi, who you resemble. I was very fond of her."

In the meanwhile, a gentleman from Hyderabad came. His name was Narsingha Rao and he was the president of the Divine Life Society. Baba asked him, "Have you come from Hyderabad only for my darshan?" Narsingha Rao said he had, and Baba asked him to leave and come back the day after tomorrow at 8:30 a.m. Narsingha Rao at once accepted the orders and departed.

By this time, a person named Govind Joshi from Sangli had come. He was an M.A. and a poet. Baba had Eruch present him with some books. I was told to loan him a copy of *God Speaks* on condition that he return it after reading. He was also asked to purchase a copy of *Stay With God* from Francis. Baba remarked that he liked Joshi very much, though this was the first time Joshi was meeting Baba.

In speaking with Joshi, Baba pointed out, "If there is honesty in a man, he can compose large volumes of poetry. But if the fundamental basis of his writing is only show and hypocrisy, nothing he writes will last. Even though the entire world bows down to you or respects you, you cannot raise your head [advance]. I absolutely abhor hypocrisy."

By this time a lover from Rahuri came named R. S. Mehta. He was being transferred to Kashmir. He had been scheduled to leave the day before, but delayed simply to meet Baba. When Baba heard of his love, he was pleased and told him to contact Kamalamma in Kashmir.

Shripad Parse from Kurundwadi arrived. Baba met him also, and one by one the visitors left after having Baba's darshan. After they had gone, at 11 a.m. Baba went for a bath.

A couple from Dehra Dun arrived. When Baba came back to the mandali, the couple was called inside the hall. The man wanted to take a photograph and Baba gave him permission. His wife wanted to sit near Baba. Baba objected to this saying, "If I permit you, then many would want the same." Baba patted her with love but asked her not to be in the photograph.

This couple intended to stay in Poona for seven days, hence they were permitted to come back to Guruprasad the day after tomorrow. After they left the hall, Baidul and I spoke with them outside. Baba called Baidul and asked, "What were you talking about?" Baidul narrated their conversation. Baba warned him, "Only talk about your duties. Don't indulge your mind unnecessarily. If they love me, they will come on the 3<sup>rd</sup>. Otherwise, they won't come back."

## **2 April 1960**

Pophali Pleader's family from Saoner came for darshan today. Pophali's son Vishwanath was among the visitors. Baba talked with him about his family matters.

In the afternoon, Baba sent someone to see what Baidul was doing. Baba was informed that Baidul was repeating the name of God with the help of a *mala* [prayer beads]. Baba called Baidul and asked why he was using the mala. "Could you not remember God without using it, or are you making a show with it?"

Baidul said that he used the beads to pass the time. He further said that when he feels sleepy, he takes out the mala and in this way the remembrance continues.

To those gathered, Baba pointed out that the burden of maya is voluntarily self-imposed. He quoted the Persian poet Bidal:

*Nost aasan aj telasm khees veerun aamdan  
Bidal inza mahimal sang asabbbar bhuse sarar.*

It is not easy to come out of the self-created labyrinth of maya. It is like the heavy stone *mahimal* [seat] on the back of a camel. It is a huge load of ignorance placed on a tiny spark [soul] which is you yourself. How can you lift the heavy, uneven load? Only the Perfect Master can throw it off.

This is the burden of ignorance. And what is this ignorance of? [Illusion], the existence of which in fact is not there. To *believe* its existence is ignorance, just as you believe in your being a man or woman.

In ignorance, there is suspense [fear]. What is suspense? Your mere thoughts that you will die, you will have trouble, et cetera, are based on your observations of looking at others. You cultivate thoughts and that is suspense. Your being ignorant takes you towards knowledge. Had there been no suspense in ignorance, there would have been no knowledge.

As long as suspense is present, you have got to go this way or that way, directing you towards one situation after another. It is not the state of "It is so," but "It must be so, or it must not be so."

To make it clear, Baba gave two examples:

There was an atheist, who did not believe in ghosts. To prove his belief, he agreed to the proposal of his friend to go to a cemetery one dark night at midnight and fix a nail at a

particular spot. As per his decision, he went to the cemetery as directed and fixed the nail at that particular spot. All the time he was thinking, "God and ghosts are all make-believe." But when he wanted to get up, he felt that he was being pulled down. It was pitch dark and he was wearing loose black clothing. While fixing the nail, he had inadvertently nailed a corner of his cloak to the spot. When he experienced the pull of the cloak, his belief gave way and he started thinking that it was a ghost. Who else could be there? And this belief caused him to die of fright.

Baba gave another example:

There was another man. He also did not believe in ghosts or evil spirits. To assert his belief he also went to the cemetery one dark night. The whole night he walked around the cemetery and whenever he saw anything or any animal moving, he used to imagine it was a ghost. For example, when he saw a big rat moving, he thought, "It must be a ghost." Somehow the night passed. He became a victim of his fears and hence grew weaker and weaker every day and in a few months he died.

In this way, in ignorance, fear helps one to discover the Truth. A man goes on having different experiences, gaining knowledge, and a day comes when he finds himself having Infinite Knowledge. In fact there is nothing like burden; it is all the creation of maya. It is a false burden.

Baba then said, "Om is the creation point and generates infinite sparks, because it is fire infinite." Baba made a circle with his finger and continued:

Suppose the spark of creation is at the left axis of the circle. It takes the form of a stone, a mineral, vegetable, germs, fish, birds, animals and at last becomes a man. Suppose the left toe stands for the complete development of a man, then the distance between the left toe and that of the right toe be taken as the numerous rebirths in the spiritual path. As evolution progresses, the burden of sanskaras, i.e. impressions, accumulates. The spark is hidden under the burden of numerous births, just as the weight of the whole body falls on the toes.

After entering the spiritual path, it moves towards the right toe and then proceeds upwards towards the planes, i.e. involution. As a man progresses in his journey, the burden is lessened, and on reaching the brim of the circle, which is the sixth plane, the burden is mostly nullified, i.e. practically no burden exists. In coming to this state, the soul [spark] gets quite tired. In this plane he sees God face to face but cannot have the experience of Oneness. This tiredness can only be relieved by the Sadguru, who can give flame to the spark. Only then will it become One with the infinite fire."

At about 3:30 Bal Natu arrived and in the evening Raosaheb came.

### **3 April 1960**

Baba came for the darshan program from 8:50 this morning. The visitors were mainly from Poona and Bombay; seven members of the Shastri family of Andhra also joined. Baba first gave darshan and embraces to the women devotees. The queue was stopped for some time and schoolchildren were allowed to come for darshan. Baba then started distributing prasad of toffees along with darshan and embracing. Next the men were allowed to come. Dr. Neurgaonkar, the city engineer of Poona Corporation who had presided at the birthday function of 25<sup>th</sup> February, had come. Baba told him that he was very pleased with him.

Again the men's darshan was stopped and the women were called forward. When the daughter of Dinamai [Talati] from Bombay stepped out of the queue momentarily, Baba reminded her not to miss the chance to touch his feet. After the ladies had finished, the men's line restarted. Baba noticed a lover amongst the students of the local blind school. When he approached Baba, Baba kissed and embraced him very lovingly.

Along with embracing those who came before him, Baba started patting some on the back, caressing someone's face and placing his hand on someone's head. One man dressed in a colored cloak came forward for darshan. Baba embraced and patted him. The man took Baba's hand and placed it on his head. Baba smiled. Keeping his hand on the man's head, he said, "I like you. Keep remembering me with all your heart." After being blessed, the man sat with the bhajan mandali for some time and then again joined the rush for darshan. Again he went before Baba, kept Baba's hand over his head and, looking at Baba, walked slowly backwards out of the hall.

Baba continued giving darshan, along with embraces, patting his lovers and handing out prasad. After having darshan, when anyone was leaving, Baba wished them farewell with folded hands. Mothers came with their little ones. Some of them used to lay their babies in Baba's lap. Baba would pat the infants and play with them. Sometimes Baba even used to ask the women to give their babies to him, and he would tweak their cheeks and adore them with kisses. One girl who came for a second time for darshan, was reminded by Baba that she had already come. To this she replied, "Yes, because when I came before, you had not started giving prasad, so I did not get any." Baba gave her a toffee. When the wife of Soman [one of the editors of the Marathi newspaper *Kesari*] approached Baba, she was asked if her daughter had gone for training. She replied affirmatively.

Then a bhajan program began along with the darshan. Baba would keep time, beating out the rhythm with his hand. One girl had left after taking darshan, but without taking prasad. She was called back and given prasad. A professor showed Baba an article he had written about one of Baba's old devotees, which had been published in a magazine. Baba appreciated his work. One woman came with her child for darshan. Baba kept the prasad on the child's neck.

It was 10:30 and there seemed to be no end to the line of persons queued for darshan. The mandali also did not see an end to the rush. Sometimes a group of men approached for darshan; at other times a group of women came forward. People of all castes and creeds came. One Maulana [a Muslim scholar] came, shook hands with Baba, took the prasad and, looking at Baba, departed.

Dr. Bharucha came inside after looking at Baba from outside. Baba gestured for him to sit down, close to him. Baba sent for [Ghani's brother] Abdul Rehman, who had left after having darshan. When he came, Baba ordered him to sing. He sang a ghazal as the darshan continued. When the ghazal was finished, Baba commented, "Abdul Rehman is old now and therefore his song lacked his previous exuberance." Baba told him to sing another song, but louder this time. Abdul Rehman started singing loudly.

Baba remembered Abdul Karim [a professor of Persian at Ahmednagar College], who had just gone out but returned immediately. Baba pointed to him and asked what he had eaten for breakfast. The Professor said he had eaten many things. One of the mandali said, "Forget about your 'many things,' and tell us what you have eaten this morning." The Professor listed many items he had eaten. Baba then jokingly asking him whether or not he had "eaten" Baba? To this he said, "I am eating Baba since this morning." This was the first opportunity for Professor Abdul Karim to be amongst the mandali. Baba told him, "The real pleasure is derived when the drop gulps the Ocean."

A blind man came before Baba and Baba touched the man's head to his [Baba's] chest. Pointing at Abdul Rehman, Baba remarked that his song touched his heart. "He has described my condition in his song," Baba said. In the midst of the crowd, a young man came forward and had darshan, but left without taking prasad. He was called back and given prasad. One lover was kissed repeatedly.

At 11:15 Baba went inside for fifteen minutes, so the darshan program was suspended for that length of time. When Baba came back, the program resumed with lines of men and women passing before him. Exactly at twelve, the program stopped. Arti was sung and the doors were closed.

That day, people of all religions and sects came before the Avatar to worship him. It seemed as if there was absolutely no difference between them; all had the same aim and object. But after the Avatar drops his body, differences arise and everyone wants to justify his or her cause by quoting the Avatar. The followers of the present Avatar and that of past Avatars create a gulf of differences. Not only this, but divisions among followers of the present Avatar are also created, resulting in pulling down each other, and inflicting harm on one another.

#### **4 April 1960**

Today M. S. R. Sastri, Hoshang Bharucha with two girls, a police inspector named Shri Sawant from Sholapur, Bahirat Pandharpur, Chinna Saviraj, Sita Poriya, et cetera, came for Baba's darshan. Baba remarked, "When Christ first came in contact with his disciples, they did not pay much attention to all that he told them. There were certain points which were beyond their understanding and they were puzzled as to what they meant. The same holds true in my case also. This is the last cycle of cycles. Numerous cycle of cycles have passed. I have come innumerable times [as the Avatar] and adopted silence many times. This being the end of the cycle of cycles, I have adopted silence so that it may bear fruit."

Baba then declared, "I will speak only one Word."

Looking at Bharucha, Baba said, "What will happen, I know, but I will not tell. I am to speak this year, therefore this year whenever and whatever I say — do it! Forget about going abroad this year."

M. S. R. Sastri invited Baba to Andhra. Baba asked him why he wanted to take him there. Sastri replied, "Thousands of people in Andhra want to have your darshan. Your name should reach from person to person."

Baba said, "For the past ten years, my birthday has been celebrated with great enthusiasm. Thousands of men and women march in procession. A good many programs are arranged. You also made my name known brilliantly. This was done all without my going there. It all has its own value. If I go and *then* people love me — will that be my work?"

Sastri said, "Baba, what can we do? Whatsoever is done there is done by you only."

Baba commented, “When I do everything then why worry and feel that things could be accomplished by my going? This year, I will break my silence and then people will know me of their own accord. I know with what honesty and love you are working and to how many you have spread my name.”

Bahirat was asked to recite something in Sanskrit. He wanted to recite abhangs [songs] of Tukaram, and Baba permitted him. After his recital Patil was asked to sing Tukaram’s abhangs. As he came to the line in the song “*Brahman zala* became *Brahama*,” Baba stopped him, commenting that after becoming Brahama, everything is achieved. Baba reminded the audience of a shloka [verse] from the Gita:

*Nāham prakāśhaḥ sarvasya yoga-māyā-samāvṛitaḥ.  
Mūḍho 'yaṁ nābhijānāti loko mām ajam avyayam*

*[I have placed myself under the veil of maya,  
So, although I am birthless and changeless, those without knowledge cannot see me  
as I am.]*

Then slowly everyone departed.

### **5 April 1960**

Today when Baba came to the mandali he compared the splitting of an atom to his silence: “When an atom is split, a great amount of energy is released. Similarly, when my silence is broken and I utter the Word, infinite wisdom will be released. When an atom bomb strikes the earth, great upheaval takes place in the form of vast devastation. Similarly, when that Word will strike the universe, great upheaval will occur in the form of material destruction, but also a tremendous spiritual upliftment. When that Word of Words is uttered, the inherent eternal knowledge will be made known to humanity.”

Baba continued, “Although I know everything, I pretend to be ignorant. That is my condition. Therefore, though I know everything, I pose as if I know nothing. Being at both the highest and lowest levels simultaneously, I play a double role of knowledge and ignorance. Even though I know a certain thing will happen within a month, I may chalk out plans as if it were not to occur for years. Again, knowing that an event will not take place for years, I appear to expect it to happen shortly.”

Pointing to Dr. Bharucha, Baba said, “I know that you are not to go to a foreign country; yet, I promise you that within the next few months, you will leave for the place and I tell you to get yourself ready. You are not to go, but still when I ask you to go — I pose as if I do not know. Then you do not go. By promising you that you would go, it seems as if I do not know what will happen. In spite of such utterances, without a doubt my state of All-knowing remains.

“Even on the gross plane and in ordinary circumstances, knowledge and ignorance can be manifested simultaneously. For instance you say: ‘I do not know how to swim.’ This implies that you know that you do not know how to swim. Were you not to know that you did not know, you could not have had this understanding. This is ‘knowledge of ignorance.’ In the same way, I who am Knowledge Itself manifest ignorance of Knowledge. Thus it is that knowing all, I seem not to know, at one and the same time. Such is the ignorance of the All-knowing One.”

Today Maisaheb of Kurundwad (senior) presented her second Marathi composition to Baba on the auspicious day of Ram Navami [Lord Ram's birthday]

Dr. Bharucha had come with a close friend Perviz Godrej and another woman devotee. It was the woman's birthday and she presented a cake to Baba. Baba distributed the cake amongst the mandali, but quoted these lines:

*Jisane kucha eaisa kiya eak boza hain par rakha diya  
Sar se tinka kiya utara, sar par chhapar rakha diya.*

[Loosely translated:

The one who did this sort of thing has put a burden on my head.

They took off a mere blade of straw, but replaced it with an entire thatched roof!]

Baba made the lines clear by stating: "You have brought the cake and I accepted it, but in the future do not bring presents, as it becomes a burden to me. Firstly, I have to distribute it to the members of the mandali. Secondly, the mandali may start hoping to receive such treats from visitors. And there is one thing more. One time you bring presents and at other times, if you are not in a position to bring something, it will be 'pinching' to you. So I want only love."

About 30 to 35 staff members from the [Marathi newspaper] *Kesari* had come for darshan. Baba had instructed those from Poona to come on Sundays. But as these people did not get off that day, they came today as it was a Tuesday, their day off.

Shri Sawant, [ V. Swarankar] Rangole from Satara and Madhava Natu and others had also come for darshan.

Later, Dr. Bharucha with the Navsari ladies' group was waiting for a bus opposite Guruprasad. Baba came out on the verandah and saw them standing in the hot sun. He ordered Pendu to drop them at the railway station in the car, and he did so.

