
BEING IS DYING BY LOVING

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Mandali Hall, Meherazad, India

January 1, 1970

55:47

ERUCH: I felt [inaudible]. And I felt after the whole thing happened you see, a great deal, I felt a great deal and till this day I haven't forgotten it and I remember it every time I pass by that place. And I, first of all I didn't divulge this to anybody here or the 4 of us. But then once it so happened after Baba dropped the body. There was a talk of Baba's humiliation and I thought. People came and asked me, some of the Westerners. And then, I thought that this was also one of the phases of His humiliation, to begin with. And immediately it struck me to tell them this story. So I told them this story. And they asked me to show the place. So I took them, I led them to the place. And since then this has been repeated by people who come. Different groups you see. Those that feel interested, I take them to that spot and show them the spot. As long as the place remains naturally it will be shown. Otherwise it will just turn into dust you see and the spot of course will remain. And the incident will always remain in my heart, forever. That on our account He had to take the punishment. That's all. That's the end of the story.

PILGRIM 1: Where did Baba go from there? He walked?

ERUCH: Then what happened, no sooner the whole thing ended you see that ordeal passed away. Took about half an hour there. And then Baba told us to prepare to start walking towards Ahmednagar. As we approached Meherazad you see, because Baba's Seclusion Hill could be spotted from a very long distance you see. So as we were approaching towards this side. Not Meherazad proper but towards Meherazad, from a distance He pointed at the Seclusion

Hill. And for the first time we realised that we were heading towards it. And He said we would go there. And then stop there. Because the two cabins that were on the hill, they were still there. They were built before we started on New Life. The two cabins were there before we start for the New Life. He had sat in seclusion there. That cabins were already there. So Baba pointed at the two cabins that were there. From a very long distance they could be seen. He said that, "We'll go and rest there." So we walked the distance of eight and a half miles. And came to this spot here. And we had nothing to do with the Meherazad people here you see. We stopped there and stayed there for some time. For some days and then all of a sudden Baba, He started His work there.

PILGRIM 1: The 4 companions were with Him?

ERUCH: The 4 companions were there, yes. And for water we used to fetch water from nearby well, near the hill. We didn't come to Meherazad for water or anything of the sort. And then for food, Baba didn't like us to have any food from Meherazad or anything of the sort. So, I went to Ahmednagar on foot and then I begged for food from my sister. My sister who is now dead. She used to live in the same quarters where the Avatar Meher Baba Trust office is situated at present. My sister's name was Meheru. So Baba told me to go to her and tell her that she should supply us with food, once a day only, in begging. So she used to send the food every day. Whereas. And she also supplied us with stock of tea and sugar and our milk was either condensed milk that she

sent or sometimes she sent fresh milk with the man who brought the food. So we used to prepare our tea like that. And stay there. Then all of a sudden one day Baba decided that we should remove the two cabins and make them. Take them down the Hill and fix them in front of Pendu's cabin now. Pendu's room there. Which was originally Baba's room for resting in the night. So it should be pitched over there so, made into one cabin. The two cabins were put together into one and Padri was called from Meherabad to fix that, while we dismantled the cabins from the hill there. And there were other labourers employed by Padri who got the things down you see. We used to send them there. And then the cabin was built here.

And Baba started His work. From here He completed His Manonash phase in this cabin. One cabin here. Down here. Which is now used by me as desired by Baba. And when He completed His Manonash work, the night I remember the evening He told me to light a dhuni fire behind the cabin there. Made me dig a pit and then prepare it for fire. And then He made me write down on a slip of paper, I forget what the word used were. But the gist of it is was, that the. 'That all rites, rituals and ceremonies of all the religions in the world are hereby put into fire.' And just that. Means they should go. So then when the fire was lit, Baba was there. Baba Himself lit the fire here. And then He made me read that out loudly in His presence. He stood there and we, the three of us were there. And then He put that slip of paper into fire. Signifying that the whole thing should go into fire, flames. That's all.

So the rites, rituals and ceremonies were put to flames. The end of it. This is the end of the Manonash phase. After that He prepared to go to the West in 1952.

