
THE NEW LIFE

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62:25

MANI: Each one. And then touching His forehead. Touching His fingers to His forehead. Touching their feet with His hands, fingers and then touching His forehead with His own hands. So like this. And so He bent down three thousand times.

DON: Mani what's that wonderful doctor in Bombay who tended Baba's neck you know in the latter part of Baba's life? The nerve specialist?

MANI: Ginde?

DON: Ginde.

MANI: Dr. Ginde.

DON: Yeah, so I remember talking with Ginde while Baba was still in the body and asking you know. You remember I was so terribly concerned about the pain and wondering if it might not be some part of a gouty problem that He was having. And Ginde, it bears on what you just read there, Baba's bowing down three thousand times in one day. Ginde said, "No Don, I've looked at Baba's X-Rays very, very carefully and I can see that it is actually a wear to the vertebra in His neck. An extraordinary wear which is narrowed the channel through which the spinal nerve passes." And he said, "This type of wear I can only account for by Baba having bowed down for so many years to so many people's feet that it actually wore those

neck vertebrae. Wore the bones out. And therefore narrowed the channel through which the spinal cord passes." But I've never heard a figure like this before. It's no wonder. It's extraordinary.

[gap in recording from 1:34 to 2:05]

MANI: He was in, He had gone with the men mandali from Manjari Mafi to that place called Motichur that Eruch told you about. So you see He would walk from Motichur to this place and contact sadhus. So on 3rd April it says — Baba finished His work with sadhus today by contacting and bending down to touch the feet of each. Three thousand in one day. Taking about 11 hours and walking back to Motichur dead exhausted.

DON: Precious. Hard to be an Avatar.

MANI: These sadhus were in [foreign] Akhadas. Akhadas Eruch could explain. Not colonies, you know. Yes maybe that sort of thing where they gathered.

DON: A little nuclei sort of.

MANI: Yes, that's right. So some of the sadhus in Akhadas were, these are the different kind of sadhus - Udasi, Nanga sadhu, Nirmari, Tyagi, Mahatyagi, Vanvasi etc. etc. These are some of the names Baba had given us. Then on 4th Baba returns to Manjari Mafi from Motichur. It was very windy there in Motichur. But Baba used to

walk 4 miles every morning at 4 'o clock to Haridwar to contact the sadhus streaming in for the Kumbh Mela. The great Kumbh Mela. That's the opportunity that Baba used, the instrument. So He used to walk from Motichur to Haridwar every morning. Walk 4 miles, starting at 4 'o clock in the morning. Eruch used to be with Him. And to contact the sadhus streaming in for the Kumbh Mela.

He would go to the different Akhadas. The nuclei as you call it. He would go to the different Akhadas and Baba told us that sometimes He contacted some very good ones. That means He bowed down and contacted thousands but there were a few very good ones that He was really pleased with. And He would tell us. Then I write — Baba's whole body is aching and feverish. Utterly exhausted. He has finished His work there. On the whole contacted over ten thousand sadhus.

Then this is 12th April— After that Baba visited with us Haridwar itself to witness the Kumbh Mela on the day when it was to be congregated for which there was streaming in and all this was going. The great day comes, the Kumbh Mela when it is impossible to describe the congregation, the mass of people and the faith with which it was all done. And we watched from the terrace of a hotel. A Goyal's hotel. So this Goyal obviously knew Baba and respected Baba. But he was not allowed to see Baba. He was just told to see that we and Baba and the women could all be up on the terrace and watch the occasion. And there would be the river and all the people around it. The mass, absolutely solid mass of people. And the little boats with the flowers and lights going down the river and it was a sight to see. Very

colourful, very simple and yet very, very exciting at the same time.

DON: But on this occasion Baba joined you.

MANI: Yes.

DON: At the hotel balcony as it were, to look at all of it.