### **6 April 1960**

Three Baba lovers came from Andhra. All of them had neither seen Baba before nor read any Baba literature. One of them complained of giddiness and a headache. He told Baba he had taken different medicines for this, but to no avail. Baba asked him if had read any book about Baba, to which he replied that he had not. Baba told him, "Headaches and giddiness are not serious illnesses. The biggest disease is the mind. If you start loving Baba, you will be relieved from your discomforts. Every morning after getting up, earnestly remember me seven times and drink a cup of water. Everything will be all right."

Nari Contractor's father came at 9 p.m. to meet Baba. He tried his utmost, but could not meet him as it was so late. He said he would telephone from Bombay to get Baba's blessings. After being assured by the mandali that this would be conveyed to Baba, he returned to Bombay.

### **7 April 1960**

When Baba came to the mandali he was informed that Nari Contractor's father had come from Bombay last night. Then at eight o'clock a phone call was received from Bombay from the father, and Baba consoled him and sent his blessings. The reason for the father's visit was that Nari was to be married and a child in that family had an attack of chicken pox. It was the belief in his orthodox family that if such a disease is caught at such an auspicious time, someone in the family would die. Because of this fear, all were worried. Baba ordered the child to be shifted to some other house and the marriage should be celebrated as planned. Baba sent his love blessings, pointing out that the main point is love for Baba. He conveyed, "Do not love me out of fear, but because of love itself."

Today a group of six men and one woman from Andhra came for darshan. Two of them, Chinna Subba Rao and P. Ramaiya, were allowed to attend the qawaali program to be held on the 10<sup>th</sup>, whilst the others were told to stay in Poona up to 9<sup>th</sup> April, i.e. Saturday, and come for darshan when there is an open general darshan program.

The lovers from Andhra brought garlands and sweets for Baba. Baba permitted them to garland him, but said, "Whatever you have brought, keep it aside, because as long as it is with you, you will be in two minds when you are near me. It would be better if you come empty-handed. What I wish is that you should not leave without love in your heart."

Making a joke, Baba remarked, "Whatever sweets you have brought, I am not permitted to eat them [due to high blood sugar]. It all gets distributed amongst the mandali. And when I look at them while they are eating it, it gives me a stomachache!"

For the seventeen days of the Vijayawada birthday celebration, Manikyala Rao and P. Ramaiya had traveled 30 miles daily to attend the programs. They used to go to Vijayawada at 11 p.m. and return to their homes in the morning. About such love, Baba remarked, "It is all a matter of luck. They are blessed by their own deeds."

Addressing the lovers of Andhra, Baba said, "This is the time when you can spread my name with full confidence, because when I break my silence the entire world will know me."

About R. Chakrapani of Talegaon [who was like a sadhu], Baba said, "He is a lover who has maintained silence under my instructions for the past ten years. He takes my name with every breath. Keeping my picture before him from 3 a.m. to 9 a.m., and in the afternoon from noon, he reads books about me or *Kalyan* [a monthly Hindi spiritual magazine in Hindi]."

Baba asked him, "Do you allow anyone to touch your feet?" Chakrapani replied that he didn't. Baba said that that was very good.

Addressing the mandali, Baba commented, "He has left the world and is totally immersed in his love for me. His very appearance — unshaved beard, long hair and his silence — makes him resemble a saint, and so people could be tempted to bow down at his feet for blessings. He or anyone like him who does not have the right to allow others to touch their feet, if once get tempted would generate the feeling of pride, arousing the ego — 'I can bless people' — and thereby will have a downfall. But if someone who is

spiritually advanced allows persons to bow down and gives them his blessings, this will not have any negative effect on him. On the other hand, it will be beneficial to others.”

Chinna Subba Rao asked Baba about an Indian custom: “What about when a wife bows down to her husband, or children bowing down to their parents?” Baba remarked that that is quite a different thing and there is no harm in doing so.

Baba added, “Today the whole world is after fame and pleasure, but people like Chakrapani are aloof from pleasure and fame.”

Pointing at others, Baba said “It is very easy for you. You simply have to hold tightly to my daaman and remember me.”

A postcard had come from a new Baba lover who wanted to attain the truth. A letter from Dr. Dhanapathy was also read out. With reference to this letter, Baba observed, “He is an old man not keeping good health. Yet he moves about from place to place for my work. Being a doctor, he has to attend to patients, too, irrespective of any difficulties he faces. He has not had any ‘glimpse’ of me. There are many among my lovers who are willing to have their heads cut off in my cause, in spite of their not having experience of my real status. And this new lover wants to know how to attain the truth on a postcard!”

#### **8 April 1960**

Today Shri Sahu and Vijaya [from the Kaivalyadhama Yoga Institute, Lonavla] came, and also the persons who had come yesterday from Andhra, including Shri Chakrapani. Vijaya had read one of Baba’s books from a library in Aligarh. He informed Baba that he knew Todi Singh [of Aligarh]. Baba told him that Todi Singh was very dear to him. Baba then asked him whether he had read *God Speaks*. He said he had not read it, and Baba said, “Though God is beyond understanding, howsoever far the intellect can reach can be found in *God Speaks*. What God says can be read in that book.”

Baba began explaining Experience. He said, “To know me you have to *become* me. In spirituality, there are numerous experiences, but the true Experience is only one; and that is to become infinite knowledge, infinite power, infinite bliss. The obstacle on the path that leads to your downfall is your ego. Volumes have been written on this subject. The ego presents itself in different forms and shapes. When you become humble, the ego enters, posing itself to be humble, which indicates that the posed humility is not true humility. Thus the aspirant deceives himself, becomes a victim of pride and continues to create bondages.

“Eating, sleeping, walking, et cetera, all create bondage. Even fasting is a bondage. Those who practice yoga and those who do not all create bondage. After death, one amongst crores cuts all these bondages by the help and grace of a Perfect Master.”

The two men were then told to leave and come back on the 11<sup>th</sup>. Vijaya was given a copy of *God Speaks* which was to be read by the 11<sup>th</sup> and returned.

After lunch, when Baba again came to the mandali, Eruch informed Baba that one of his lovers present from Andhra desired that Baba should wear a blue coat instead of the usual pink one. Laughing, Baba said, "I am the slave of your love, not of your whims. If I go on changing my clothes in this way, someone would ask me to wear a lungi and others may want me to wear something else."

In the afternoon, Baba entered the hall very quietly and roused those napping there with a poke from his cane. Those who were poked would get up, but Baba would gesture for them to keep quiet while he roused others. Those awakened would try to control their laughter, but it burst out. So others who were sleeping woke up without getting a poke from Baba.

### **9 April 1960**

Today in the morning some important work was disposed of with Adi. Then Baba met the visitors from Andhra and two of the new visitors. The Andhraites sang a few Telugu songs and Madhusudan sang a Hindi arti. Baba also listened to a newly-composed Marathi arti by Madhusudan. Then Manikyala Rao requested Baba to have Madhusudan sing "*Meher Ek Meher Nityam*."

Baba asked, "Is it fair for a devotee or lover to suggest that Baba do a particular thing? At present, you want me to ask Madhusudan to sing a particular song, another asks me to wear a blue coat instead of a pink one. Others may suggest something else. What type of love is this? It is for the lovers to dance to the Beloved's tune and not dictate that the Beloved follow the whims of the lover."

Manikyala was called near Baba, and Baba, tweaking Manikyala's ears, pardoned and embraced him. Baba asked Madhusudan to sing that particular song, making it clear that now it was Baba's wish. Then Sidhuji sang a ghazal and a song.

Baba spoke about the beauty of the Beloved and the surrenderance of the lover: "Love and beauty are linked. There is a tussle between God's beauty and the lover of God. God's beauty demands sacrifice and surrenderance. Whatever the Beloved wishes, the lover has to fulfill wholeheartedly. The *naaz* [whim] of the Beloved demands sacrifice and *niaz* denotes the surrenderance of the lover. They are linked."

In the afternoon today also, Baba came quietly and, with a poke from his cane, had fun waking up three to four persons who were napping in the hall. Baba instructed them to sleep less.

### **10 April 1960**

Eight or nine persons from Arangaon and a few from Ahmednagar, Dapori Village, Kurduwadi and Hamirpur came to Guruprasad for darshan. Some persons were specially invited for a qawaali program.

There was a discussion about the Mandla Trust. Baba said that the person who had donated the land there had invited Baba there in order to get the "hidden treasure" which would be enabled by the touch of his feet. Baba commented wryly, "It is not like that. On the contrary, by the touch of my feet, any material treasure, if there be any, will not increase but *disappear!*"

Baba said that he had received hundreds of acres of land by way of donation, but he had created a trust and given it all to it.

Baba granted me sanction to visit Shri Dhule of Dapori in the first week of May.

Today a person named Baburao Kale told Baba that sometimes in the early morning he dreams that he is flying like a bird in the blue sky. "What does it mean?" he asked. "Anything special?"

Baba said, "Such dreams are normal, without any special importance. Dreams are but dreams. In olden days yogis had the power to move about in the sky and walk on water, but what importance is there in these acts? Birds also fly in the sky. These yogis get different experiences in their awake state, but in the search for Truth it has no importance. When those who experience all these things in the awake state do not give any importance to them, then of what importance could a dream have? If you give importance to such dreams then what importance would be given by the man who experiences all such things in an awake state? Such scenes are enchanting and more vivid than your experiencing and seeing each other here. But such scenes and powers are all childish."

Baba emphasized, "Love me. That is the only thing that is important."

He asked Baburao, "Do you meditate? If you do, on whom do you meditate?" Baburao said he meditates on God. "Where is God?" Baba asked.

"He is in every particle and is beyond them also."

Baba said, "Even boys playing in the lane can say that God is everywhere. But unless and until you have any experience of God, how can you meditate on him?" Kale said he meditates on Dattatreya. Baba reminded him that on the basis of mere book-reading, statements regarding God are of no value, but he told him, "Continue with your meditation on Dattatreya."

Coming to Sakhare, who was present in the hall, Baba said that Mona [his wife] should not worry about not being able to accompany him to Guruprasad. "It is not the case that I give you chances and she is deprived of them," Baba said. "The fact is that she does not *need* to come here as you do, because she has enough of my love. I am there too [in Delhi]. I am on every plane and everywhere. I am beyond every person and planes too."

Baba had someone read an Urdu couplet which Baba explained:

*Merā jalvā yahām se la makām tak hai.  
Magar dekhe hamārā dekhnevālā kahām tak hai.*

"The Master says: 'My light stretches from here to the Beyond! I simply watch to see to what extent my lovers can succeed in seeing me.' "

Qawaali songs were sung from two to five in the evening. The main qawaals were Zafar, Chand, Shakila Banu and Noorani. Then a few Marathi *bhavageet* [songs] were sung by Gajanan Watve and some by Mangala Apte of Ahmednagar.

In between, Baba remarked, "Baba finds himself in all, but this cannot be understood."

### **11 April 1960**

Today persons from Madras, Poona, Sholapur and Rajkot were amongst the darshan group. Talking to Ketkar, Baba described the thinking of a man in the beginning of his search for truth. "A man thinks that he should have this and that, e.g., a wife, children, wealth. Then the situation comes when he gets fed up with all these and he wants to leave them all. He does not want any of these. When the desire of not wanting also vanishes — that is the real thing. Only one in millions can achieve this. There is only one way to reach that state and that is to hold my daaman tightly so that it may not slip from your grip. One must be very alert not to let it slip out of your hands."

Madhuban Das [of Uttar Pradesh] was asked by Baba, "Who am I?"

"You are God," he replied.

Baba said "There is no doubt that I am God, and I am so from eternity."

In the afternoon, P. N. Limkar, an old Baba lover from Timarni [Madya Pradesh], came for darshan with one of his relatives. The mandali on watch wanted to turn them away, but Baba sent a message that Limkar would not leave at any cost, so it was better to let him come inside. When he was before Baba, he recited some compositions and sang and danced for Baba. Baba appreciated his performance and said, "He is the headmaster of a high school and mad in my love."

### **12 April 1960**

Today a young man named G. Koteswara Rao from Vijayawada came to Guruprasad. From his appearance he looked to be about 17 years old. When asked his age by Baba, he said that he was 23. He was married and also in service [employed]. Baba said, "You look so young, when did you get married?" He said he had gotten married four years before. Baba made him turn to face the mandali and remarked that he looked like he was 16 or 17. Baba asked him the details of his life. Had he come alone? While coming here, did he take his parents' permission? How long will he stay in Poona, and when does he intend to return home?

After making these queries, at about 1:15 p.m., Baba discussed where he should stay and with whom. He ordered Rangole to give him company. After a while, Baba Sastri [Mulukutla Ramalingam Sastri] from Andhra came with his wife. Addressing the young man, Baba said "This old lover of mine has come to give you company." Baba introduced them to each other and asked the young man if he had sufficient funds for his expenses and return journey. Baba instructed him to go with Baba Sastri, but to pay for his boarding and lodging. Rangole was told to take him around Poona and show him all the places of interest connected with Baba. But they were not to go before four o'clock and move about in the hot afternoon [summer] sun.

A family from Kolhapur consisting of a young lady, an old woman and a man came for darshan. Baba talked with them one by one. The young lady was pregnant and was to deliver the child soon. Baba

instructed her not to come on the 17<sup>th</sup> and said that she will deliver the child within 34 days. Giving her prasad, Baba told her not to worry in the least. He would have his nazar on her. He gestured for her to eat the prasad and remember him.

Baba asked Madhuban Das if yesterday he had gone somewhere. He replied that he had gone to Alandi Devi [a temple where Dnyaneshwar's samadhi is located], and after returning he had had a temperature. He had a fever at night also, but he didn't have temperature at the moment.

Baba said, "I had warned you not to go here and there, and stay in the dharamshala only. Why did you go there?"

He explained that a Baba lover who had come with Dr. Deshmukh had persuaded him to go with him. He knew that he was not supposed to go out in the hot sun, so they went in the evening.

Baba said, "That place has chronic epidemics like smallpox, influenza and cholera. So it is not a good idea to move about here and there. You call me God and still you are after idols and other goddesses. I am within you; I am everywhere. I am the Lord of the universe. So if you leave my presence and go here and there to others, there is a great likelihood that my daaman may slip from your hands. So be careful."

Madhuban Das promised Baba that he would not repeat such mistakes.

Baba remarked that he liked Baba Sastri's wife. He asked Baba Sastri, "Sometimes, do you become furious with her?" Baba Sastri admitted that he sometimes did. Baba then asked him, "Do you strike her too?"

Baba Sastri said, "Yes, Baba, when we were younger, I did slap her. But I love her and now we live together harmoniously."

Baba asked him, "Did you ever hit her after coming in my contact?"

Baba Sastri said, "No."

Baba then asked his wife, "Do you also become enraged with your husband?" She said that sometimes she also becomes angry with him. Pointing to both, Baba said, "Now after coming, here forget about your differences and live with Baba."

Baba asked Baba Sastri to recite some Sanskrit shlokas. He recited a shloka from the Gita. During the recital a professor from Nagpur arrived, accompanied by a gentleman from Poona. Baba met the professor and embraced him. The person from Poona was told to come again on the 17<sup>th</sup>, which was the day fixed for darshan for those from Poona. He was told that Baba would embrace him then. The professor informed Baba that he was staying in Poona with him. Baba asked the professor to narrate some of Kabir's poetry, which he had translated in Marathi. He had translated about 700 sayings of Kabir, and he recited some of these to Baba.

**3 April 1960**

Shantadevi, the Maharani of Baroda, came for darshan today. Addressing her, Baba said, "You are very dear to me. The world is such where living beings become entangled. Desires creep in one after the other. A man desires to have a child. After getting a child, he desires that the child grow up hale and hearty. When the child becomes older, the desire arises for him to find a good match for his marriage. After marriage, the desire for *his* children is there. Then comes the concern to keep watch on them. In this way desires and wishes find no end. All these cause bindings. It's nauseating. If you people come in my contact, then you can get rid of the bindings. I am the Highest of the High, living among you to afford you the chance, which you do not understand.

