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## STORIES

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### THE LAD WHO HUMBLLED THE KING THE SHEPHERD TRAVELLING WITH MEHER BABA IN THE MILITARY COMPARTMENT MEHER BABA HELPS OUT HIS MANDALI

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48:09

**ERUCH:** 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, "Sire, 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 answer to your query as to why God the Almighty would want to come down on Earth Himself to redeem mankind. Is it 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. 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 then 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 behoove 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 behoove 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 manpower 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 bit was given to us. Although the whole compartment was not full with passengers. It was half full. But in order that they. We being the non-military people you see, passengers, we were just kept away from the military. It was good of them to have given us this separate little seat. We were very happy because Baba could be accommodated comfortably there and we remained seated on the floor of the compartment.

The train started and we of course were very grateful to the people there. At least the Baba people were grateful to the military people that accommodated us. And grateful more so because we felt that Baba was comfortable inside the compartment. The train stopped at the next junction. And there was a great rush of the military people there you see wanting to get inside the train. They were commissioned to go to a certain place you see. So they had to catch the train. So they were there. So finding that compartment half full, the rest of the train was full you see. That was the only compartment where they could accommodate themselves. So they rushed there you see. But the people, the passengers inside, the military passengers inside wouldn't permit them to

get in there. Because the compartment would be overcrowded and they wanted some rest while traveling.

So there was that tussle. Whether to permit the rest of them or not to permit. But the crowd outside was so great that it prevailed upon those that were inside you see and forced their way inside. And when they entered you see then there was a lot of row there and a lot of verbal exchanges and abuses and it started into a fight you see. They were carrying their guns you see. With the butt end of the guns they were. There was some sort of confusion there. They lost all their equanimity and there was a free fight there. The train already started and Baba. Had Baba not been there, there would have been that mutiny so to say. Among themselves they would have killed people you see. But very rare occasions we find Baba coming up as the great rescuer so to say. So all of a sudden what do we find? Baba had that day, because it was summer or something like that had taken out his coat and all that and He was in that sadra posture. You know that sadra? What do you call that plain, thin, white robe. We call it sadra. So He was wearing that sadra there and nothing on His body. The usual. The informal dress that we find Baba in. And He stood up on the seat there you see. And He clapped. His clap was so authoritative you see it drew the attention of the people it seemed. In that melee you see, that great fight that was going on there. Hand to hand fight but His clapping I don't know how it was but I still remember that.

All of them you see just stood there as they were with their hands up about to hit the other you see. And I of course then interpreted His gestures there. People there inside the compartment didn't feel that Baba was silent you see. Somehow or

other. So the gestures that were interpreted were such that Baba told them that, "You must stop fighting immediately. It doesn't behoove army personnel to fight amongst themselves. How will they be able to discharge their duty towards their country if they were to fight among themselves? It doesn't behoove them to raise arms over their own brethren." So they stopped fighting you see. They came back to their senses. "After all we are all travellers, we are cotravellers," Baba says. "We have to go to our own destinations. But en route we become brothers and little time that we have en route we can show our finer feelings and accommodate one another with great love and regard for the discomfort of others. Why can't we bear with little discomfort and help others?" So they just looked at Baba you see. They were taken completely by surprise you see. And then Baba says, "Take your seats. Try to settle yourselves down and in no time you'll feel that all of you'll have got accommodation here inside the compartment."

So they tried to settle themselves down and Baba then immediately said that, "Now at the next junction there will be a great tea party in honour of all our brothers who are going to fight for our country." And they felt so happy. They cheered Baba you see and they settled down. And Baba, somebody, some Baba lover en route you see while, during our travels had given tins full of sweets. So instead of carrying them back home Baba said we'll distribute this at the next junction and we called for tea. Some 125 cups of tea were called you see and Baba distributed with His own hands. Each one was served with His own hands. And a handful of sweets to each one. And they had a merry time and then they joked and they laughed. They completely forgot



about the fight you see. Completely forgot about the fight. And when they got down at the destination, oh they were so proud you see and they shouted [foreign], 'Hind Mata Ki Jai' and 'Jai Hind' and all that you see. And they went. They got down happily and Baba saved a very critical situation there in one of our travels.

There's another story. It's a story soon after the war you see. The situations did not improve in railway transport. What happened is soon after war there was that movement in India for independence. Everywhere in India you see there were uprisings and clamour and cry for independence. One good day independence was granted by the Britishers. And then there was another movement you see. Exchange of population between India and Pakistan. And in that exchange there was massacre. Where millions of people were killed on either side. Railway tracks lined up with corpses you see. And trains were running now to remove the corpses. To their destinations or to the places, respective places you see. There were no military personnel but there were corpses and their relatives. The trains were full with that. Even in those days you see Baba never stopped travelling. He continued His travels. And we travelled and travelled in spite of great dangers you see to our bodies at the risk of our lives, Baba travelled. And Baba being in our midst we had nothing to fear. Not that we had risked our lives but then what was there you see? After all what's life you see? When Baba was with us after all what is life and what is death? Nothing. It was just the same thing to us. So we were travelling.