So you want to hear that story of the perfect master, that was told by Baba. It so happened, I don't remember now the actual discussion that led to this story. But there was some topic you see about different types

of human beings in the world. And then how the Avatar always comes in a human form, male human form. Can never, the advent can never take place in a form which is not male. Male human form. But Baba says, "The perfect masters can be in female form or a male form." And I think now while I'm telling this story, I now feel that yes, the topic was this and that He said that, "But there is one instance where there was a perfect master in North India where he was a eunuch."

What's a eunuch you ask me? Here we recognize eunuchs you see. The common meaning behind it is castrated male you see. Because these eunuchs were kept by the Moghul emperors to protect their harem you see. As watch keepers. To guard the safety of the women they needed men. But the Emperors or the kings or the royalty were not, did not feel secure and safe to employ men to watch over their women folk. So they castrated them and made them into eunuchs. But then what Baba was telling us about was not an incident of a person who was a man-made eunuch but he was a born eunuch where means he was, what's the word for it? I don't — who.

PILGRIM 1: They have undeveloped [crosstalk].

ERUCH: Undeveloped sex organs. Male sex organ you see. Was born like that. So that also we call it eunuch here commonly spoken here. There is a sect here in India. And so the topic of the day was about how the Avatar is always in male human form and the perfect masters are sometimes. Always in male human form but sometimes there are cases of female form, female perfect masters like Babajan herself. Yeah. Baba then gave us this story about this perfect master who was a eunuch.

So here in India you know there, what they do. It's a different sect here you see. They do not get mixed with the society. The common society, the ordinary society of men and

women or anything of the sort but from their appearance they, even the men folk you see they wear saris and they wear jewelry and they wear bangles and so forth you see. Necklaces and earrings and nose rings and all that. And their vocation is just to sing songs you see. And dance on the streets. The leader of this sect carries a drum you see. Hung, what do you call? From the shoulders and then just he plays the drum and the others clap their hands you see and dance and sing and all that and make merry you see. On the streets and people stand around you see just for the sake of fun and sometimes they throw an anna or two or some cents you see, to help them that's all. And at the time of, when a child is born in a family, this party is called to sing. Or when there is some occasion these parties are called to, yeah, sort of an entertainment you see.

But the society looks down upon this caste you see, this sect. As if they are misfit in the society you see and their interests are all discarded and nobody cares for them. Now in Northern India, place called Lucknow you know. It's a big place. So there was one you see. I forget now the name. Baba also told us the name. He's a famous person. Famous master you see. I forget the name. I don't want to, what do you call, give the name of which I'm not sure. So we will call him the master. So this master as is usual with this sect was heading the party of these eunuchs you see. And they would go from street to street and his companions you see who were also eunuchs you see, they would clap their hands and sing and dance and all that. And they will all walk in a procession headed by the master.

But people thought that, well this is the usual group you see of eunuchs. And Lucknow is famous for all this sort of thing you see. There are that sect somehow or other you find predominant over there you see. And well nobody paid any heed or attention to it except to ridicule the whole thing. And they used to derive fun out of

these people you see. So there was one. One day this master was passing through the main street of that big city. It's now the capital of North India. This place, Lucknow. So there, there was one wrestler who was the strongest person there you see. He was going with his group of his admirers and other wrestlers you see. He was a wrestler. Baba is telling us this story mind you. So He says, 'This wrestler trying to show off you see on that main street. When the group was about to pass them, this wrestler who was heading his group just lifted his hand you see, arm and with a forefinger pointed at the master. Says, "Look at that man you see. That eunuch. That eunuch you see. See that, how he heads that group of people there and how he walks you see as if he's the lord over here. And he just kept, remained. His hand, his forefinger remained pointing at the person. Even though the master and the whole group passed by. So then after some distance was crossed, the master turns back and looks at him and shouts out to him. He says, "Well you are a strong man you see. Haven't you got the strength to put down your own arm?" His arm was paralysed. Became stiff there. He had no strength you see. When he pointed out how ridiculously you see. Ridiculing the whole thing.