"Shanta, you are dear because you are obedient. You came to Nagar for the darshan program [in March 1960], leaving the marriage function of the daughter of Vijaya Raje [Scindia of Gwalior] even though she is your relative. While coming to me, you do not care about your social prestige. That is why I say you are very fortunate. Meheramai says that some glimpse should be given to you."

Baba continued, "Let the earth turn and the sky burn, but I am steadfast because I know everything. Supposing by intellectual knowledge you understand that the world is a dream. Still, the mind keeps working. If it is experienced once, then nothing remains. Saints and yogis sacrifice their lives for this. The one who has something can sacrifice it. But what can a beggar sacrifice? Buddha sacrificed his kingdom; that was sacrifice. If one obeys under compulsion, can that be admired? You love me and that has value and is dear to me. Your being a maharani has no value. In spite being a maharani, your obedience and love is valuable."

Pointing at Madhuban Das, Baba said, "You don't have children; you have no job and are not involved in worldly affairs. You are quiet-natured, and I am pleased with you."

Katta Subba Rao had just come from Andhra. Baba remarked, "You have come after a fairly long time."

Subba Rao said, "I have been unwell." He asked Baba to visit Andhra once more.

Baba said, "I am here up to 20<sup>th</sup> June, and then I have to go to Pimpalgaon. I am breaking my silence this year. Now I will not go anywhere. Moorty is also very eager to take me to Bengal. He is trying hard for that, even going to the length of collecting signatures in blood! So far I have not given any darshan program there, whereas in Andhra I have made two public darshan tours. After breaking my silence, my love will spread all over. You need not worry."

Katta Subba Rao reiterated that people in Andhra are very eager to have Baba's darshan and all are not in a position to come to Poona. Eruch suggested to Subba Rao, "Arrange a special train from Ahmednagar. Make Baba sit in it and then the train will go throughout India. In that way, both Andhra and Bengal will be covered."

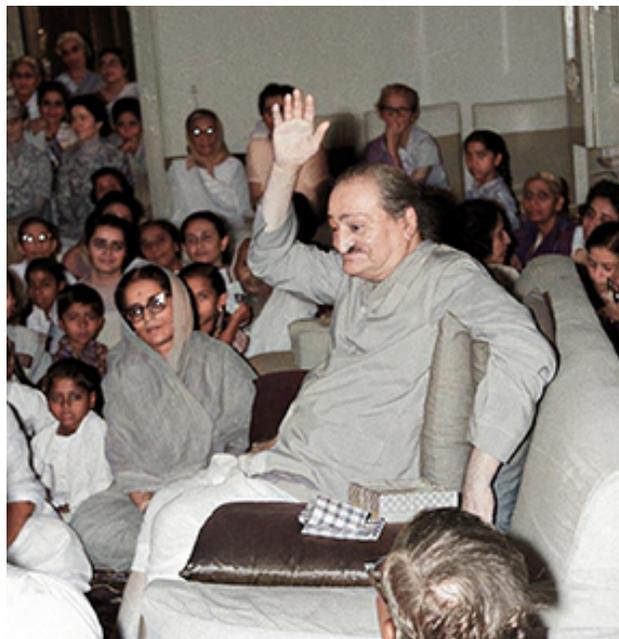
Katta Subba Rao and visitors from Masulipatnam took the idea seriously and were ready to arrange it. Baba interrupted saying, "Don't listen to Eruch. I do not want to go anywhere."

Changing the subject, Baba asked Katta Subba Rao about his health. Subba Rao started narrating about his health, and the idea of Baba going to Andhra was dropped. Then Baba spoke with Krishna Prasad and

his colleague who had come from Masulipatnam. Baba gave darshan to one of the lovers from Kurundwadi, along with others and blessed them with an embrace.

Baba informed Shantadevi that a public darshan was to be held on 3<sup>rd</sup> April. He stated, “Such public darshans are tiring and the pain I experience from giving darshan remains for quite a long time. There is still pain in my eyes. Those bringing garlands sometimes don’t notice that there are sharp, pointed leaves which may injure me. Some bring roses which still have thorns and place them either on my feet or in my lap. These also cause injury. Ladies coming with their little ones in the crowded rush, put their babies either at my feet or on my lap. Just now Baba Sastri said that I should kiss him again. He has already been kissed twice, and still he wants Baba to kiss him again. Lovers want to love me according to their own desires.”

Baba further commented about hypocrisy: “If someone does not believe in God, it is not a sin. But to be a hypocrite is a sin. If you do not believe, no harm is done. By your coming to me, there is no change in my status. It neither increases nor diminishes. If you don’t come to me, it will not matter; but if you come and are hypocritical, it angers me. If you talk against me and don’t come to me, it matters little. But I do not like hypocrites, because a hypocrite not only deceives himself, but harms the faith of others, too.”

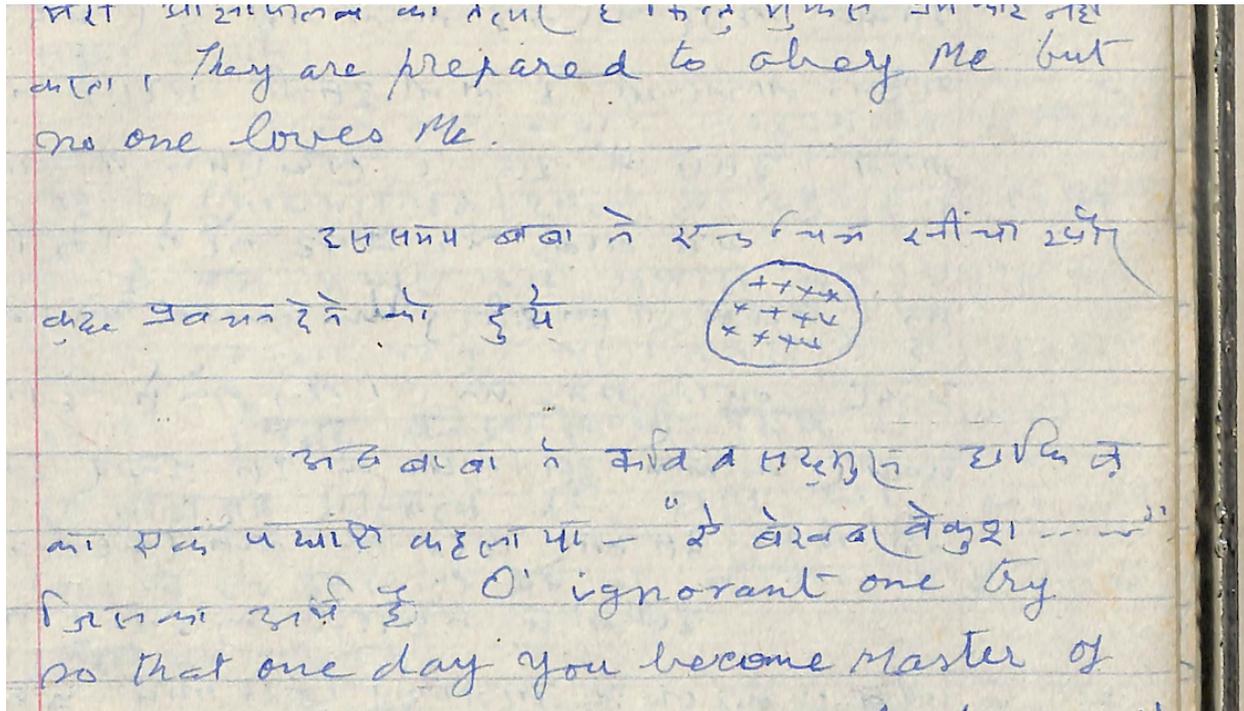


Baba enjoying a singing program, with Shantadevi— Guruprasad  
*Meher Nazar Publications*

### **14 April 1960**

Today Baba declared to the mandali, “I love all, but none loves me as I ought to be loved. Many are prepared to obey me, but no one loves me.”

Baba drew a diagram and started giving discourses. Shantadevi, Baba Sastri, Madhuban Das and many other visitors were present.



Baba quoted the Perfect Master Hafiz, "Ek Bekhabar Bekush," meaning:

*Hafiz says:*

*O ignorant one! Strive, so that one day you become a Master of Wisdom.*

*Unless you yourself have traversed the Path, how can you guide others?*

Baba said, "Hafiz's statement is a masterpiece. This is the basis of Sufism. None of you know the depth of this statement. Even those who know Persian cannot fathom its depth. I will throw some light on it."

Baba explained how the individual mind is in the Universal mind. "In no other Avataric period has clarification on this topic been given," he said. "This time I will make many things clear."

By this time the Rani of Kurundwad had come with her family. Baba discussed her family affairs, then asked about the well-being of her family, particularly about their health. Baba praised the Rani's love and expressed his love for Kumar Balak also.

Then Baba quoted Hafiz and explained:

*In the Divine School, in the presence of the Perfect Master, O son,*

*Try, try, try to obey, so that one day you may also become the Father.*

*Like the brave men on the Path, wash your hands of this copper-like existence,*

*So that one day you gain the alchemy of love and become gold.*

*Wants of the body, sleep and food have kept you away from the threshold of Love.*

*You will attain union with the Beloved when you become free from all wants.*

If even a tiny bit of the effulgence of the glory of God is revealed to you, you would become millions of times more brilliant than that of the earth's sun. If for one slight moment you have the fortune to drown yourself in the Ocean of Love, do not hesitate. That moment does not come frequently. As soon as the Master says, "Drown!" do not hesitate. Drown the moment the Master commands you to drown. Don't worry about what the world will think of you. The world will call you mad, but you should not hesitate.

If even one hair of yours is dipped in the Ocean of Love, you become "wet" eternally. In that bliss of Union with the Beloved that you then enjoy, there is no break. It is continuous. From head to toe you become God if in this Path you become headless and footless.

How to become headless and footless? Do whatever I tell you. Do not use your mind. When the Will of the Beloved becomes your will, then you are headless and footless. Yet all this is impossible — even the very desire for union with Beloved God is madness. So there remains only one solution, and that is to become the very dust at the feet of the Perfect Master.

Baba then spoke about individual minds being part of the Universal mind, referring to the diagram he had drawn:

Universal Mind, Energy and Body exist. Individual mind, energy and body do not exist. They [seem to] exist because of our imagination. In the figure, the circle, denotes the Universal mind. Individual minds denoted by XXX are all within the circle. The partition is imaginary. That is the reason you have the conception of an individual mind, in the same way that any drop in the ocean is not separated from the ocean. As a matter of fact, Universal mind, energy and body have existence for the individual. If the individual mind crosses the limitations of maya or ignorance, it experiences unity. Now there is no mind. It has to come down to the gross level. Such instances are one in millions. Such a one then has the consciousness of Universal mind and retains the individual mind, individual energy and individual body. He has all the powers of the Path, including being able to perform miracles. He has the mastery and power of each and every plane, on all the planes and their different stages. This happens for all time, because he is conscious of his Universal body and Universal mind, retaining consciousness of his individual mind, energy and body. Therefore he has the consciousness of every and all individual minds, individual energy and individual bodies, and is conscious of everything without interruption. Due to eternal Knowledge, he knows and experiences everything.

Therefore, in spite of my being on your level, I have a Universal mind. Your individual mind is part of that Universal mind. In that way, the Avatar says, "I know everything." Possessing a Universal mind, I also have all individual minds, individual energy and individual bodies. I become one with you. I know that nothing exists except me. Through the individual mind which I possess, I know that this is "A" and that is "B," or this is this and that is that. All this is in a continuous stream, which none can obstruct at any time or at any cost.

In this way, there are three states. First, conscious knowledge of eternal bliss. Second stage, Universal mind, Universal energy and Universal body; and the third state is of individual mind, individual energy and individual body. All three stages are continuously experienced. Your individual mind being within the Universal mind — and your not being conscious of the Universal mind — you do not experience it. That is why you have the consciousness of duality. Although your individual mind is in the Universal mind, you are still conscious of the partition [between the individual and the Universal].

When someone is fortunate in receiving the Master's grace, only then will he realize that when nothing exists, what would be there to be left? The cause of all this botheration is ignorance. As soon as man is relieved of ignorance, the problem is solved and he finds himself in eternal bliss.

### **15 April 1960**

Amongst the visitors today, Baba specially pointed at Minoo Bharucha and his wife Aimai and said that they love him very much. "Whenever they come to meet me, they never come empty-handed. They are childless, free from the botheration of raising children. I am their child. These two, and I am the third."

Baba continued:

It is a headache to give discourses. There is no headache in love. Love has charm. Ramakrishna Paramhansa was not educated. One day a man approached him desiring to give a piece of land to Ramakrishna. A government officer was to come to register the deed. This was something new. Ramakrishna became "nervous" and he began vomiting. Although being all-powerful and knowing everything, he played such a game, acting as an ordinary man.

Sai Baba as an ordinary man used to enjoy smoking a chillum. Once a woman with her little child came to him. The child was naked. Still, Sai Baba asked the mother whether it was a boy or a girl. The one who knows everything acts as if he is ignorant.

Among the five Perfect Masters who brought me down, Sai Baba was chief amongst them. He used to ask for money and empty the pockets of visitors of all their money. One disciple called Bade [Big] Baba was with him. Mostly qawaalis were sung in Shirdi. Sai Baba collected large amounts and it was given to Bade Baba. Visitors coming to Sai Baba used to witness all this. He was generally seen smoking the chillum. Sometimes Sai Baba used to ask for whatever lunch or dinner the visitors had brought with them, and thereby the visitor had to remain hungry. The food he collected was not eaten by him. He used to beg for his food — jowar bhakri and onions — from five particular houses. He used to consume some opium with water. Thus his way of living naturally made people think differently about him.

Once I went to him. He had gone for latrine. He took quite a while to pass stools. He was surrounded by people all the time. He used to pass a stool in one spot and then move to another spot for another stool. On his passing stools, people present used to shout with joy. Sai Baba, looking at me for the first time, shouted, "Parvardigar!" He knew me as Parvardigar and addressed me so. He had beautiful eyes. Now, on his name, business goes on. People go to Shirdi for getting jobs; people go there to inaugurate films. Everything is done there for money. Sai Baba is here with me, but who sees him? I see Sai Baba.

Baba continued about another Perfect Master named Bayazid:

There was a Perfect Master named Bayazid. He is well known in the Sufi world. A Sufi poet has sung: "*Yug, yug me koi Bayazid jaisa ho sakta hai*" [Only after cycles is one born like Bayazid!] He hailed from Khorasan [Iran]. Once a man, who walked 70 miles, came to him and told Bayazid, "My brother has deep love for you. He is seriously ill and is calling you to him. He could not travel such a distance, so he has sent me to you with a request for you to visit him before he dies."

Although very old, Bayazid went to his lover, walking ten miles every day for a week. People were amazed that he, who had never set foot in their town before, came only to see one man. The patient saw Bayazid and died. Bayazid declared, "My work is done." And covering ten miles each day, he walked back home.

It was his habit to change his kafni [robe] each day and see if anything was left in the pockets. When he returned home, he took off his kafni and on examining it found an ant. Bayazid thought, "This ant has come from that town," and so saying, he started out again on foot back to that place. He walked the 70 miles and, leaving the ant in the town, he stated, "Now my work is completely done." He walked back home again and soon after dropped his body.

Why did he go back? How meaningful was it? How much work did he do? It cannot be fathomed by the intellect. Only he knew why he was doing this particular work. So, I always say: Do as the Perfect Master tells you to do, and do not use your common sense. The Perfect Master's work and statements are beyond the reach of the intellect. Just go on doing as he directs.

Today when I got up, I remembered Bayazid. Dastur Bodh [of Navsari] is coming the day after tomorrow, and this caused me to remember Bayazid. I made Mani write the following story about Bayazid.

Once, an inquisitive and doubting man went to Bayazid and said, "You, being Perfect, ought to know the thoughts of others. What am I thinking of just now?"

Bayazid replied, "You are thinking that which you ought not to have thought of, and asking that which you ought not to have asked. Had you come with an open mind and curbed tongue, you would have received that which you ought to have received, instead of this well-deserved rebuke!"

Baba concluded: "It seems as if a Perfect Master is just like an ordinary human being on the gross level, because the Perfect Master acts as if he is bound. The statements of a Perfect Master are generally vague. This is the age of the Avatar, and it is your fortune that you are with me. I explain things to you and give you the opportunity for surrenderance."