MANI: Yes. But messages would go down you see. To the mandali maybe. They were down, down below. If anything was to be conveyed to them. Something happened. I don't quite remember but Baba was dissatisfied with some arrangement of that terrace there. Something had happened. Either there was some delay in something He wanted done. Anyway Baba was angry. He looked, I mean He flashed, His eyes flashed. And He sent down messages that to tell Goyal, the proprietor of the hotel that this was not done as Baba wanted it or that it should have been done like this. Or the time was like this, something that Baba was displeased. The fact that Baba was displeased and out of mood for something that had happened which meant that something that had happened to make His work less satisfactory at that time that He was doing. So this message was conveyed back and forth. Then as usual when the thing was done, it was complete calm. Baba, you know not [crosstalk].

DON: Lifts off the mood.

MANI: Yes. And then the whole thing was over and we were leaving the place. So as we were leaving the place because Baba was with us women, the mandali were some distance away. But Baba saw the men, the proprietor standing there and He told me to go and tell him that 'Baba was

very pleased with what you did and that Baba is sorry He was angry with you. He got angry with you.' Even though it was at a distance, 'He got angry with you and so Baba apologises.' Now for someone to carry that message is in itself very difficult but when I went and looked at the man and looked at his face, it was tremendously difficult. So I quickly said what I had to say and the man just looked down. He didn't lift his eyes. He just couldn't. But he knew that this was Master's orders. This was what he was conveyed but he could have wished for the earth to open up and be swallowed. But then again I repeated that Baba said, 'He told me to say in the end that He was very pleased, very happy with his service.' And when I came to the apology part the poor man just bowed his head [Mani laughs], like that. So that was the great Kumbh Mela.

DON: Mani, just a mechanical detail here. When Baba would be let's say walking along with you like this and suddenly want to give a message to the hotel proprietor would He do this by gesticulation at that time or did he always carry an alphabet board? Did he use an alphabet board? I've often wondered.

MANI: I think that Baba used the alphabet board at that time.

DON: For instance when He was walking out of the hotel and gave you this message, would He stop and take out His alphabet board or have it under His arm or?

MANI: No, we would have. We would carry the alphabet board.

DON: You would have. [crosstalk] It's a bit crippling [inaudible].

MANI: But He would either do it through the alphabet board or if it was short or something we could understand, just use gestures.

DON: Through gesticulation. For the roots of His labour, complete communication by gesticulation were already occurring in that period.

MANI: Yes. He would use both.

DON: I see.

MANI: But He would use the board too and that, yes.

Then on 1st May Baba goes with the men in [foreign] kafni and paghuta, turban for bhiksha from three lovers. From today all are in B-group, New Plan. That is they had to work and earn. Making ghee, clarified butter you know, that sort of thing. And.

DON: Sounds like a football team with various different plays that you're going to carry through.

MANI: So Baba goes with the men for bhiksha from three lovers that were in Dehradun. And it is celebrated because now they're all in B-group, New Plan. So to celebrate they have a sweet dish and have their hair cut at last. [Don laughs]. That's what my diary says. The men companions at last have their hair cut. A barber was probably called in and they were allowed to have their hair cut.

Then on 22nd May, Baba went to Delhi for a week to change plans for the poor mandali who are making ghee in boiling temperature and starvation diet. You know all that was changed. They made the ghee, it was, you know the story. That's already

Eruch has given it. So on 1st May it was celebrated that this would be done. On 22nd May Baba himself goes over to Delhi for a week and changes all those plans. But in the meantime what they had gone through, the men have had to go through that. So

DON: Donkin was called in that wasn't he? [crosstalk]

MANI: Yes, Donkin.

DON: I remember the tales because he came to the West you know just. Really in the latter part of the New Life because he had to get some money together, you remember?

MANI: Yes.

DON: [crosstalk] Donkin came independently. And I remember his stories about that nasty smelling ghee business that they were involved in.

MANI: Yes. That was that [foreign] bhoja. Bhoja means burden. You see there was to be no burden, no obligation from one to the other of any kind. That is why when all this was also disbanded, Meherazad and all. As I said we gave anything that was of value, anything that would fetch and everything was squared up. There were to be no, all of it was done with love and gift and heart. No, Baba at that time you see every. There were no debts, no obligations and everything was.