Once it so happened. Another thing is those were the days when nobody was respected. Not even the authorities were

respected here in India. Nobody cared for the other. Might is right there's no doubt. Even a ruffian you see, a wanderer or a scoundrel who had some strength, he superseded over the authorities that were there you see. Crowds overwhelmed the police forces sometimes. They snatched away the guns and all that. There was complete chaos here and the world knows about it. There's nothing to be hidden from the world. Those were the days when nobody respected the other. Those were the days when respect, whatever little semblance of respect was was for a corpse.

So, one day we were travelling. And we had a small compartment to ourselves. It is always called servants' compartment attached to first and second class officers who travelled in trains. But there was no such category of first and second class officers at that time. The whole, all the compartments of the train you see, carriages whether they be first class or third class or second class or interclass. There was another interclass also. Between the second and the third there was an interclass. And then the lowest was the servants' class. And the servants' class was a tiny little chip of a compartment. A space that was given you see. Just one bench there. So that the servants could travel with their masters in the adjoining compartment. Serve them and again relax and rest in the night in that servants' compartment and they could be handy, at the beck and call of the master from the window you know. That's called the servants' compartment. Now you follow what it means.

So somehow or other through great difficulty and coaxing and all that the tricks that we had to play. We could secure. It was a very long journey and we could secure that compartment and it was

just adjoining the engine itself you see. That whole carriage with the servant compartment next to the engine. So naturally when the train entered the platform, the engine would be far away from the platform so we were always on the safe side you see in that compartment. From the crowd of the people and the rush and the riot that prevailed. People were being killed there inside, while sitting inside the compartment. If we are passing through a State or through a place where Mohammedans predominated they would just come in a crowd there and just try to search. Not the pockets, not their wealth, not the riches. Whether you are a Mohammedan or a Hindu. If the Mohammedans search you and find you to be a Hindu—finished, you are no more. If the Hindus search and find the people to be Mohammedans—finished. They're all. So those were the days when we were right in the midst of all that riot and chaos and confusion in the country. So we were in that compartment there. Quite happy and safe for some time.

But as the carriages got filled in, stations after stations, junctions after junctions with corpses and their relatives. Corpses and relatives and the more the corpses the more the relatives, the greater the fury you see because they see all this. You see. And therefore the subjects, the citizens, through which the trains passed you see they couldn't tolerate this you see. And therefore they were just mad. They did any act. Committed any act. Rapes, murders, killings, beating, thrashing anything they wanted to do. Well we were there. As the train compartments got filled in gradually what we found that the people collected. Coming towards the compartments and carriages near the engine you see, stages after stages. So every time when there would be a stoppage you see at a junction

or a station we would feel frightened you see. Because now maybe the next moment our compartment will be over crowded that's all. So Baba always wanted us to be on the watch and look out. What's the position? Without getting out of the compartment of the train. So we said, 'Baba now this is the end of it. People will come now. They are coming towards us now.' So Baba immediately told us, 'Fetch a white sheet.' You know white sheet, the bedsheet? And then immediately told us to cover His whole body and then Baba posed Himself as a corpse and laid down on the seat. Without any motion or stir.

So Baba asked us for a sheet you see and He covered His whole body and remained stationery. And posed as if He were a corpse lying there. And we were made to sit still and quiet with solemn expressions on our faces. And as expected the crowd approached our compartment and just looked through the window. And found us there. Taking us to be sad at heart with a corpse by our side, they just wouldn't venture to get inside. Although it was a very large crowd but on the other hand you see instead of trying to thrust themselves inside they just folded their hands you see. The palms in a salutation, a humble salutation and then they just turned their backs and they didn't want us to be disturbed and they left us. The train after some time started and then of course Baba threw away the sheet and got up on the seat and sat down and was very pleased to have helped us you see in our plight. Baba said, 'This helped eh?' He gestured in that way. I said, 'Yes Baba, it did help.'

So every time there would be a junction or a big station you see He would pose himself to be a corpse and saved us from all sorts of troubles you see and dangers

on that journey. Till we reached our destination. He brought us safe. How could Baba re-act to all these things? To all the different aspects in life at a certain Page 5 of 6 time. He doesn't re-act to these things because it's His own making. His own experience. He's fighting with the other you see. How can He re-act you see? That's nothing. The re-actions that you see, that we see you see amongst ourselves. His reacting on a particular situation is nothing but our own experience. How we react. It's His reaction. Because for Him there is nothing to re-act. He just takes it in His stride as if nothing happens around Him. But then at certain, on certain occasions as you find He just rescues us so to say. He has a hand, helping hand you see. Like a babe you see just gets stranded. A person who is grown up, he can cross the stream. Cross, what do you call that little streak of water? What do you call it you see? A pool so to say that comes in your way.

**PILGRIM 1:** A gutter.

**ERUCH:** Yeah, gutter. Whereas a baby just stands. So what does the grown up do? He just lifts the body.