Some visitors came in the hall. Looking at Amina [Jaffer], Baba said she is one of his old contacts. Her husband was a magistrate. Both of them used to quarrel and even went to the extent of striking each other. But she served her husband well. "Is it not true, Amina?" Baba asked her.

"Yes sir," she said.

"Are you happy?" She replied she was.

Baba continued: "Perfect Masters, knowing everything, do not express much in words, because they don't feel the necessity. When the Avatar takes birth, everything is limited. Then discourses, science, civilization, wisdom and spirituality reach great heights. This is that time. Science has developed rapidly at this time. Man is trying to reach other planets. Education has developed so much that students are overwhelmed. And on the basis of their education, people are losing faith in God. Russia is on one side and the capitalists are on the other. China is trying its own way. This is all my work. You cannot understand the depth of all this. People will know me when I break my silence, and I will break my silence in India."

The Nasik judge, Prem Khilnani, came with his family. There was swelling on Khilnani's foot and he limped as he walked. Baba asked him, "Why are you so late?"

Khilnani's wife Girja explained that it was due to her husband's swollen leg. Khilnani countered that the cause of their being late was his wife Girja. Baba said, "Girja says you are responsible for the delay and you are blaming her." Baba teased Girja, quoting Hafiz and explaining, "O you pain-afflicted heart, do not worry. Your state will improve and the confusion will be cleared from your mind."

After having some other verses recited, Baba further said, "Do not be disheartened. Do not give up hope, because you do not know the divine secrets. A divine game is being played behind the purdah [veil] for you and for the creation. So do not worry. Even when the time comes — when the very boat of your existence is about to be drowned — do not worry if you have behind you a Master's lifeboat. Although you are in the midst of confusion and the Goal remains unseen, even then don't worry, for there is no path which has no end. So don't worry, Prem. Hold fast to my daaman."

After this, the Marathi arti was sung and the darshan program came to an end.

### **16 April 1960**

When Baba came to the mandali, he was informed that the Maharani of Baroda wished to send one day's food for the mandali. Is she allowed to send it or not? Baba said, "I am reminded of Mohammed, who said that when there are flames on a fire, water should not be poured on it, otherwise it would be

difficult to relight it. Therefore the food offered for the mandali should be accepted. She is doing this because of love and if her request is refused, it will give her growing love a setback.”

Addressing Khilnani, Baba asked about the pain in his foot. Khilnani said it was better now. Baba asked him, “Why don’t you go see a doctor?” Then in a scolding tone, Baba said to Girja, “Why don’t you pay proper attention to Prem?”

Khilnani told Baba that since Baba had quoted Hafiz saying, “Don’t worry,” hence he wasn’t the least bothered about his foot. Baba reminded him that that was said about spirituality. All laughed.

Ramjoo’s son Isa had come. Looking at him, Baba remembered many of his old Mohammedan lovers, such as Munshiji, Rashid [Ghani’s nephew], Hamid [Isa’s brother], et cetera, and made a few comments about them.

Then Baba made Nariman and Adiji sing the song, “*Sharma Gaye Na Jaye Daaman.*”

Baba Sastri came and stood before Baba to embrace him. Baba said, “Not today, tomorrow,” but then Baba immediately embraced him. When Mrs. Sastri stood up, Baba told her that he would embrace her before her departure.

Then persons from Nasik and Pandharpur came for darshan. Amongst them was Khurshid Banoo Irani, an old Baba lover. Looking at Dr. Deshmukh, Baba remarked that he was reminded of a close disciple of Sai Baba who used to interfere with Sai Baba when he was smoking a chillum. “Dr. Deshmukh is like him,” Baba said.

Baba Sastri recited *Guru Stotram* [Sanskrit shlokas that conveyed, “Salutation to the one who himself is the creator, sustainer, destroyer and ultimate consciousness.”].

Persons arrived from Raipur including Balak Krishna Bundellu. Among the visitors was one overweight man. Baba asked about his diet. The man replied, “I eat *paan.*” All laughed.

Pritam Singh of Jabalpur, Madan Mohan Agrawal of Agra, and twenty persons from Hamirpur, including my wife, four children, mother and uncles came. From the Nigam family were [Keshav’s brother] Devendra, Prem Narayan, Rajendra and Surya Kumari, with her sister- in-law and children.

Today while discoursing, Baba said:

When a man drinks wine, he becomes intoxicated. He is overpowered with momentary carelessness [free from cares]. At the time, in his state of intoxication, he does not care about the world. But when the effect is gone, he has a headache and he repents that in his drunkenness he went astray. He is ashamed of himself.

The mast, on the other hand, is intoxicated with divine love; his indifference and intoxication are distinct. The mast’s intoxication is always felt. He is unmindful of what the world says about him. He does not care for worldly people. He has no headache, but his heart has a constant “sweet” pain. His heart thirsts to realize and unite with the Beloved. Under any circumstances and at any cost he does not want this pain to lessen — even at the cost of his life! The pain to him is sweet and he tries to perpetuate it.

For example, a man loves his wife deeply. Sometime later, she dies. The remembrance of his dear wife is painful, but it is sweet nonetheless.

The worldly man when intoxicated becomes reckless and is unafraid of anyone. But that is only for the time being, whereas the fearlessness and indifference of the mast are lasting. Even if you had a taste of that divine love just once, all your worries would disappear, and you would continuously enjoy the blissful agony! This heartache of the mast is so acute and of such a sublime state that he prefers death to losing it. It is not like the heartache of ordinary people, but is of a very high order. The pain of separation of the man from his departed wife is nothing compared to it. Hafiz says:

*In loving my Beloved, I have become like an ant under the foot of an elephant.  
I am burning so much in your love, O Beloved,  
Pray cool down the burning with the flower of Union.*

[This is in reference to the story told of how Zoroaster [?] was thrown in a fire and the flames turned into flowers.]

The lover says, "I am lame and have a long distance to cover ... Dates are hanging from the tree, but my arms are too short to reach them."

To a despaired lover, Hafiz says, "Even taking it for granted that you have lost the goal — plunge! Do not hesitate with doubts whether my Master is real, whether I should follow him or not. Plunge, so that you become lost to yourself. ... I am the ocean of mercy and you are fortunate — else you might have broken your head on the dry land of the shore."

The majzoob has crossed the boundaries of the mind. There is no individual mind, individual energy and individual body. He says, "I myself am God — *Aham Brahmasmi*." If his individual mind, energy and body remain, it is only due to momentum. If he comes down to normal consciousness after Realization, then he has a Universal mind, energy, and body. Because he now has a Universal mind, he has conscious experience of the individual mind. There is no block. Universal mind, Universal energy and Universal body function like the individual mind, individual energy and individual body without partition. This is the key point. He experiences the Universal mind and also the individual mind with no separateness, because of Knowledge.

Even when I am on your level I have the experience of the Universal mind, energy and body simultaneously with the individual mind, energy and body. When a Perfect Master or the Avatar says, "I know everything," it means he knows everything. I have a Universal mind, energy, body, so when I come down to your level, I experience fever, hunger ... I walk, I sleep, et cetera. Through my Universal mind, I know that you are in me. There is no partition between the Universal mind, Universal energy, Universal body and the individual mind, individual energy and individual body. There is no break. It is continuous.

There are three states:

(1) the conscious experience of God, *Sat-Chit-Ananda*

(2) the conscious experience of the Universal mind, Universal energy and Universal body

(3) the experience of the individual mind, individual energy, and individual body.

You consciously experience individual mind, energy and body. You have no conscious experience of the Universal mind, energy and body. You have no *Sat-Chit-Anand* state. Although your individual mind is in the Universal mind, you do not experience it consciously because of the partition. Bear this in mind.

## **17 April 1960**

Today being a Sunday was the darshan day for Bombay and Poona people, but persons from many parts of India participated. Dastur Bodh from Navsari was also one of the visitors. He came very early and sat near Baba's feet. After some time, Baba told a few of the mandali to remain with him whilst others were asked to sit outside. Dastur was much impressed by meeting and seeing Baba.

Sometime before, Baba listened to the Urdu translation of *God Speaks* done by Professor Dastgir. After hearing it, Baba remarked, "You are dry in heart but soft in mind. Whatever you have written by your intellect will make many weep. In making others soft-hearted, you too will become like them. I will have my nazar on you. I am pleased with you."

Baba started giving darshan before nine o'clock. Thousands of men, women and children had the fortune of darshan, embracing and kissing Baba. They also received prasad. The Poona bhajan mandali sang and were applauded by Baba. Persons from Andhra, Uttar Pradesh and Madhya Pradesh who had waited for days for darshan were also given adequate time to meet Baba.

Dastur Bodh was deeply engrossed by the program. He often looked at Baba with deep appreciation and love. Baba's painstaking and quickness with which he met all was worth admiring. Thousands of people were garlanding him and then the garlands were removed. Baba's embracing and kissing those who had come and the distribution of prasad created a memorable sight. Baba did not give any discourse; it was a meeting of his lovers in silence. He was continuously surrounded by people, who lined up in long queues, moving slowly towards him to have darshan. They came turn by turn.

Dastur Bodh after having darshan tried to have a second chance. Baba stopped him, saying, "No, not now." Bodh said that from now on he would be coming often to Baba. Baba embraced him and allowed him to depart.

### **18 April 1960**

Baba met groups from Andhra and Hamirpur today, separately at different times. Baba had a talk with my mother and my wife Janki. To my mother, Baba said, "I gave you four children to play with and you do not even give me even one to play with?"

She said, "I won't say no to anything for you, Baba."

My wife on being asked where I should stay, here or at home, said, "At both places."

Baba said, "Only I can live here and there at both the places, and I am doing that."

My maternal uncle opined that at present I should live with Baba. My children were suffering from colds and fever. Baba remarked, "Had they been other's children, Pukar would not have allowed them to come in. But as they are his children, he has allowed them."

I said, "Yesterday, I warned my wife not to bring the children. When they arrived today, I was inside."

I took my children out of the hall and the rest of the Hamirpur group remained with Baba. After a while Baba called me back and said, "Janki will stay here and you will go back to Hamirpur with the children. Do you agree to that?"

I said, "Yes, I agree."

Baba joked, "Before agreeing, you ought to have thought of me!"

Then there was a program of songs. The first song was "*Sharma gaye laja gaye daaman chuda gaye/ Ye ishak marhaba waha yanha taks to aa gaye.*" Next a Marathi song was sung. Appreciating the singers (including Gajanan Watve), Baba said, "Any tune and music which is most melodious is the seventh shadow of the original sound — *Aadi Naad*. When I break my silence and people hear the Word I will

utter, it will make them forget their bodies. There is pleasure even in the shadow of my utterance, but if anyone creates dislike for it, that is a different thing. I have heard famous singers, but there is hidden pain in Watve's songs. He will make India go mad for his voice."

The music and singing program continued for some time.

### **19 April 1960**

When Baba came to the mandali he learned that Madhuban Das had gone to Sakori. On inquiry the news was confirmed. Master [Sardar Raste] said that he had seen him at the railway station and Madhuban told him he was going to Sakori. Before this, Meherdas had given the information that Madhuban was sent home through Manmad by the four o'clock train.

Baba sent a telegram to [Nusserwan] Bharucha of Sakori instructing him to send Madhuban Das back to Poona, if he was there, and inform him that he should go home after meeting Baba.

I related to Baba that my son had 101° temperature when he was departing. Dr. Kale was consulted and said that there were indications of pneumonia. He gave him some medicine and said that the boy will be all right within two days. Kale advised that he continue taking the medicine during the journey home.

I informed Baba that my two other sons also had fever. Baba asked why they had not been examined by Dr. Kale. I replied that they only had a slight fever and that Dr. Devendra was traveling with them.

Baba told me that in the near future one of my sons would die. "Will you feel remorseful over his death?" Baba asked.

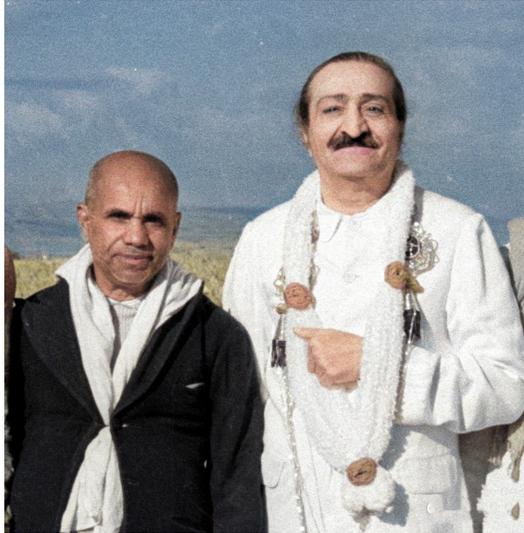
I said, "No, Baba"

Baba asked, "Won't you have the slightest sorrow?"

I replied, "Not in the least." Baba patted me.

Quite a large crowd of poor men and women came today with Vibhuti. They were singing Baba songs as they entered Guruprasad bungalow. Baba commented, "I appreciate the love of these people. They don't require any discourses or explanations. They come only for the sake of love. For them darshan and embracing is enough. These people are no botheration at all."

Pointing at a few highly-educated persons who were there, Baba remarked, "I have to give discourses, definitions and explanations to these intellectuals to arouse love in them."



Vibhuti — Meherabad, 1955  
*Meher Nazar Publications*

### **20 April 1960**

Baba drew a diagram on a piece of paper and said if he is in the mood, he will explain something new. Vibhuti came again today with his group. Baba highly praised their love. Pointing at Vibhuti, Baba observed, “This man is sincerely doing my work. If a worker engenders expectations of honor and allows people to bow down at his feet without being authorized, he marches towards a downfall. If he does not stop, he will fall into a deep valley. Once Vibhuti also had such temptations, but I saved him. Now he is doing my work.”

Baba asked him, “Do you allow persons to bow down to your feet?”

With folded hands, Vibhuti replied, “No, Baba.”

“Good.”

Drawing attention towards nature, Baba commented,

It is a difficult subject, hence very difficult to understand. Close the doors of understanding and open the doors of your heart. What will you gain by understanding it through the intellect? I will explain it tomorrow.

There are various types of fish in the ocean and there are various types of lives on earth. There are numerous types of stones, pearls, trees, plants and animals in the ocean, and while living there they become part of it.

The divine Ocean is infinite. All the seas and oceans of the earth, et cetera, are in the divine Ocean. Height, depth, up and down are all there. The divine Ocean encircles everything. The fun is that nothing exists except that Ocean. Still, everything appears as a separate entity. This is the ocean of imagination or maya. If you can imagine, your limited mind can imagine anything. One drop can imagine the infinite Ocean, but it cannot be said that in this imagination there exists the infinite universe. When you create havoc with your imagination, then what to say about God? I will explain about this infinite imagination tomorrow.