So he thought that he was a great wrestler. A very strong man and all that. So his arm remained stiff in the air. He couldn't do anything. So the master from there shouts out, "All right now strong man put down your arm." So then he could put it down. And the master walked past. That was the first indication that the people in the town got of the greatness of this person, this personality.

Another story that Baba told us about this master was a very funny story. Something I think that never happens in the world. And the story is this. Have you'll heard this story? You? Last time I didn't tell you this story? All right then. It will be a nice thing for you'll to hear this also.

So Baba tells us that there is another incident recorded about this master's greatness. People as I told you, the whole town ridiculed this sect and this group. Because they had some shelter you see of this great master. So the whole sect followed him. Knowing fully well that he was somebody great. Maybe in his own group he might have given some experiences to them. Maybe a perfect master was for that particular sect, for the development or upliftment for the sect. We don't know what's the divine plan you see. So maybe some from the group knew his greatness and the whole sect followed him and there was a huge crowd all the time around him. This somehow or the other drew the attention of the so-called society you see in the town. And they were not happy with the happenings that were happening around a person who was himself a eunuch. And he was regarded as a great personality you see. Society couldn't gulp this. Couldn't swallow this you see. So, it is but natural that there was big crop of adversaries around him too.

So in order to denounce the master you see and his. They thought that he was posing himself to be a great person. Opposing himself to be a person having some spiritual powers or something like that. So they tried to have a. Formulate a plan so that they could just humiliate him. Denounce him publicly. They selected two youngsters you see. A very handsome boy and another equally handsome but having delicate features so that they dressed that other lad you see in a woman's dress and then dressed the other one as a bridegroom you see and put before the master as bride and the bridegroom. Newly married you see and wanting the blessing of the master.

So the leader of this society that was against this group engineered this plan and said to this so-called couple that they should approach with their followers and friends to the master and beg for a boon saying that they are married now for some time and they want to be blessed to have a very good

child you see. Born out of them. So they went to the master. Fully dressed you see in their best of clothes. One of the boys dressed as a girl. Another boy dressed as a man you see, husband and wife there with the other followers.

So they went and sat down by this. In front of him. After a while, after the singing and the dancing and everything subsided and they all settled down and all that the master naturally, his attention was drawn towards this couple. Says, "Well, what do you want? Why are you sitting for so long now?" Says, "Master." Of course they had their other friends there around them too. To guard them or to watch the whole show. To be witnesses to the whole thing. That included some of the leaders from the society too. So he said, "Master we have married and we have come for your blessings. And we want your blessings so that we may have a child which is worthy." So he turns to the so-called girl you see. The boy dressed in girl's garb. And emphatically asks the person. Says, "Do you want a child?" So she's dressed in a saree and I don't know how to express this. Give you a picture of it. You know when a girl is newly married she always has a sort of, her saree over her head hiding half of her face. Veiling half of her face you see. And with a very coy voice and all that she says, "Yes master. I would like to have a good son." So master again asks, "Are you sure you want a child, a baby?" So then he turns and she says, "Yes." And then he turns to the bridegroom and says, "Do you really want it?" Says, "Yes master, We have come for the blessing for that." He says, "You're blessed." The master says, "Go."

So they go and no sooner they turn their backs they start giggling you see that they have fooled the master. It's but natural. For human beings to feel that way. Little did they know that his word cannot go in vain you see. So when they left, they went and mixed with the other crowd there you see. And then they held a meeting over there and they said that, "Now we can denounce him

publicly." That, "Here are the two who had been to the master and the master thought them to be a real husband and wife you see and blessed them with an issue." And so well they were now starting to form a plan how to get rid of this man who called himself, or who was looked upon as a master, the perfect master. A month or two passed by you see in the meantime. And the girl. The boy who had dressed himself as the girl and approached the master somehow or other started having peculiar feelings in the abdomen you see. In the whole system. Didn't know what to do. What was it? Thought that, in the beginning of course thought that he felt bit indisposed, then he felt ill and then something was wrong. People thought that there was indigestion. Or something was there you see. Why was this sign you see? No. And within two more months you see there was this sign that something had changed completely. The whole, what do you call, the feeling was that there was something, something extraneous within his body you see. In his body.