DON: Evened out.

MANI: Sort of evened out. That's it. So, yes and Don, Dr. Donkin was very much in it. Right through, really.

So, during His absence we sew and make things. That's we women. So our part of the earning and doing something was we were making, sewing things and appliqué work and lovely bed spreads and things. And I put here, we got Rs. 200 profit for two months' work. It was beautiful the things we did but we had to go and sell. [Mani laughs]

Now 25th July finds us in Satara. And Baba said it is the most eventful day of the New Life. Baba sends personal messages and salutations to all disciples and devotees in East and West. He fasts on water all day. In morning there is a programme of prayers and reading from English translation of Bhagavad Gita. And Song of the New Life sung by a qawwal from Bombay. In afternoon Baba works with the mad and masts, shaving and bathing them, gifting clothes and beddings to them all. So they were fetched, they were sought and brought to Baba.

DON: Did Baba say why He chose the 25th of July? It had no. There was no particular significance in His life was there?

MANI: Not as far as I know or remember now.

DON: Yeah. Just a chance.

MANI: Then on 27th July Baba twice begs [foreign] bhiksha. Bhiksha is alms but I'm hesitant to say that word since I know that alms in English only means money.

DON: Usually.

MANI: Well there was no exchange of money. Here bhiksha means food in kind you know. Baba twice begs bhiksha. Once

at the home of a Hindu and once at the home of a Mohammadan. That is the 27th July.

Well I can't think of any more notes but some observation like even during our life with Baba, how Baba not only worked on all levels but worked with and through all of creation. All creatures. Therefore all these pets that Baba's kept, birds and animals that we've had, one after another during our life with Baba. And in one of my earlier diaries it says in the evening before retiring to His room, before Baba retired to His room, Baba would go around with us to each of the pets. To every cage, every box, every pen, every room and the last thing He did before retiring for the night would be to visit each of the pets. And like when we were with Baba in Delhi or anywhere, travelling with Baba in the Blue Bus from place to place, one of the things was. One of the invariable things which it was made to appear that it was just for our sightseeing, was the zoo. So Baba's contact with all the animal world you know, where they were gathered. He would, because He wouldn't give us time to enjoy. Enjoy the zoo and the animals. He would go sometimes fast and often we had to trot behind Him. But my point is that the work that He did. He was here not only for us in the human form but also for the animals and the birds and all creatures. In the same way in the New Life it was not only the companions, the men and the women, but they were represented. And what part they had in Baba's plan cannot be imagined by us. But we know, we can feel it and some of the animals when the whole thing wound down. Some of the animals were given away free, some of the animals were sold. Some were auctioned and some were

kept. Some were gifted and some were kept.

DON: Sounds almost like a walking Noah's ark.

PILGRIM 1: Yeah.

MANI: Yes.

DON: Mani what was the reaction of the animals and the birds to Baba?

MANI: This is not the New Life?

DON: No, no. Just in general. Because when I think of it, He did and was also around animals.

MANI: Well, they were very receptive to the love that Baba showered on them, gave them. The real love. And there was no doubt about that. Baba was very particular about the pets' care. And we were reprimanded if anything happened to the animals or as Rano had said in one of her stories. Say we had a cage of different birds. One bird flew away. I'll just say it in short. One bird flew away, Baba would have nothing to do with the rest of it. All to be taken away and a fresh lot brought over there. And Baba would be very distressed, very disturbed over that. So it was obvious that it was not just that. And Baba loved feeding, feeding the birds. What I mean is all the pets, all the animals. You know Baba would want them to eat a lot, eat well [Don laughs]. So that even after we had fed them Baba would say, "You are not looking after the pets. Look they're all hungry. You got to feed them. Get some more." And then He would give them more. And they'd gobble it.

DON: Is that how Peter got so chubby?

MANI: Yes. And Mastaan. Oh that's a book in itself. Someday maybe the tape or the book can be just. Some year about the pets.