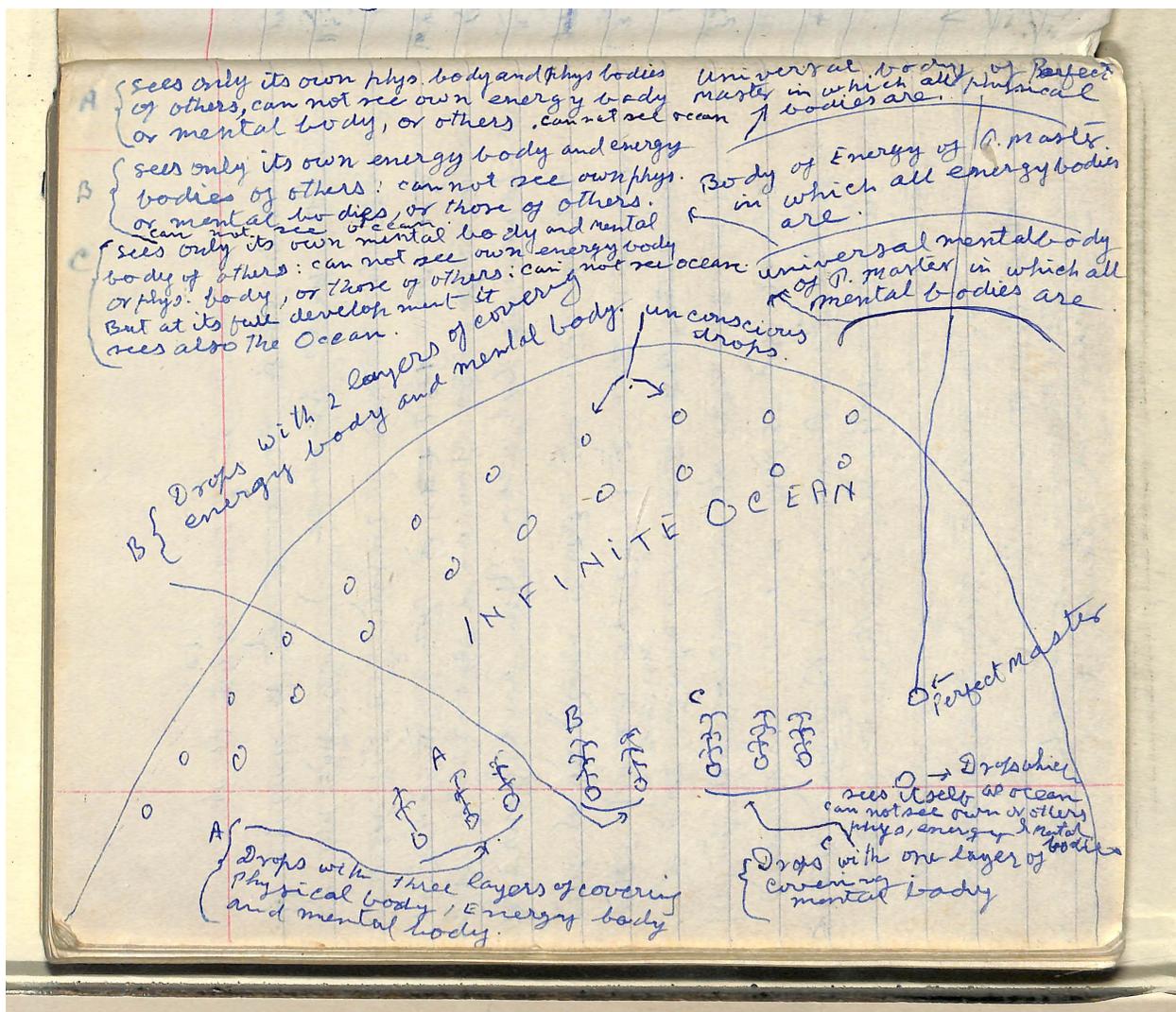
God is infinite. His imagination is infinite, and it is difficult to come out of this infinitude that is infinite knowledge, infinite power and infinite bliss. These are not separate. They appear separate and three in number, but afterwards it is felt that they are united together. Without Knowledge, how can infinite bliss be experienced? If there is pain, pain is experienced; if there is pleasure, pleasure is felt. Individual bliss, individual power and individual knowledge — they appear to be three, but they are interdependent. One cannot exist without the other.

When the drop swallows the Ocean, it experiences bliss. That knowledge makes me feel all-powerful. Knowledge, bliss and power are all one, but how can you experience the infinite? You can only imagine it, but you cannot have the experience of it. When the barrier of ego is removed, infinity is experienced. What is the barrier or veil between you and God? It is your ego alone. Remove yourself [ego] and allow God's presence to manifest. But how can you remove yourself? You are the barrier or veil between you and your Self. If you want to remove the veil, you have to remove yourself. How is that possible? Trying to remove the veil yourself causes the veil or the barrier to become stronger and stronger, adding one [sanskritic] "knot" after another. The fact is that you should surrender yourself to me and do what I tell you.

Here Baba had a few lines of Hafiz quoted from *Neestha Aasan*: "[It is not easy] ... It is so charming to me that I cannot leave it."

**21 April 1960**

This diagram [given below] is the diagram of the divine Ocean:



OOO in the diagram represents the unconscious drops in the ocean. Now in ordinary waters, drops and bubbles are on the surface, in all directions. In God's Ocean there is no surface or any banks. It is complete in itself and infinite without any shore. It cannot be created. In *God Speaks*, when we say "drops in the ocean," it is not as clear as it ought to be. Drops in the ocean is taken to be bubbles on the surface of the ocean. But when we say "drops in God's Ocean," you cannot define it, because it does not contain any surface or any shore. As a matter of fact, there exists nothing but "It is."

If all the drops in the water are collected, it becomes an ocean. But in this instance, it does not and cannot apply to the divine Ocean. We can only say that there are drops in the divine Ocean though there is no surface of the divine Ocean. Therefore, all the drops in the divine Ocean are shown in the diagram of the divine Ocean. There are innumerable drops in the infinite Ocean. We take the individualized drops as shown in the diagram. OOO are those drops who have no consciousness, and drops marked with ABC are the drops having full consciousness. But these are all in the infinite ocean. These drops and bubbles have three stages [as described in the diagram].

Pointing at Homi [Homa?], Baba said, "He is a bubble in that first stage which in fact is one with the ocean. Homi's mind is a mind on the first stage. Homi sees with his eyes the physical body of self and others, but he does not see the subtle and mental bodies."

Pointing at Sardar [Raste] Master, Baba continued:

He is a man on the second stage [plane] B. He sees the subtle body of self and others but is not able to see the mental body and physical body of himself and others. He is still not able to see the Ocean, though the subtle state is also in the Ocean. This energy is in its purest form. It is not that energy which is found in the physical world, but is subtle in nature. One who experiences the subtle is on the spiritual path.

C is one who sees the mind and not the subtle and physical bodies of himself and others. He sees the mind of himself and of others. This drop body, who sees the mind of self and others and simultaneously sees the Universal mind, if he progresses further, he will see the Ocean.

There is a drop body who does not see the physical, subtle and mental bodies of himself and others, but experiences himself as the Ocean itself. And there is such a body which swallows the Ocean. This drop body is the Universal mind, Universal energy and Universal body, i.e. complete in Universal layers.

The Universal body of the Perfect Masters is that in which all the physical bodies are incorporated. The Universal subtle body of the Perfect Master is one in which all the subtle bodies of the universe are there. And the Universal mind of the Perfect Master is that in which all the minds of the universe are incorporated.

### **6 May 1960**

Today Baba commented, “When the world is zero, why do I take so much interest in it? Why do I care so much?” [He didn’t answer, but] he urged Dr. Bharucha to hold fast to his daaman, especially during the coming seven months, which Baba said would be a time of difficulties and trials.

“The mind is such a thing that swings up and down,” Baba said, “but if the reins are held tight, it won’t go up and down.”

### **7 May 1960**

Krishna Bundellu brought his family today, including his nine-year old son Nand Kumar. Baba revealed that the family had connection with this child from his previous birth. When the family complained that the boy was very mischievous, Baba said, since they had given him a name associated with Krishna, it was quite natural that the boy would be mischievous. Baba suggested that they change the name to Mahindra Kumar, which they did.

Baba was not in a mood to give any explanations or discourses today. But he did comment to a person who narrated being saved from some accident when he took Baba’s name: “It is not my miracle, but the miracle of my name.”

Another told Baba, “I have left everything to you.”

Baba said, “It is good that you have left everything to me,” and he added, “You met me so many years ago, but only today have come to your senses.”

### **8 May 1960**

This morning, when a few people came early to Guruprasad, Baba joked, “You people have no work, so you come so early ... Perhaps you don’t have to cook?”

Someone from out-of-town was introduced to Baba. P. Ramalingeshwara Rao and Parasrao had also come. To one man who came, Baba said:

God is not to be argued about. Mere arguing will take you nowhere. In love, arguments and discussions have no place. Let the argumentative attitude slacken and be more and more open-minded. Don't be dogmatic. Then, in the course of life, if you fortunately get an opportunity to meet the Divine Beloved — a God-realized Master — the heart rejoices.

The love-filled heart longs to dedicate one's life to the Beloved. It says, "Let the Beloved's will be foremost."

It is always the mind that doubts. Mind says: "Is he the Beloved worth loving? Will I be right in sacrificing for this Beloved?"

Heart replies: "Why argue? Take a plunge in the Beloved's divinity. Place your life at his feet. Surrender!"

Mind remonstrates: "What about my capability to judge and argue? Why should I plunge? Am I blind? Why should I follow the dictates of the heart? Am I good for nothing?"

In this way, the struggle goes on between the mind and the heart.

As long as you keep asking for the answer, you will not get it. There is only one question: Who am I? From the very stone form up to the human form you identify yourself with that particular form. But at last you get the answer that I am God. This answer is not gotten easily. If it is gotten only intellectually, that is not experience. When it is experienced, there remains no need to ask for an answer. But experience is not child's play.

The man said, "I do not want to ask anything, except for your blessings."

It is very easy for me to give blessings. It is very difficult for me to give love. It is very, very rare for me to bestow grace. Why? It is very easy for me to give blessings, because you are eager to receive them. The necessary receptivity is already there. But it is not so with love, because no one really wants to receive it as it should be received. The "warmth" of love is so unbearable that one who receives it has his whole being "blistered" and "blasted!" If you withstand this, your heart becomes clean. Then it is filled with love.

The one who receives my love is completely ruined in the eyes of the world. To receive love, you have to lose everything — even your own self! You have to give up all desires to such an extent that you become dead to yourself and the world. Then you are eligible to receive love. Rarely has one the longing to receive love. I am the Ocean of love. I am ready to give love to such a one, but where is the one to receive it? No one is ready, as he should always be, to receive love.

As for my grace, I bestow it when I get the whim to do so. Grace means grace, and it is perfectly independent of merits and demerits. When grace descends, instantaneously you become what you ever are — God. But this is very rare.

Baba told him, "Yesterday when you came, the sun was very hot, and you were asked by Baidul to come the following day. And without any hesitation, you went back. I told the mandali, 'He is really a genuinely sincere man.' "

Two persons had come from Jhansi. Bhau Advocate came with his family. Baba asked him to meet him quickly, and after arti he was told to leave.

### **9 May 1960**

Today Baba said, "Simplicity and greatness are akin. Greatness cannot be separated from simplicity."

Someone asked for Baba's blessings and he agreed. He also said, "There should be no boasting [in spirituality]. Otherwise everything is in vain. If your conscience is clear, then only try to experience God,

and never boast about it. Miracles have no value. It is the final Experience that is attainable and worthwhile.

### **10 May 1960**

Today Baba said, “Religious books proclaim that there is God. The Vedas, Puranas, Koran and Bible all say that there is God. Most people of the world believe in the existence of God. You also believe that there is God. But on the basis of that belief, efforts should be directed emphatically that ‘I will see God ... I will see God at any cost!’ The restlessness of a fish out of water is required for that desire. Seldom is such a man found. That man sees only God, as you see each other. God can be seen vividly, but not by shariat or any ritual or ceremony.”

To a Parsi visitor Baba explained:

Zoroaster laid stress on good thoughts, good words and good deeds. But Zoroastrians of today lay stress on sadra-kusti. If they fail to perform the daily kusti ritual, they feel distressed and regretful. They do not bother much about the precious precept of good thoughts, good words and good deeds. How many times when they lied, thought ill of others and even caused others harm, did they feel sorry?

That is the tragedy of religion, when ceremonies dominate, the truth of religion is left uncared for. The same is the case with the average religious-minded Hindu or Mohammedan. Rumi has said in this connection “I have eaten the substance, and leave the bones for the believers in ritual and ceremonies.”

Darshan has no connection whatsoever with rites, rituals, dogmas and daily religious routine. Zoroaster has shown that, with good thoughts, good words and good deeds, anyone can become like Zoroaster. And what is the state of affairs now? Zoroaster laid stress on good thoughts, good words and good deeds, but today his followers lay stress on wearing the kusti. They get annoyed if someone fails to perform the ritual of kusti each morning. They do not bother much about the precious precepts Zoroaster gave. If once they forget to perform the kusti, they grieve over it, but they do not grieve while telling lies!

Thus, as long as such falsehoods like unclean thoughts, words and deeds are not given up, then no matter with what zeal you do kusti — however energetically you whisk it about early in the morning muttering prayers — there is not the least progress toward the Path. Study as many religious books as you can, they will not gain you God’s sight. Even the worms destroy books! So create within you the sincere longing for the sight of God.

But Baba added, “Reading is good if the mind enjoys it.”

Kantilal Shah [?] had come from Mahabaleshwar and said that he wanted Baba’s blessing. He was told to come back on the 5<sup>th</sup> of June and ask for blessings then, because then Baba’s “mood will be fine.”

### **11 May 1960**

Some of mandali went to the Maisaheb of Kurundwad’s bungalow with Baba.

At Guruprasad, one couple told Baba that both of them had earned advanced M.A. [Master of Arts] degrees. Baba quipped, “But in my love they are M.A.D. This is a truly great degree — greater than any university degree.”

Baba further stated, “The threshold of love is infinitely above and beyond the threshold of intellect. Only that one who carries his life on his sleeve has a right to kiss the threshold of love. Then what a degree M.A.D. is!”

Baba’s nephews Sohrab and Ruston were asked whom they loved more, Baba or their father? Baba also remarked, “One who behaves with an ass as he would with human being, is a greater ass.”

Baba instructed me to write a consolation letter to a lover from Jhansi whose son had died, and to include one of Gustadji’s favorite couplets:

*Dhire dhire re man  
Dhire sab kuch hoy  
Mali sinche soughada  
Rut aaye fal joy.*

[Take it easy, O mind,  
Everything happens in due course of time.  
Though the gardener saturates the soil with hundreds of buckets of water  
Fruit will only appear in the right season.]

In short, patience yields the results at the proper time.

### **12 May 1960**

Quoting Hafiz again, Baba began:

*O ignorant one! Strive, so that one day you become a Master of Wisdom.  
Unless you yourself have traversed the Path, how can you guide others?*

This is not philosophy, this is life perennial. The life you are living is the life of an animal. However intelligent you may be, it matters little. How can you guide others, unless you yourself have seen the Path? It would be like the blind leading the blind. The creation of the world is for this [to tread the Path]; it is not philosophy. Unless you attain this, you have to keep taking birth after birth in human form.

Once Indu [Deshmukh] was young; today she is old, and has the burden of children of her own. A day will come when she will drop the body, and then reincarnate in some other country with some other face. How many times has all this happened? You do not know, but I do. I know it. In twenty years the family multiplies and it goes on. This is not life. Mind is a bother. And a stream of botherations follow one after another — of marriage, of bringing up children, self-botheration and so on. This life is nothing but a series of botherations.

What has become of you? One who loves Baba undergoes the botheration of becoming one with God, but how nice is his life. Having a family is fine. Being loving and if not intelligent at least he sits devotionally near me. Here love means he sits near Baba. Is this less fortunate?

Baba then said, “Today I asked [Govind] Joshi to look at the horoscope of my father.”

A Catholic Father, Anthony Elenjittam, editor of the quarterly *Basic Education*, came, and Baba gave him this message:

I am well pleased with your work among destitute and abandoned children. By serving the abandoned, you are really serving Jesus Christ, because he was also abandoned by all, even by his own apostles. The emblem of abandonment is the cross. Hence, to serve the abandoned is to serve the Christ — and I am he, undoubtedly.

I am with you in your work, as I am myself in you. Difficulties, lack of sympathy, and hostile opposition will be there in your work, but I will help you. You have my blessing and love.

The cross of Christ is also the symbol of sacrifice. Hence I say that you should sacrifice your whole self and plunge yourself unreservedly into the work of helping the destitute children. By sacrificing your everything, you will find All.

*Stay With God* is an epic, read it. Now go with my blessings, and Baba will meet you on 15 May. You need not wait for him. Fulfill your promise.

After embracing Anthony, he was permitted to leave.

### **13 May 1960**

Dr. Deshmukh, brought his family today at 8:10 a.m.. Baba called him inside and asked, "Why did you bring your family?" but then called all inside.

Baba said to [Pandurang Shastri Goswami ?] Shastri, "You have been given today's morning time [to ask questions], therefore laugh."

Kibe's wife, son and daughter-in-law from Sarafa [a neighborhood] in Indore arrived. One of the ladies of this group was to stay on up to Sunday [the 15<sup>th</sup>].

Deshmukh's daughter said she had not read *Stay With God* due to not having sufficient time and not being interested in "philosophy." Baba said, "So Sanjeevani hasn't got time to read *Stay With God*?"

Shastri remarked, "When inquisitiveness arises, one finds the time."