And that boy you see took fright. He knew because his conscience was biting there. There was that you see. It's not a joke to play tricks with the masters, perfect masters like that. And the bridegroom had completely forgotten this. But that one who had dressed as a female you see. She bore the brunt and she was pestered. What do you call? Having this feeling which always remained there and disturbed the poise. So he approached the bridegroom and said, "What's this? We tried to play fool with the master and there is something wrong with me. I am completely, I feel myself totally changed. And I feel that his blessings will come true in no time. And how will it be possible? What will happen to me? So they approached the head of the society again who was considered to be the city father you may call it. Says, "This has happened." "Is that fact?" He says, "Yes." So they, that was with the very thought of something, some danger to the person there they were humbled. And says, "Well what can we do now?" So again there was

another large group meeting and all that and the only thing that was there. After all Indians are rather spiritual minded. And they have great respect for the masters and all that but it was natural for them to feel, to have such a feeling towards a person who was supposed to be a eunuch you see. That was the only reason you see why they behaved like that.

So well they could realise that even eunuchs you see, there is nothing impossible with God and even eunuchs can be the masters you see. They could realise later on. So then what happened was that it was planned that the two should again go back. Go to the master and beg pardon sincerely. They went. They tried to seek his presence but this time the master had his day you see. And he would. They would as usual you see sing and dance and master would lead the whole group and go from one street to another street and then wait in front of somebody's house there and somebody would throw some coins or give food or something like that. While away their time, that's all. So this, they were very serious about their own affair. There was a problem, serious problem. They wanted some private audience you see. But they couldn't get the opportunity. Master avoided them for some days.

One day, somehow or other they could come in his presence where master settled down. And they begged of the master to redeem them from this sin that they had committed in his presence. So the master just laughed and said that, "Well, the word that I have given I cannot withdraw." That, "My blessings cannot be withdrawn. Only ones. Only. I have no power to withdraw my own blessings. Only those who follow me, around me, who are around me, who are close to me here." They are themselves eunuchs mind you. So, "If they intervene and they plead to God the Almighty, maybe that He will pay heed." Because he wanted to bring home to the people there who called themselves the normal society you

see that there is this sect here which shouldn't be discarded. Their voice is also there to be heard by God you see. So he said that, "Once I have given my blessings I can't withdraw. They only recourse now left to you is to bend your heads towards them you see who follow me, who are close to me. Maybe God might pay heed to their pleading, their prayer and you be relieved of your dilemma. Get rid of this dilemma."

All right. So they went and tried to humble themselves before his followers now [Eruch laughs]. And they begged them to do something, to pray. So the followers remained dumb. They didn't know what to do. Whether they should take action or not? So the master then intervened and said, "Can't you do one little thing for them? Haven't you got a little heart that you should pray to God so that they can be relieved of this?" So they all joined together in the prayer. And very gradually the feelings that that happening that the boy felt in, within, gradually subsided and within a couple of months he felt normal. From that day this whole thing went round the whole town you see in no time. And from that day onwards nobody ridiculed them, nobody. They all revered and respected and even the cream of the society.

You want me to narrate the story about the lad who humbled the King. Right. It is said that there was once a Mohammedan King who ruled over India. And he had his own notions of God the Almighty and of the Prophets of God. He had a prime minister who was a Hindu. The prime minister had his own notions you see of God the Almighty and the Prophets of God. The prime minister believed in the advents of God. He was not Prophet. The Avatar is not the Prophet. He carries the, he brings the message of God but God in human form is the one who gives the message to mankind you see. Whereas the Muslims, the Mohammedan world believe that God sends Prophets from time to time. Enjoins upon

somebody you see to give his message. So that's that difference. Subtle difference you see.

So one day this King. He was the Emperor by the way. So the story runs like this that this Emperor, his name was Akbar, Akbar the great. So he chides his minister you see. The prime minister. His name is Birbal. And says, "Birbal, you are so intelligent that there is nobody to equal you in my kingdom. In my empire. And yet you are so childish in your beliefs regarding God and the Prophets." So the prime minister asks the Lord, the Emperor, he says, "My Lord, what is the childishness in my believing that God manifests time and again on this Earth as the Avatar to give His love and message to mankind? To make His love more tangible. To make His being felt among mankind. What is the childishness expressed by us in believing this?" So the Emperor gives a hearty laugh and says that, "Oh, you my child. Though you are the prime minister yet you are a child." Says, "Our God is so mighty, so almighty that He need not come down on Earth to dispense love, mercy, compassion or make us feel His presence you see. Our God is mighty enough to make His presence felt from wherever he is. He need not stoop so low to take a human form you see. Maybe your God is not that mighty that He has to come down on earth time and again and manifest to mankind and make His love more tangible to you all."

So now Birbal tells him, "Sire, this is not the case. There is some misunderstanding. And I must tell you that there is only one God. There are no 2 Gods. Your Allah is my God. My Parabrahma, Paramatma is your Allah. There is no difference whatsoever. But the difference lies in how we understand His divine play." So he says, "What do you mean by divine play?" Says, "If you can give me some time I can try in my humble way to convince you why even the almighty God has to come down time and again to redeem His own children." He says, "Can you do that?" Says, "Yes. Give me some time and I

will do it for you. I'll try my best." So he was given some time. So our famous prime minister of India went out on a holiday.

So as I told you, he enjoyed a good vacation because the Emperor allowed him some time to prove his point. Well he went out and all that and refreshed himself and after a couple of months he started attending his duty. The Emperor was very happy to see him because he was a favourite minister of the Emperor. Very intelligent and the same time very honest, truthful. As soon as he attended the court the emperor remembered the promise that was given by the minister and asked him whether he had brought the proof? Of what he had said. So he said well, before he could give any proof or anything of the sort he would want the emperor you see to spend some time with him. And forget about the court work and the responsibilities that he was having and all that and just be with him for some time. Because after a gap of two months he was returning to the court and he missed the Emperor a lot and the Emperor said that well he also missed his company and he agreed to go with him.

So, the next day was fixed for an outing. Complete outing you see. And the Emperor promised to remain with the prime minister you see and to go wherever he took him. And everything was arranged by the prime minister. Just a word was given and the orders were carried out naturally. So the programme of the next day was that the emperor was to be conducted by the prime minister to a yacht and that which we call a royal boat you see at that time there were no yachts or anything of the sort you see. And let the day be spent boating you see. The great river Jamuna. I'm talking about Delhi being the capital of India at the time you see and River Jamuna is there, it flows there.

So the story runs. The next day Birbal approached the court having been to the palace and called the King. Invited the King to go with him and so forth and King and the prime minister with the retinue now go

to the river side and there of course prime minister engages the emperor into a long drawn conversation. Some philosophical conversation and all that sort of thing you see. Nothing to do with God or the advent or anything or this sort. Nothing to do with that you see. And as they approached the boat you see and he's so much, the prime minister engages him in such a serious talk you see that at the time when they step into the boat there, take their seats he casually sees his own prince there you see. He says, "Have you brought him here?" So, "Yes sire, he also must enjoy with us." And they just take the king you see to his seat there and the crowd is there and all that. And the orders are given now for the sailing. And then the prime minister engages him and he was a very intelligent prime minister you see. Engages him in different talks. The topics are all discussed and all that and all of a sudden there's a loud noise you see and chaos on the boat there.

"What's the matter?" the Emperor asks. Says, "Nothing Sire, everything will be under control very soon." What's the matter?" He says, "Nothing. Just the prince you see. Somehow or the other tried to play with the water you see and has fallen down in the river." "But we are in the mid-stream." He says, "Well, who's going to rescue him?" And he tried to pull his rope down and minister tried to pull him down you see to his seat and says, "Don't get agitated. We are all around you. I am going to jump inside the river and get him." He says, "Who cares for anybody you see now." And he just removed his royal robe and plunged himself into the water you see. The river, wanting to rescue his own son. In spite of the minister telling him time and again, repeatedly begging him not to do so because there were so many other ministers around them. So many men, so many other aides to do anything for him. But he himself jumped into the river. In trying to rescue his own son you see. He couldn't rely upon anybody. He couldn't give the charge of rescuing his own son to the hands of anybody. The king

himself jumped into the river. And he tried his best. Then the minister himself brought him out. Said, "Sire, your son is safe." "Has he been rescued?" He says, "No. Your son hadn't accompanied us." He says, "But I saw him. The prince was there in the boat." "It was just a wax replica of your prince." "Why did you fool with me like this? How dare you do it?"