"How nice it would be if she did so," Baba commented. "It is nobody's fault. Any quantity of sweets if put before a pig, it would say it has not time as it is too busy eating filth. What is the sweet-seller to do? There is so much of filth around that we don't have time to eat the sweets."

Baba continued: "My silence is of a different nature. The reason of my silence is given very nicely in *Stay With God*. In it, what is the Word of Words and what is sound is explained. Those who have gone through it, proclaim it is unique."

Baba also said, "Neglect is the worst thing and it unconsciously persists in every walk of life. *Stay With God* is not a book of philosophy. The book contains food for the brain and a feast for the heart. Here is my philosophy: I am in everything; I am everything; and I am beyond everything. To know me as I am, you must lose your all in me. I am the Ancient One. Remember well that this is not mere philosophy but a statement of fact based on experience."

Sardar Rane [Raste?] and Sardar Indore came with their families. One of the boys is Chandrashekar. Baba observed, "Taking the trouble to spend three days in travelling here, why? It is due to love."

Pandit very politely said that sitting for ten minutes in Baba's company is for him sitting in worship. This is his prayer.

Baba said, "She [Sanjeevani] does not listen to me. I am telling you and listening to her. But she has the right as she has been in my contact since her childhood."

Pandit said, "Ten minutes [reading] will suffice"

Baba said, "Ten minutes will not be enough for her. By reading *Stay With God* your English will improve!"

Her reply was that she didn't have interest in English poetry. "Do you have interest in me?" Baba asked.

"I am trying to analyze it."

Baba said, "Analyze it starting now, otherwise you will have no time."

After five minutes Shastriji was allowed to leave. Before going, Baba asked him, "Did you come on foot or by bus, and what about your expenses?"

"I came comfortably. I am going to Deccan College. How far is it?"

"Deccan College is quite a long way away," Baba stated. "You must be feeling the effects of the scorching [summer] sun."

At 9:30 some ladies were told to wait outside for fifteen minutes and Shastriji was told to leave.

Darabshah [Oomrigar's] father was asked when he intended to depart from Poona. He said he would stay until the 15<sup>th</sup> and would then catch the night train and be able to reach home easily. He said he would also visit Sholapur, Talegaon and a few other places. Baba said, "Bal Natu's relatives are from Sholapur. Vimal, two sisters and their families are from there. Darabshah are you happy?"

"Yes, very happy."

"If you are happy, the world is happy. I am also happy even if you are unhappy. Baba is happy, but when people don't love me, I become unhappy. Your happiness is not my happiness, because I know that I am the only one worthy of being loved. If you do not love me I get unhappy. But when I see someone loving me, I am delighted ... Do you love me or your wife more?"

"I love both equally."

"You want to keep your hands on both tablas! Still, think whether your love is more for me or not?"

The wife said she loved Baba a little bit more than her husband. Baba said, "I cannot prevent anyone from loving others, but how can I tolerate it when I am capable of being loved? I get jealous."

Darabshah said, "Baba, I know what is power and devotion, but love is all together a different thing!"

Baba observed, "Both of you love each other, but Dara has more love for his wife."

Meherdas and I were told to have our meals early and go to the railway station to receive the group coming from Hamirpur, and bring them tomorrow at 8:30.

**14 May 1960**

To the Hamirpur group Baba said, “Why I had gone [to Hamirpur] and why have you come here? It is all your love.”

Two-hundred-and-nine persons [from Hamirpur], including children, had come and were photographed with us. Baba said, “This is your great fortune. But this is not the way to meet me. But your love compelled me and the mandali to come running. Today is not the day for Poona and Bombay people to come for darshan. Tomorrow is the day for everybody to come. Therefore I will meet with you all then and give you prasad. So come tomorrow, but come in a queue.

“Does anybody face any trouble? Are you all comfortable? What is the arrangement for food?”

Baba was told, “Everybody has made their own arrangement.”

“Today take Baba’s prasad and then leave. Adarsh [Khare], what arrangements have you made? Again arrangements for one month are to be made. Before coming, have you asked Khoji?”

“I have not come at random!”

“Sribhai, where are you?”

“With all”

“[I am told] all had taken pains in the train journey and got up in the night. Take care of your health. You will have my embrace only if you are healthy. If you are suffering from a cold, you will spread the infection to Baba, and Baba will spread it to the out-of-towners — and thus the whole world will get a cold! ... Hafiz [a nickname Baba had given to someone], did you have tea?”

“Yes sir.”

“Today, Baba will send you back at ten o’clock, then after lunch and rest, you can come again at two o’clock.”

“Yes sir”

“Now Baba will embrace everybody, and then everybody should go, have lunch and take rest for a while, and come at two o’clock. Be here up to four o’clock and then go.”

Chandra Reddi from Andhra had come and received an embrace and prasad.

“Gajwani, you haven’t come empty-handed ... In relation to love, defeat is to be accepted.”

Anand Jain of Andhra was told to meet Baba today and have darshan tomorrow as there would be no embracing tomorrow. Afterwards, there were songs and qawaalis.

Baba was then garlanded by an Andhra lover. After being garlanded, Baba asked, “I must look nice now? ... It is now five past eleven; come at two o’clock. At present, I am tired and would like to take some rest.”

## 16 May 1960

Baba: "Receiving [a donation] of Rs.501 pleased me. Everybody knows that these days Baba does not accept any gift. Still, I have honored this love-gift. Rs.251 is for Meher Temple and Rs.250 for the Hamirpur Center." Babu Ramprasad told Baba that he was very pleased. Rambax [?] had given Rs.25 for the work of the center.

Baba continued:

I am very pleased with my lovers who have come from Hamirpur. I know everything; nevertheless, I hear reports that are being sent to me by you from time to time, and I am happy with the work you are doing to spread my message of love among the people.

I know last year it was a crucial time for my lovers when non-stop japa was arranged in Hamirpur. That period tested you, and you emerged successful in your love for me. This makes me very happy. Particularly when, at the invitation of one of my lovers named Bhagwandas, who comes from the so-called depressed class, my lovers from Hamirpur, irrespective of class, color or creed, assembled in Sarsai village and lived together as members of one Baba-family in Baba's love.

I am proud of Sribhai because in such circumstances he spread my work. I would like to talk to him [privately] for five minutes.

Today, I tell you again one important thing. I am that One who is beyond everything. When I leave this body, you, the lovers of Hamirpur, will ever be remembered and immortalized because of your deep love for me. The coming generations will sing of your love and make you immortal.

From 1 July until the end of December, I will be in seclusion. No one should write to me or try to see me during that period. Hold firmly to my daaman during the remaining months of this year. And by the end of December, Baba will definitely break his silence. Remain happy and cheerful in my love and face all situations bravely with courage and faith in me. As the time for the breaking of my silence draws nearer and nearer, the circumstances will be such that there will be greater and greater risk of my daaman being snatched out of your grip.

So be aware of this, and if most urgent situations arise, a telegram can be sent, so that Baba may give permission to go from here [?]. The season is changing, so don't wander here and there.

I am very pleased with your love for me.

Baba added, "I am the slave of my lovers ... Now arti will be sung and then everybody can go. Baba has been sitting here since 6:30. Those who are asked to leave may skip the arti. Those who are asked to come tomorrow should all come in time.

"Dr. Dhanapathy Rao, as the representative leader of the Andhra lovers, will have Baba's embrace since the group will be leaving today for Andhra. After departing from here, don't go for a stroll on the Nagar Road, as the season is changing [to monsoon season] and it might adversely affect your health."

Baba then called Dhanapathy Rao for giving him an embrace and prasad. "Sanjeevani and Prabodh [Deshmukh's daughter and son], don't worry we will meet once again, and I will see whether or not my orders are obeyed."

The navjot ceremony of Jim Mistry's three sons was not celebrated in the traditional way, but was performed in a new light, in which Baba was seated in the middle and all the invitees were called in the hall. A [fire]cracker was sounded. Baba asked everyone to sing, and the ladies started singing. People of different castes and creeds participated in this function.

Baba dictated for the boys: “May Ahuramazd, Zoroaster, Meher Baba, free you from the superfluous bindings of shariat and help you to lead a life of good thoughts, good words, and good deeds, and bestow on you the grace of loving Baba.”

### **17 May 1960**

Dubey narrated the difficulties of the people of Katra [?]. Baba commented, “At present those people trouble you, but when they know [about me] they will be pleased. Outcasting of the lovers, their purification troubling them and the hearing of Satya Narayan [purification ceremony] is all a headache. And on the prescribed time when the members of such family members hear the Satya Narayan [puja] they were declared purified. Deorao opposed all this.

“In six months these troubles will increase and as the time [for the breaking of my silence?] comes closer, these troubles will be experienced, but none should lose heart. If someone is angry and gives you a beating or burns down your house, you should not reciprocate. You should remain calm and balanced. It is possible in Hamirpur, but not in Andhra. Your work is creating interest [in me] and creates the situation to be immortal.

“All those who have come, can they afford it? What would be the fate of those who come here taking leave from their jobs? Shivacharan came running with only thirty rupees.”

Baba neither takes anything nor gives anything. Accepting and giving are all stopped. In the programs of the scheduled caste and lepers, people do send amounts anonymously and won't take back the amount So that is kept and is spent when Baba wants to help.

On the point of Keshav [Nigam], Baba said that he should go on doing Baba's work. He said, “I am the poorest of the poor, and they are all my brothers and sisters. In that way, they help each other. Give them Rs.45 per day, so that they may be free from their loans.”

One of the Andhra lovers told Baba that he wanted to worship a large photo of Baba. He asked if there was any special instruction for that. Baba responded, “To take my name wholeheartedly is my worship.”

Achyutu Ramaraju expressed his wish that a prayer and arti in Telugu be published, and for that he would be willing to donate Rs.5000. Baba said, “Talk to Adi about all this. I know only that you have come close to me. You love me now, so come and have my embrace.”

### **18 May 1960**

Baba: “You are talking about queens and influential people, but for me all are equal. If you are talking about famous personalities they ought to be like the Maharani of Baroda. How she comes here in time and regards herself as the dust of my feet ...

“Dr. Deshmukh, I am not taking anyone's side ... Out-of-town lovers are permitted to come every day, not the local people ... Indu, you better prevent Dr. [Deshmukh] from creating trouble, or else I will stop your family from coming every day.”

Haribhai [Patel] started telling Baba that he met “Kadari” at Meherabad. Eruch corrected him that it was *Padri*. All laughed at his mistake. Then Haribhai told Baba about those at Meherabad.

Baba asked [Ramsahai] Yadav, who had closed his eyes, “Didn’t you sleep in afternoon? Have you come here to sleep? There was work, and you ought to have been here by eight. How many times were you asked to come in time?”

Mrs. Talwakar from Nagpur had come and also a woman from Amraoti and another lady from Karachi.

“Dolly [Dastoor], the 5<sup>th</sup> of June is the last day for darshan Remember to come and have darshan.”

Baba then gave an explanation to Pandurang Shastri Goswami about the ego and told him:

If you read *God Speaks*, you will know the details about the different stages and states of consciousness. Also, you must bear in mind that mere intellectual understanding has very little value by itself. Whether or not one understands the details of the Path, it is just the same. Only love counts.

To learn God is to unlearn yourself. It is a rare privilege to meet a Sadguru, and still more rare to love him as God-in-human form. It is well said: "One who has the Knowledge of God is not known to others."

Deshmukh remarked that whatever Baba explained is similar to what is in the *Bhagavad Gita*. Eruch said by saying it is similar to the Gita indicates they are different. “It is better to say that whatever Baba says is in the Gita!”

Baba also said: “If you say it is easy and still you are not satisfied, then it is because you do not understand that it is easy.”

Baba concluded, “Everybody is searching for the truth. Even thieves in committing robbery are searching for the truth.” When Shastri was leaving, Baba embraced him.

Warning Bapanama of Andhra against the ego, Baba said, “While doing my work be aloof from the ego and become my messenger.”

To Ramchandra Kajrolkar, he said, “One who serves the downtrodden serves God. God manifests in those who serve the abandoned. The so-called depressed classes are very dear to me. Recently a very good thing happened in the village of Sarsai. There, a sweeper named Bhagwandas held a conference. All castes of people participated. The love for Baba, for God, brought them together. Whatever you are doing, you are doing it with all your heart, and for that I am much pleased with you. So come and have my embrace and then go. I will meet you again on the 3<sup>rd</sup>.”

### **19 May 1960**

The group from Andhra was called inside at 7:30 a.m. Baba said, “The darshan time is from nine to eleven, but since you have come early, you are being given the chance now.” He began talking with different families.

Three sadhus who had also come were told to come back after nine. When they returned, Baba told them, "Come tomorrow or on any other day, but even if you can't come, what is the harm? There is no problem as I am in everyone and I myself am everything."

Govind Joshi came today. He had failed to come to Guruprasad on the date given to him. Baba asked if he had read his books. Joshi said that he had, and Baba inquired, "But what have you digested by reading? Had you read the books as they should have been read, you would have left the work you had to keep the previous appointment with me. It was for your own good. My love is impersonal and unconditional. In spite of your failure to keep the previous appointment, I love you nonetheless."

Joshi said he had had no funds to travel then. Baba said, "Why did you behave like a stranger? If such a situation had come, why did you not write to me? Two hundred Hamirpur lovers had come and you would have witnessed and shared in their love. I was in a fine mood then."

Baba asked Joshi, "Have you understood? There is nothing further to talk about. On the gross plane, I have to keep to the time. And now is the time for queueing [for darshan]. In going to God — or going to the burial ground — one must form a queue!"

Joshi is an honest man, in mind and heart. He recounted that he was given a mantra in a dream. He began reciting it and started reading the Upanishads.

For the last few days, Baba has been meeting and embracing his lovers. Subramaniam was prevented from bowing down to Baba and was told it was sufficient only to fold his hands in salutation.

About those gathered, Baba said, "Shastri has brought his family, who all love me ... This Dharmarao is an engineer. He used to drive me in his car when I was on tour in Andhra. Three hundred persons are to come from Shastri's place and a thousand persons are coming from Rangpaltam [?] ... [Ravikant] Rawal will be coming here and will make everybody laugh. He is very old and loves me very much. Baba also loves him. His body is such [large and rotund] that just looking at him makes me laugh."

Satyaswaroop shouted: "MEHER BABA KI JAI! *Sadriwala* [one who wears a sadra] is lovely and omnipresent, so why should I go anywhere else to find God?"

To one of those present, Baba said, "You are asking for sleep, but I say: I have to awaken you. Why didn't you come on the 15<sup>th</sup>? You came when dragged here. But you are heavy, so it is difficult to drag you here! You don't know this reason. You only came when called."

When Ravikant Rawal arrived, he said, "Baba, I see you everywhere."

Baba replied, "Good. Try wholeheartedly to see me all the time. But remember well that your present 'seeing me' is not the real seeing. It is very difficult even to have an intellectual conviction about God's existence. This requires a rock-like faith in God's Omnipresence. When you cross the hurdle of intellect you have the 'conviction by sight.' This requires intense one-pointedness in your longing for nothing save God. Then God is seen as He should be seen — every moment, everywhere. This is real seeing, but this yet implies duality. As you cross the hurdle of seeing, by tearing off the last vestige of separate

existence, there dawns unawares the third type of conviction — conviction by becoming God — that you already were and for which the whole creation has sprung up. This is a very, very rare occasion, a gift of Grace from the Perfect Master.”

Shastri said he would be leaving at two o’clock. Baba said everybody has to go then. Shastri was asked to search for a chapter to recite. Baba then spoke about total annihilation:

There should be that love, that longing, just like fire within, that one cannot live without God. It is a continual longing for God. One loses consciousness of his surroundings and his body so the climate does not affect the body. Then there is a chance of Union with God. Taking the name of Ram also protects one to live in the world without becoming attached. But actions create ties. Renunciation is also to be renounced. Only then can you become free from bindings. Eat, drink and be merry, and nothing will touch you, because you start realizing that nothing exists, so what is there to affect you?

Baba also stated: “When lovers from Western countries had come, it helped in my work.”

While introducing Khare, a pandit [religious scholar] of Andhra, Baba asked, “Is he a pandit in all respects? Are you a pandit in my love?”

Khare replied, “Yes, Baba,” and recited a poem in Telugu, which was translated into English by his companions. “Try to put into Telugu poetry what I have explained in *God Speaks*,” Baba suggested.