"Sire, it was all in an answer to your query as to why God the Almighty would want to come down on Earth Himself to redeem mankind. It is His own children. You wield power over the whole empire which stretches from North-East, South-West. And there are innumerable subjects who would lay down their lives for you. There are ministers and aides and everybody around you who would want to just carry out your command. If you were to just let out a single word. They would have not only rescued your son but they would have rescued a whole battalion here from the river. They would even emptied the river. They would have even blocked the flow of the river for you. And made the riverbed dry for you. In order to find out a lost pearl had you lost a pearl. But you wouldn't want to rely. Wouldn't want to give the charge of rescuing your own child into the hands of your capable volunteers or lieutenants. You personally had to drown yourself. Had to come down to the river. In order to give a helping hand to your son. If a man, if a father on this Earth doesn't want to do that how much closer and dearer are the children of His to God? So He is not a weak God. He is not somebody who is not Almighty. He is Almighty. It is through His greatness, through His strength that He deems Himself proper and fit to come down into human form. To become man time and again in order to redeem His own children through His very being in human form."

So the Emperor of course said that, "Well done Birbal. What you have said you have proved very well because I know the feelings now. I know because I have gone

through this. I now can believe why God Himself must descend on Earth time and again to redeem His own children." So that's the one part of the story you see. Of Akbar and Birbal you see. You get the point?

PILGRIM 1: Yes. Oh yeah.

ERUCH: Now another part. You see after some years the same emperor you see gets the whim. To put this question you see. He says, "Birbal we have been talking you see a lot on the subject of God you see. But where is God? And what does He do?" Again the minister says, "Sire, it's such a simple question that you have asked me. That I thought that you would know the answer to it but you would want to try me. But if you have the least regard for my intelligence permit me to bring an ordinary shepherd to answer this simple question. Rather than myself answering it personally or directly to you." Says, "What do you mean by it?" Says, "The question that you have put Sire is so simple that I wouldn't want to answer it. Allow any ordinary shepherd to answer it for you." He says, "All right, you're allowed. Go ahead."

So he goes out you see and then he tutors a boy there and says. And then the story is he brings the lad to the palace you see. He's a simple shepherd. Not knowing what to do. How to answer even to an ordinary person. He did not know the etiquette of the court anything. He's just there you see. So, the Emperor is sitting on his throne and throws out this question and says, "Son, are you in a position to answer my queries?" So with great hesitation half trembling, quaking you see he says, "Yes Sire. What is the question?" Says, "My question is, where is God? And what does He do?" So he says, "Sire I would like to answer your question but I am so much-the whole atmosphere, the whole environment is so new to me. I just don't know. I've lost my voice." He subdues his voice and says, "I'm feeling very thirsty I'd like to have some, something to drink."

The Emperor taking pity on the child you see calls for a bowl of milk and hands it over and tells the servant to hand it over to him. So the milk is brought there and there he just takes. Holds the bowl in his hand and he's bit, what do you call, frightened about the whole situation. He's trembling so to say and he does not know what to do. He just holds the cup there, the bowl and tries to see something in it. So the emperor being very kind and generous as the Emperors always are and should be, allows him sometime but then his patience got exhausted you see. He got exasperated and says, "Son what are you trying to do? The whole court is waiting for the answer. You have taken so much time. Why don't you drink the milk and answer my query?" He says, "Sire allow me some time. How can I because although I am a shepherd I am so very poor. I haven't seen so much of good milk you see. Let alone it is said that there is butter inside the milk. I am trying to find out where the butter could be? There is some butter inside the milk they say. I haven't seen such good milk let alone the butter. So I am trying to find out where the butter is in the milk."