Baba asked Bal Natu something about Shastri. After fifteen minutes, Baba said to Shastri, “Just a few minutes before, while remembering you, I was to go inside, but since you have come I will go after five minutes.”

Baba told him that [P. N.] Limkar was one of his old lovers. “He is very intelligent; he is a headmaster.” Baba introduced Limkar’s family. Limkar asked if he could recite a poem he had composed in English. Baba said, “You never sit quietly. Sometimes you recite English, Marathi or Hindi poetry.”

Baba asked him to recite the English poem. Then he was asked to say one in Marathi. After hearing them, Baba said, “These are your views; it is not poetry. Where there is an expression of love, that is poetry. It is your duty to be always happy. Happy, happy, happy, without any break.”

Baba gave a copy of the Parvardigar and Repentance prayers in English to Shastri. Shastri remarked, “Yesterday, I was thinking to write down the prayers, and Baba himself has given them to me today.”

Shastri then asked Baba, “Will you be coming back to Poona next May?”

Laughing, Baba replied, “To me there is no tomorrow — and you talk of next May! I know what is going to happen at any moment in the seemingly endless time, including next May! Past and future exist for you, I live in the present moment which has eternity within it. There is nothing like time for me. I was before, I am now, and I will be ever after, so where is the question of time? The past and the future exist for you. From 20 June I have to be in seclusion in Pimpalgaon for six months without meeting anybody, and I have to break my silence by the end of December.”

Baba’s face is always fine, but today Baba looked especially handsome, as he had come after shaving.

### **21 May 1960**

[Rajendra] Bhatnagar said that he would be staying up to 5 June. Bal Natu added that Bhatnagar had told him he would go when he was left with only that much money necessary for his return journey. In this connection a letter from Rathad [?] was read out.

A sadhu came with another gentleman. Baba asked them to take darshan and then leave. They sat down and Baba allowed them to stay for five minutes. Baba then said to the sadhu, "You are indeed good. You are looking at the time. You have discipline. Now five minutes are up. Come and have my embrace and then go."

Wednesday was fixed for Adarsh to bring ice cream. "Really speaking, Baba does not eat ice cream, but since you want it, Baba will have it too."

Many students from Kopergaon had come. Twelve things were explained about Rathad. Baba remarked, "In spite of all this, is there love?"

A piece about creation, preservation, and destruction was read out. Baba introduced Bhatnagar, who read out a poem titled "How the World Can Be Fathomed." Baba told the gathering, "Bhatnagar is an M.Sc. and a lecturer from Gwalior. He is an intellectual, but has love and composes poems. How many persons are in your family? ... He doesn't want to get married. Don't you want to marry me? If you marry me, I will make you matchless. Bhau, make him your younger brother!"

### **22 May 1960**

Today a musical performance was held at Guruprasad by Golwalkar playing the *sarangi* [an Indian string instrument played with a bow], accompanied on the tabla by Chandrakant Kamat.

Afterwards, Baba remarked: "If at four o'clock this morning someone had played such a wonderful melody on the sarangi accompanied by such fine tabla-playing, I would have been so pleased with him that, who knows, perhaps by my grace I would have given him God-realization!"

To the musicians, he remarked, "By playing the sarangi you have made me happy, and Baba is not easily pleased. Today, you have really pleased me much."

### **23 May 1960**

A well-known film director name Kashyap came for Baba's darshan. Baba introduced him to Dr. Deshmukh and Professor Bhatnagar, and told him, "They know to become God one must unlearn."

Referring to the daughter of Hakimji, Baba said, "She will grow up, get married, give birth to children, and then die. Then she will take birth again somewhere, and this will go on. The world itself is a show, a dream."

Baba then gave Kashyap this explanation:

Though I know everything still I am asking the introduction of her children. She should not worry. Botherations do come in life, still none should be worried about them. That is the only knowledge worth having. There is no reason to be elated; there is no reason to worry. If you see something in a dream, when you see this and that you become elated. In that happy atmosphere you yourself want to see me, but when you awake you feel everything was dream. In a fearful dream in which you see a lion, you do not like that atmosphere. I am eternally in bliss, I experience myself in everything as everything.

Now you should read *God Speaks*. Read it very slowly and you will be benefited both physically and spiritually. When you realize that it is all illusion, you will not worry about anything. Had you read *God Speaks*, you would have understood what I am saying.

One Persian couplet states the following:

*God the Beloved says to the lover:  
"Vacate your abode of its millions of strangers;  
"Then only, will I enter. I feel shy of strangers!"*

What are the "strangers?" Millions of wants, desires and thoughts. They are all so compressed within you that they leave no room for God to enter. The heart should be made clean and the mind should forget everything; then there is no space for any wants, desires, thoughts and doubts. He who does this, the world cannot touch him. But it is very difficult to gain this knowledge. For this you have to become like dust.

This is easy to speak in words, but difficult to act. And for that there should be deep love. There should be such restlessness that one cannot live without God. One should be keen day and night as to when one would see God. Then and only then can one see God face to face, the God who is the ocean of bliss. Such a man is rare.

Baba concluded the meeting by telling Kashyap: "I am pleased with you. You are working in films for many years, and my blessings are with you. I know that you are a good director, and I bless you. You will introduce God to humanity through film, and once the Western countries know of the spiritual nature of your films [you will experience great success]. Remain honest to yourself, there should not be the least hypocrisy. Say what your mind permits. Bring out whatever is within you."

Bhau was introduced to him. Baba commented, "Bhau has many advanced degrees, but now, staying with me, he has gained the degree of M.A.D. He has written a play about the glory of God [*Prem Mahima*]. It is not a play for the world, but for lovers of God it has much substance."

Before Kashyap departed, Baba told him, "I am with you; I am within you. But you should take me with you. My blessings.

"I will meet Baba again," he said.

"Before doing so, read more of *God Speaks*."

Today Chandrashekhar recited a prayer. At that moment the following message was given out: "I will help you 100 percent. Believe it 100 percent, but keep one thing in mind and that is be honest and remain detached in any circumstance."

Introducing Pophali's family to Shastri Baba said that the entire family loves Baba. "Pophali is my old contact of twenty years. He never asks for anything. To ask in love is to insult love. In love it is all giving and giving. And even at the end, one's body, mind and heart is also given to the Beloved."

One gentleman from Bhusawal came. Shastri Pandurang began reading and translating a *stotra* [ode, eulogy] from Shankaracharya, "*Shivohum* [I am Shiva]." Baba stopped him and said, "I like to hear the

*nad* [melody] and *swar* [vocals] of the hymns, because it has come out of me. So just read the verse composition, no need of any translations ... Recite the shloka for five minutes and don't translate it into Marathi or any other language."

Shastri Pandurang has been in Baba's contact for twenty years. He is also writing a play about Baba.

One person from Nandgaon [U.P.] came. Baba said, "You are full of untold treasure. But the difficulty is you don't look within, you only look outwardly. It is an age-old habit. When you start looking within, gradually you see many precious treasures and you go on traversing the path. But to open the last 'gate,' the grace of the Sadguru is necessary; you cannot open it and cross the last boundary on your own."

Quoting Hafiz, Baba said, "To be one with God is madness. This is a thing of madness. When you proceed on the path of inner journey, because you start seeing things, to have unity with God is a difficult task. The remedy is the Sadguru, as mentioned in *God Speaks* and not those [false gurus] of the present time who are sitting with signboards. They are not Sadgurus.

"To have the grace of a Perfect Master, the seeker must become the dust at the feet of the Sadguru. It is not easy to become dust; it is almost impossible. Therefore, the Sufis say, 'It is not possible to become dust unless the Sadguru gets the whim to bestow his grace.' Therefore, you should remain seated at the feet of the Perfect Master.

"Do you know how difficult it is to become like dust? If you are told by the Master that it is night when it is day, you should feel and see it as night. That is becoming like dust. The dust can be used in any way — to make a statue of God or to cover filth."

Baba himself touched his feet three times and then touched his head. He asked about the health of Sohrabji [Siganporia] and inquired as to what instructions are given to those in Poona. "Dr. Bharucha, as you will be here for ten to fifteen days, I allot you the duty of [not written] ... Moorty has not come so far. Is he dead? His telegram has come saying that he should have been here by now."

### **24 May 1960**

After some news about the health of Naoraji [Dadachanji] was received, Baba told those gathered, "Don't worry over bodily sufferings. Even if the body is to be cut in pieces, it matters little in comparison to the heart getting stained or scratched. Let your love-filled heart remain unadulterated. Through the body, you have the scope to suffer, but gradually a time comes — and it must come — when all suffering is over. Then you leave the body for good."

An *abhang*a by Tukaram was read out wherein Tukaram clearly stated that slapping a hypocritical saint is not counted as a sin. Baba had Baidul translate this line in Gujarati about mullahs and pundits: "One who preaches silence to others, when he goes home, he himself does not follow what he preaches."

Baba commented, "The only sin that God does not forgive is hypocrisy. The hypocrite deceives others and himself too. Hafiz says, 'He is the hypocrite who shouts from the pulpit and asks people to do this and that. He asks them to repent, but he himself does not act according to his own advice.' What Hafiz

says is related to false sadhus and saints. These rogues are in a way courageous as they try to deceive God, but they should be flogged.”

“In the end Hafiz says, ‘As for myself, I am the slave of the real Master whose disciples see the treasures of the world as dust.’ ”

Agrawal [of Agra] was facing some difficulties, but he told Baba, “My mind is at peace.”

Baba said, “I give my blessings to both of you.”

Gokhale and Khandalkar accompanied Soman, who introduced them. Baba: “It is fine. Sit for five minutes. Don’t come for darshan on Sundays. Did Ramakrishnan not say anything? What type of friend is he?”

Naoroji’s family [the Dadachanjis] were told that there would be no darshan after eleven. After Nagarwala’s coming, Baba said, “After explaining so much, can there be any man to come this way who should have come early? ... I enjoy teasing and torturing people. Making fun is an old habit of mine — and all this has been said only in jest.”

Baba saw Shastri enter the hall and embraced him. (Shastri was one day told by Baba that he liked to embrace him and so Baba was giving him the last embrace [of that day].)

Baba began: “Once Shankaracharya had gone to Kashi where Shiva and Parvati had taken the appearance of a *chandal* and *chandali* [a lower caste man and woman]. The chandal asks Shankaracharya, a Brahmin, ‘Tell me what difference does it make when the sun shines on others and on a chandal? What is the difference in the consciousness of a chandal and a Brahmin?’

“Shankaracharya says, ‘That is correct. There are three states: the awake state, the dream state and the sleep state. Pure consciousness resides in all; the same one consciousness is there from God to an ant. To realize, “I am that” — whosoever gets this knowledge is my Guru.’ ”

Baba continued: “What I have said in *God Speaks* is in the same thing put in a different way. If Shastri listens to it in Marathi, he will immediately understand it, as he has studied deeply in this connection.”

Joshi said, “A most valuable thing is given to the world.”

“Ayurved Acharya Mahamahop Adhyaya [a scholar] also says that *God Speaks* gives only intellectual understanding. [Don] Stevens is of the opinion that the way Meher Baba has analyzed [and explained things], none of the Masters of the past or of the present could do so. Dr. Pint [?] had tried to fathom the unconscious mind, but could not succeed. But in the psychological sphere a tremendous improvement is ahead. *God Speaks* is a different thing.

“It is a matter of experience and that experience is one undividable experience ... *God Speaks* is the food of intellect. It is correctly written; still it is not the essence. It is food for the intellect to enjoy. Sister Mani from Sholapur is very clever. She remembers *God Speaks* from her childhood. She has been saying

that [to gain the proper understanding], 'I shall have to live with you and you will have to break your silence!'

"My silence is not silence and is explained as such in *Stay With God*. After reading it, you will come to know whether I am on silence or speaking.

"You people have come from long distances and Baba is pleased. The grade of love is much higher than the intellect, which intellect cannot reach. Hafiz has said on the faculty of thinking: The threshold of love is much higher than the peak of wisdom, and it is impossible for the intellect to reach there. It is at a far, far distance from it. Therefore, the one who wants to kiss the threshold has to carry his life in his palm, and only then would he be able to kiss it. What is it to take one's life in the palm? The intellect cannot reach you there.

"These people have come for love with love. Now it is to be seen why they have come. Have they come for their self-interest or have they come for Baba and for his darshan? Have they come to give their lives or to take *my* life — it is to be seen."

Baba started embracing those who had come. "Patil, do you have any worries and anxieties?"

Sadashiv Patil said, "Baba, I am happy."

"Be happy," Baba told him.

### **25 May 1960**

Baba, introducing one of those who had come, said, "This gentleman is a professor in Madura. He is staying here with his brother who is a railway guard ... Naidu is from Vijayawada. These people who have come from Madras do not have proper place to stay, so they are staying on the verandah ... Today I will meet separately with all. Just now, everybody should go out."

Shastri recited *Shiva Stotra*. Baba was very pleased to listen to it. "What is your opinion — be clear. To talk about it is equal to loving God."

Baba then went to see the statue [his sculpture]. When he returned he began embracing those who had come. He then went with Meherjee to rest.

### **26 May 1960**

[P. N.] Ganjoo from Delhi said that he would be staying up to the 10<sup>th</sup> of June in a hotel. Sakhare said that he would be here up to the 1<sup>st</sup>, unless he was called back to Delhi. "I am coming from Bangalore," he said. "Up till now nothing [no air force crisis] has happened."

Baba commented, "Nothing has ever happened!"

Desai today again bowed to Baba. Two other persons came. Ramkripa informed Baba that Radhakrishnan's health became serious, so he left. He had received a telegram, so he departed at 6:40

in the evening. Desai said, "I am leaving tomorrow for Kolhapur." Shriram Pophali is also going tomorrow.

Baba said, "I don't have the mood to explain anything today. Bhatnagar, you'd better say something. You've spoken well every day, what happened to you today? Bhatnagar is not a singer, but he sings with love. Deshmukh is the brother-in-law of [?]."

Dr. Deshmukh was ordered to sing a song. "*Meher gavo, Meher gavo/ Antaryami, dhol bajavo, dhol bajavo.*" [Sing Meher, sing Meher; Omniscient One, play the drum, play the drum.]

Baba began talking with Sakhare and his family. Baba informed those present, "From here we will go to Thade's house at two o'clock, and after half an hour, from there we will go to Ramakrishnan's house."

Baba suggested Desai study *God Speaks*. Rama [?] was here from the morning. Baba said, "My degree is M.A.D, and this is the highest degree. Only after obtaining this degree can a man see God."

At 9:15 Shastri came. He recited the Sanskrit Manisha shloka, and Baba appreciated it very much. As Shastri was reciting it, the families of Niranjn Singh and Jagindar Singh arrived. Niranjn Singh's health continues to be indifferent. Baba joked, "When Baba got fed up explaining things, then you came. Where are you staying?"

Niranjn Singh said, "The place is fine. My leave [from his job] is up to 12 July."

"The darshan is stopped from 10<sup>th</sup> June. Your whole family loves Baba. From tomorrow, come early at 8:30, as I am fresh at that time, and you can go at ten o'clock."

Deshmukh sang a song. Adarsh's daughter also sang. Dr. Choube, a retired civil surgeon, came and Baba said, "I want to hear you sing. Your wife also loves me ... Shastri, Niranjn Singh is very wise. He has collected many books. He loves Baba. You will have the balance of heart and mind by following his example."

Bhatnagar was the last person to be admitted to the hall. "Here there are no scarcity of M.A.s — but I want to see at least one person with the degree of M.A.D. In Sanjeevani, there is not the least trace of madness in her. In other words, she wants nothing and cares about nothing. When one wants nothing, he has everything.

"Everybody comes to Baba with his grief. But should I tell you my condition? The night watchmen know how I pass the nights. The whole night is passed in getting up and sitting down."

Pendu said Baba is in pain the whole night.

"No doubt I am the Highest of the High. The world will come to know very soon."

### **27 May 1960**

[A humorous story was related about] Gustadji and Buasaheb's conception of beauty.

Baba: "I am unwell today ... About the mutual relations between Sakhare and Mona. What amiable remedy can Niranjana Singh suggest? ... Today, everybody should be asked to sing ... Did Sohrab and Rustom family participate in the work? Sohrab, whom do you love more? ... When I am in the mood, I will explain what surrender means."

Three women and eleven men from Navsari had darshan. A letter from Evelyn Blackshaw [from America] was read describing certain experiences she had. Baba commented:

There are certain experiences which help in advancing on the Path, but these experiences only strengthen one's intellectual beliefs. All these are not the experiences of the final step. On the Path, numerous experiences do occur. They appear because of the emotional love for Baba. [Evelyn] also is fortunate, because she had such experiences. This the cause of her intellectual faith that Baba is in all and is all. At least this intellectual faith is acquired.

What she writes is correct; she is not exaggerating. But this is not the final experience, because after having that experience one cannot "come down." Will she benefit by these experiences, will she go ahead, or will that be the last experience?

Experiences are of two types: real and imitation. Unless you are a pearl expert, it is difficult for you to distinguish between an imitation pearl and a real one. So also it is difficult to distinguish between an imitation and a real spiritual experience.

The one real experience ever remains beyond mind. Real experience, once gained, is never lost. Then worldly things cannot affect you. To get the real experience, Hafiz says, become footless and headless. How to become footless and headless? Obey the Master implicitly. As far as his orders are concerned, don't use your mind or your intellect. Do what the Master commands you to do. Let your foot move as per his instructions, for the Master's work. This is becoming footless and headless.

The real experience lies in becoming a Sun. Other experiences are but reflections. Then you get the ocean.

Desai was there, and Baba told him not to leave before eleven. Adi [Sr.] did well by bringing several gawaals with him.

### **28 May 1960**

Murli Kale of Jabalpur was asked by someone why Baba embraces women. Baba responded, "Why should only men be given my embrace? It is all the same for me as I am sexless."

A woman named Tiwari had come and said that she wished for opportunities of service. She mentioned that devotees go to Shirdi where their wishes are fulfilled.

At one point, Baba stated: "The minute details of the Universal work to which I have to attend are done in the same manner as one's breath goes in and out. Those who love me come to me; lovers never die."

Lala Tehlram [of Delhi] was asked to recite a few couplets of Hafiz, and then Francis read out what he had written about the ego. Baba: "When explained, you feel that you have understood all. That atmosphere of understanding is altogether different ... There is some meaning in my keeping Tehlram close. To come close is very difficult. He knows Hafiz by heart but cannot utter a word in my presence.

"Hafiz said that he had some idea of crucifixion for 40 years [at the treatment at the hands of his Master]. 'He is crucifying me every day.' Hafiz has expressed it. For 40 years his Master harassed him. For 40 years, he engaged in excessive mental gymnastics — broke his head. Then, once for 40 days he did not eat or sleep, only took a little water, but in vain — nothing happened. What did his Murshid do?"

He gave him two-year-old wine [which is very intoxicating]. Hafiz got a flash. This wine when offered by a Murshid makes a man forget everything and gain Knowledge. Hafiz said, 'The Master alchemist, who can turn dust into gold, when will he glance at me — just from the corner of his eye — to transform me?' "

"[Meanwhile, Shivamani (Khilnani ?) was called]. Shivamani has been wanting to come for a long time, but when I was calling him for the last two months, there was no trace of him. Today, how he was traced is also not known."

Thereafter, Bachoobhai [Soni] was called and music was started.

Baba continued: "Hafiz says, '[The Experience] is not given just for the sake of giving, nor is it a whimsical act. It is only gained when one becomes dust.' And once obtained you experience infinite bliss. You cannot imagine this infinitude. It is said that the greatest pleasure [on the physical plane] is the seventh shadow of that infinite bliss. Whatever you can imagine of bliss [is nothing compared to] infinite bliss. God in the Beyond State [Paramatma] also imagines, preserves and destroys.

"Niranjan, imagine an elephant with ten heads. You create, protect and destroy it [with your imagination]. In God, imagination is infinite, so how could the real infinity ever be imagined by your limited imagination? And in that infinity is eternity also. Since God is infinite and eternal, naturally his imagination will be unbounded and unending. Still universes are created and still he goes on imagining. You have no idea of God's imagination.

"There is no such thing as space. If you try to point out space, there is no end of space. Beyond this, so many universes come within it. Going from where to where, there is no end to it.

"In daily life you create things wherever you go or whenever you sleep. Many times the day has ended, but the moment is, was and will be. Billions of years ago, it was, is and will be, on and on. Eternity exists in the present moment. Past, present and future are all in it. This present moment is eternity. Every moment has eternity within itself. All past and future is in that moment. Time marches on from ages and will go on. On the path, different experiences are all of infinity, but all are of illusion. As you proceed further inward, you will come across many stations and different experiences, because they are all within yourself. Then what is the matter? As you go on analyzing yourself you understand, but there are many dangers [and pitfalls], and it takes much time. The path of love is different."

### **29 May 1960**

Baba came to the hall at 8:20 a.m. A visitor told Baba that he was interested in philosophy. "What kind of philosophy are you interested in?" Baba inquired.

### **30 May 1960**

Baba came to the hall at 7:30 a.m. Kamble came. A shloka was recited: "I salute myself. Who else is there for me to salute?"

Baba embraced Niranjan Singh and said, "I was happy, so I gave you an embrace. Where is Tehlam? Now he is holding a bottle and will say something. [unclear] ... My lovers are like this."

During the session, Baba said, "Don't go to saints. Why? Because there is likelihood of breaking my orders. For example, Eruch had been given an order to fast for a certain period. If he visits a saint who gives him prasad to eat on the spot, what should he do? If Eruch refuses, he insults the saint; if he obeys the saint, he breaks Baba's order. I tell this only to my lovers and not to all visitors. This breakage of my order has happened before in the case of Hoshang [Bharucha]. This is also my advice to followers of other saints and Masters, whether genuine or not. Such followers should not come here unless they are prepared to leave the concerned Master or saint. They should offer namaskar from a distance and go away.

"Baba is not a saint. He is much higher. Tukaram has said the above regarding the breaking of the orders of saints; so how much more [detrimental] it would be for breaking my orders."

### **31 May 1960**

Addressing those who had come, Baba said, "You are leaving on the 6<sup>th</sup> so it will be the 'goodbye day.' But there is no goodbye to Baba at any time. When you will realize me you will bid goodbye to world!"

A quote: "Last night! In the morning my anger was gone, and I was calm. In the darkness of night, they gave me *hayat* [?] by the grace, in my forgetfulness, they gave me wine from the cup ... What a glorious dawn it was and what an auspicious night."

Baba: "You should become the dust at my feet and then I may 'blow you up.' If you are having [doubts], how can I blow you up. Nowhere is absolute honesty needed more than on the path. The slightest [unclear] impedes you on the path, and ego is always disingenuous; it deceives itself. 'I know I love Baba.' You love Baba and your ego asserts your love. If you love Baba truly, you would have lost consciousness of your body. So that ego that ought to have vanished in loving Baba, asserts itself in saying, 'I love Baba.' It is so natural, this assertion of ego, that you don't even feel it. 'I eat ... I sleep,' it goes on asserting itself. The best solution we find is in Hafiz ... [a Persian quote]

"Why are you in the entanglement of even asking for union? You create bindings. So why do you bother about separation and union. When you seek the will of the Beloved, the ego is not there any more. It means whatever the Master commands, obey.

"Hafiz says, 'Only slavery will give you eternal freedom.' All this is almost impossible. The *I* always comes in the way. Love always takes one beyond the mind.

"Do not even in your breathing ask why and what, because the chosen lovers must obey with all heart and soul's willingness. Then the slave becomes the Master.

"Spiritual faith [propels one] when one travels the path. One leaves the path when he gets in a trance — *mukam-e-hairat*. And again he gets stuck because this is also a dream, a supreme dream or a real dream. Only when we achieve the conscious sound sleep state will this dream disappear. When we go

into sound sleep, we go to the Original State. In sound sleep, you have no consciousness of the body, even though you are breathing. You are not conscious, but you exist. One should learn to love me — continue your education.

“In this whole affair, we have to go far, and yet we do not have to go anywhere. Things should be taken this way.

“Hafiz says: ‘I have become lame and limp, while my destination is far away.’ The fun is that when you reach the destination, you find that you have not budged even an inch from where you are. It was all within you. It is infinitely difficult and infinitely simple.

“There is no room for hypocrisy. Better to deny God than make a show of saintliness. However learned you may be, the least hypocrisy will render your learning of no value. If you are without hypocrisy, however foolish you may appear in the eyes of the world, you become the wisest.

“You have seen how much is not real. You have not seen that which is to be seen. Your self is the veil and it is so easy but it has become impossible to lift it.

“Deshmukh, you are not sitting near my feet. You are sitting on my head [bothering me]!

“From Original Nothing has emerged the expanse of everything [*Pasara*] and as everything is Original and eternal, so also the Nothing. And as all this came out of Nothingness, it must be infinite and eternal. Since substance is infinite and eternal, its shadows must be infinite and eternal. But the shadow is seen at times. Sometimes it appears big, sometimes small, and at times it disappears; but it is there within that consciousness. So this Original Nothing is within Everything. We term God as Original Everything, so everything must have nothing, as everything cannot be without nothing.

“The Original Everything is one. The false everything which you see is full of dual manyness. The Real Everything is One and the false everything is many ... [unclear] Original Nothing is one infinite and eternal and in this, which is eternal, there are innumerable false nothings. What did you eat? I say nothing. What is wrong with your health? We say nothing. In this way there are innumerable nothings. Temporary nothings.

“On this Hafiz has said ... [not written]

“Today we have established many nothings in One Nothing. These nothings which are in the Real Nothing, are false and temporary.

“Jagindar Singh, you were to say something yesterday ... Come on, speak up.

“Thus there are innumerable nothings. When we compare any of these nothings with the Original Nothing, we find them as absolute nothing.

“If all of you are happy then I am happy too.”

At one point Baba said, “Only if one keeps cheerful and happy can maya be defeated at her own game.”

Continuing, he stated, “I know everything. The beginning and the end rests on one point only. Intellectual, bookish knowledge is nothing compared to the real experience. What does God have to do ‘*Lekha par mekha*’ [destined to be reverted; on account]! He has to perform impossible tasks. This has repercussions. It is easy to ask for a boy or a son, but it has its impact on many. Many are affected thereby.

“There have been instances when the Masters [Sadgurus] have raised hundreds-of-years-old corpses. Such incidents have happened. It is easier to raise the dead than to grant children.

“In existence two things: Truth and law. Truth belongs to God and law belongs to illusion. Cause and effect to this law, which no one can escape — there is no chance. It chains you. Only those who are one with God can do anything with the law. They have no limitation and they can go beyond law.

“See how I have to supervise this law ... How fine is his [?] heart? How much love he has? [Ram?] knows this and he is Baba’s friend. The law of illusion is like a clock [unclear], but love supersedes this law and says sit for a while.”

## **2 June 1960**

Baba asked Niranjana Singh, “What do you have in your palm?” Niranjana Singh replied he had nothing in his palm. Baba joked, “So you have ‘nothing’ in your hand?”

[Irwin Luck met Baba that morning and explained that his brother Edward had not come, as he was underage, but Edward had told Irwin to go without him.] About Ed Luck, Baba commented, “Edward is a very good boy. Whatever sacrifice he could make, he did. Therefore, it is as if he is present here, and he will also benefit from participating and sharing in my love.”

At one point, Baba told the gathering: “For me, all of you are presidents, prime ministers and cabinet ministers. They can come — they may come and they will come — but those who come for love — that is quite a different thing ...

“Niranjana Singh, could you climb the stairs comfortably? I reached with great difficulty.

“Think about me. It is all due to love. Because of his love for me, Irwin has just come from America. He has travelled here only for the sake of love. In love, there are no questions and no answers. If anything is asked in love, the love is washed away. Those select, chosen few who are absorbed in love never question or bother about what, how and for whom.”

Baba embraced and kissed Francis for all the lovers in Australia.

“Let us decide once and for all, that love is all for us, and confusion washes away my love. He [?] is prepared to do anything to experience that love. Rarely has one been given that love.”

Addressing one of those present [perhaps to Irwin], Baba asked, “Do you have those ‘eyes’ to see that love?”

“I know Baba loves us,” the person replied.

“Are you prepared to do anything [for this love]?”

“Yes.”

“Why should I give you that eye? I will see. When it is worth giving, I will give. In the following lines a lover states how impossible it is to obey the Master:

*O Beloved! You have tied my hands and feet to a plank  
and have thrown me in the midst of a stormy ocean,  
and you command me that I should not get my clothes wet!*

“How difficult it is to obey me, is it not?”

“Original eternal Everything is one. The Original Everything includes Nothing also. The Original Nothing is also one and infinite and eternal. The Original Nothing has innumerable false and temporary nothings — these are what we see. When you have surrendered yourself completely to me — then whenever I want I may give. And if I don’t want, I won’t give. Why should you bother? What is it to you? It is my wish.”

#### **14–15 June 1960**

One of the close mandali members and Baba’s childhood friend and school companion, Dr. Abdul Ghani Munsiff had died in 1951. When he died he left the family in some debt. His wife and son, though they tried their best, could not repay the loan. Nobody doubted the honesty of this family. However, their inability to repay the loan, even after a long period, was making Mrs. Ghani [Khatunbi] restless and she couldn’t sleep at night. Ultimately, she approached Baba at Guruprasad on 14 June 1960 [with her unmarried daughter, Nurjehan]. She cried before Baba and narrated her woes. She also mentioned that she had been trying to sell their house for the last nine years, in order to make the repayment, but she was unable to find a buyer who was willing to give an appropriate price for the property which would free her from her liabilities.

Beloved Baba took sympathy on her and her situation. However, expressing his helplessness, he said, “My ears are deaf to such prayers. But if you pray to Allah from the bottom of your heart, He would most certainly listen to your prayer. Therefore, I want you to pray to Allah here in my presence.”

In this manner Baba made Mrs. Ghani pray to God before him for getting the right price for her house and release her from the loan taken by her late husband.

The very next day, 15 June 1960, when Baba came amidst the mandali he was given the news sent by Mrs. Ghani that her house had been sold at the desired price. Baba commented that she had been trying to sell her house for almost ten years. “When she was at Guruprasad yesterday, she was wailing and crying,” Baba said. “She must have prayed wholeheartedly to God and therefore God heard her prayer.”

Baba ended by saying, “I was deaf to her prayer, but God listened.”

Kishanchand Gajwani had come from Bombay the previous day and was present when Mrs. Ghani was pleading before Baba. He had also come today for darshan, and when he heard Baba say this, he said to Baba most humbly, “Baba, this is beyond my understanding. What is the difference between God and Baba? Sometimes you call yourself Avatar and express yourself as God, and now to Mrs. Ghani you said that you were deaf and only God could hear her prayers?”

Baba replied, “God is the *malik* [owner, boss] of the universe and I am the *malik* of God! I am the God-Man [*Nar-Narayan*]. God is the only Reality, and I and God are one. However, God acting as God is different; God acting as God-Man is something else — something more.”

Hearing this explanation, Gajwani asked whether the difference between God and Baba is that God is *Nirgun Narakar* (formless and attributeless) whereas Baba is *Sagun Sakar* (with form and attributes).

Baba explained, “I am with form and attributes. I am also without form and without attributes, and I am beyond attributes, and also beyond that. While I manifest in form and with attributes, I always maintain my experience of being without and also beyond attributes. That is why I say God is the malik of the universe, and I am the malik of God.

“For example: Suppose you wear glasses. You can give your glasses to anybody you want. It is under your control and you can give them to anyone easily. Similarly, I can give God to anyone, just by lowering my eyelids or without even moving them — anywhere and at any time I want.”

While this discussion was happening, Meherjee informed Baba that Vishnu Master, too, had won a long pending court case. Baba commented, “All these things keep happening automatically, naturally. It is not my miracle. If a good thing happens, people say it is according to Baba’s wish.”

In the lives of mandali and of Baba lovers, due to their connection with Baba, many such incidences keep happening. Through his Divine Play or Leela, Baba demonstrated that God is everything and there is nothing but God. However, as he explained, when he is present amongst us in form and with attributes, he is more significant than anything else.

**[Diary ends]**

*POSTSCRIPT: Pukar continued to visit Baba periodically throughout the 1960s, but apparently did not keep any more diaries.*



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