How he laughs you see, loudly the Emperor and looks at the prime minister and he says, "Birbal what have you done here? Whom have you brought to put this? What does he say you see?" He says, "Sir, he's so poor he has not seen good milk. Fresh milk. He's so poor he had heard that there is butter in the milk. He hasn't tasted butter. He wants to find out where that butter is?" "Tell him how to bring, how to get butter out of that milk you see. And let's not waste much time." "Sire that's the answer to your query. That's what he's saying. He's answering your query. The part of your query." "What do you mean by that?" Says, "He says just as the milk. Just as this butter is in the milk likewise God is everywhere in this creation. In anything that you feel, in anything that you know of you see. It's everywhere. It's there. You ask the query. Your query is, where is God? It's like you're getting exasperated you see with this

man trying to find where butter is in this milk. It is for you to go through a process you see to find where it is. Where He is. Just as the butter. The milk is to be churned you see.

Here in India by the way we do not extract butter direct from cream. What we have to do is to churn this. First of all we'll have to get this milk converted into curd you know. You know what curd is? What do you call it? Yogurt. Yes yogurt. And then what you have to do is to churn that yogurt you see. And then from that draw out the butter. After you churn it. So the whole process is there you see. First of all you have to fix your attention you see. Get yourself through concentration focus all attention you see. Get the milk. Get the whole milk you see. Get the whole illusion so to say settled properly you see. And then and for that what you have to do is that formula is that you have to dip something in the milk to get yogurt out of it you know. You can't form yogurt out of just milk you know. What we call here thing that curdles the milk you see, curdles the milk. What is that? What do you call it?

PILGRIM 2: Yeast.

ERUCH: Yeast. Some sort of thing you see. Here we use a certain thing that. Certain organic thing you see that will fix the milk properly. And the we churn it you see. Churn the milk and how. You know how we churn it? There is a churner you see. There is a rod there with all the. With a semi-circular thing; wooden rod and then you have to churn. Turn the rod you see and churn the milk there. With that rod is considered to be our own ego you see. That with our own ego we just. First of all we fix the whole illusion so to say. And then with the rod of our own ego we churn the whole thing you see. And then we get the butter out of it. Means through discrimination you see. Utilising our ego with certain discriminations you see. We find it out from the very. Very thing that we want to discard you see. So butter comes on floating on the top. And then we eat,

relish the butter. Likewise you have put the query sir, where is God? God is everywhere. It is for you to separate it from this everywhere of yours. That's the answer to your first query.

Then the King says, "Well what about the answer? Oh he seems to be a very intelligent lad this lad." So he says, "Well what's the answer to my next query?" "What's your next query?" Says, "What does He do?" He puts that question what does he do? So again the child trembles you see with that royal command. Does not know what to do. And then with great hesitation he says, "Sire, are you commanding me as your subject to answer this great question? Or would you want to know it as an aspirant would want to know it?" The king is taken aback with this retort. He being the great Emperor Akbar you see. His greatness now tries to manifest itself. He says, "As an aspirant I would want to know it from you." Says, "It doesn't behove an aspirant to sit on the throne and allow the master to stand facing the judgement you see. Facing the judge like that. If you are an aspirant it doesn't behove you to sit on the throne and make your master stand in front of the throne there."

So he says, "I am so sorry. Please you take the throne. I come down and ask you the question." So he is made to sit on the throne this lad, and the boy sits there much more frightened now and the Emperor stands there and says, "Sire, may I know what does God do?" So the child has been tutored by the prime minister already. He says, "Just the thing that has happened now." So he looks at Birbal and says, "What does he say?" He says, "Sir it's so simple. You were on the throne a moment before. This shepherd did not know he was in the world. He did not know whether even a square foot belonged to him. Now he sits on the throne of the Emperor you see. A moment before he was nobody. A moment after this he's the Emperor on the throne. What God does is just this."

So these are the little stories with which the mothers used to feed their children in India you see. With spiritual thoughts. So if these stories are helpful to you all well, well and good. If not they just remain stories that's all. Of course there are quite a few stories you see of the crowded compartments in which Baba travelled during His tours for the masts and for the poor and needy you see. And some of the stories, some of them I think a couple of them have already been published. That's what I heard. About the old man sitting by His side. Hm? Yeah. Yeah. And then I don't know whether this is printed or not you see. This story that I will tell you now.

We were somewhere in the North on a very long tour with Baba. And the days where when there was war. World war II going on you see. And India also there was no war as such in India but the conditions in India were such that lot of supplies was to go from India. Supplies of man power and food and fuel and what not was to be supplied to the fighting forces in the world you see. So India was also equally busy and especially the transportation you see. And to travel in those days was an ordeal. But if you find and go through the records and find the records Baba seems to have travelled the most during those years. When men dreaded to travel. And Baba travelled in the lowest compartment. Class-compartment that is the 3rd class compartment. It was impossible to find room and seats over there. Compartments were packed. People used to get suffocated and faint you see. Such were the conditions. And to enter into a compartment through doors was an impossibility. Even at the time of junction you have to fight your way through the door you see. Even when from the place, the starting station you see. But to catch a train and get into a compartment you see on odd stations was something. Oh should be considered a great achievement you see if you could get your seats inside you see or standing room inside.

So usually what we used to do. We had to get in to the compartment through the windows. So Baba had to be lifted bodily up you see and then there would be two or three mandali following Baba on the tour and one or two would get inside. Find the way inside you see jump in through the window. People around Baba usually they were sturdy people you see. They were not weaklings in those days. They were also young. Baba was also young. Not too old. But older than the rest. And there were strong people, strong men around Baba those days you see. So what we used to do. Two of us would jump inside the compartment and there would be lot of row there naturally. Verbal exchanges and sometimes fists were exchanged too. And two from outside you see would lift Baba bodily and just try to make Him enter the compartment through the window. So the two inside would help Baba get inside. And in that row you see Baba would be made to sit somewhere or stand somewhere or do something.

Once all of us would get inside then of course our attitude would completely change and we would like to befriend the whole, the compliment of passengers there. That's how Baba's presence was always you see. So somehow or other with our talks and our attitude towards them. We would befriend them and at least we succeeded in making one get up and give up his seat for the sake of Baba you see. Not knowing that he was Baba but somehow or other we would try to coax and make him feel that Baba needed a seat to sit. And we succeeded in getting such things done you see. We were adept so to say in this art. After long experience of course.

One day it so happened. Haan by the way another important point to be noted was that there were very few trains left for the regular passengers you see to ply up and down. All the trains were supposed to be special trains running up and down for the army. For the

soldiers you see. It was very difficult to get any seat or accommodation. But Baba travelled and travelled a lot during those years. And there was one day when we were at a small junction you see. And we wanted to board a train and we knew that it was impossible to get any seat. So when the train arrived at the station and stopped at the platform we knew that we had to do something to get inside. We were very tired and we did not know when we would go home you see. Under the conditions, go back home. We were heading towards our place here.

So, Baba encouraged me to request one of the army man who was by the side of the window you see and with great persuasion and all sorts of things including bowing down and just trying to brush his beard so to say. He was a Sikh gentlemen you see. And all that I, you know the usual way of pleading with an Indian is to put your hand towards his chin you see. And touch his chin as for a mark of pleading. A great request, a favour. So with great difficulty you see I could make that man feel interested in our plight you see. And with the consent of the rest of the military personnel there inside the compartment he permitted us to enter the military compartment which is reserved specially for the military. Something very unusual. So we were very happy. And we were given a tiny corner inside the compartment.

I can't give you the picture of the compartments that we have in India. Different types of compartments are there but there is one compartment, the long, big compartment accommodating about 125 people or 64 people and there are lavatories you know. Toilets at the either end of the compartment. And there is a small space left you see by the side of the lavatory. There that is also given a little berth there, a seat there. So just that little niche was given to us. Although the whole compartment was not full with passengers.