DON: Mani what was your overall feeling about the New Life? Was it a tough time? Was it a wearing time?

MANI: Well you see [long pause] it was not just physically tough. There was, it was rough, it was a rough life but the obedience part. The other side of it. You had to be absolutely alert you know. And.

DON: Baba demanded a great deal of attention.

MANI: That's right. Not so much demanded attention, our complete [crosstalk] attention and focus on carrying out what Baba said we must do. And we would slip up sometime not even aware that we were doing it. But Baba would be there to know. To catch us upon it.

DON: But He insisted even more than in the pre-New Life.

MANI: Yes.

DON: On strict obedience and minute detail.

MANI: It was a speeding up. It was an amplification of all that to. And one of the things when we were in Belgaum for instance, Baba said, "No reading," of any kind. So, well that didn't mean we didn't sit and read detective stories, we couldn't read anything lying about. Like a newspaper. Now it [gap in tape]

Or Hungarian or Czechoslovakian or something. So we were quite free and

knew that we didn't have to strain not to look at the newspaper because that would mean reading.

DON: But even if a truck went by with a sign on it you'd have to catch yourself from reading it.

MANI: Right.

DON: Gosh.

MANI: It was walking a very, very. It was like a tight rope walking, you know. You.

DON: Was this a strain. I would think it would be a tremendous strain on one. Didn't the nerves get frazzled?

MANI: Well that could be at any time. But on the other hand because it's Baba, Because Baba is with us, His presence, His being. It made the world of the whole difference.

DON: So He gives you a tremendous challenge but He sustains you to meet the challenge.

MANI: That's right. As I say, if Baba hits with a hammer with the one hand, but He's holding you in His own other hand. He's not leaving you down and doing this. It's in His own hand. If the nut is to be cracked He's holding the nut in His hand [Mani laughs].

DON: You know this comes as quite a shock to many young people because after a certain period of just being wildly in love with Baba, an individual will suddenly start encountering not only some old problems in life but even some more complicated problems. And so many young people feel, "Oh I must have lost

my grip on Baba. How can this happen to me? Something must be wrong with my attitude." They get terribly distressed.

MANI: No, Baba's only just begun working.

DON: Yup.

MANI: The honeymoon is over [Mani laughs].

DON: But the real work is beginning. But the important point is, you brought out is Baba is sustaining that individual if you'll only have the faith.

MANI: Yes, absolutely. There is no doubt about that, Don. Otherwise do you think it is by any merit or any effort of our own? Effort, yes, but any merit of our own that we can keep on, completely surrender to Baba? No, it is He who helps and sustains. There's no doubt. It is His love primarily. It all comes down to that. It is Baba's love which makes it at all possible. Even our very love possible. But He allows us, He allows us to feel that we are giving, that we are serving, that we are loving. But He will be weak so that we can feel that we are supporting Him. But no, it's all the time He. He who supports, He who loves and He who holds us to Him. He who tolerates us. Because I mean at this time I can talk like that but to begin with we too had been raw, hard material. We could have been more pliable, we could you know. We have grown, we have learned. But to some extent because one can never grow enough to meet Baba's love. Never.

DON: So the real challenge to the individual is to continue on in those tough times. The real challenge is to recognise

that there is Baba's love to sustain them. [crosstalk]

MANI: There's no other way. And Baba won't let anyone get out of that once you're in. They may feel afraid that their, you know that their [crosstalk]. No, no. Remember that even while we're holding Baba's daaman, He's holding your hand. And like when He would sit in that chair. It was in that last month. And looking weak. And now it was time for Him to go over to the women's side. And Eruch and Francis both jump up and give Him a hand each to help pull Baba up from the chair, to support Him. And Baba looks at them. I just happened to come at that time. And while He's holding their hands ready to be helped up, He gives a slightest little tug. A strong, firm, tiny tug and they both tumble over and almost fall over Baba and try to save themselves from not falling over Baba you know. And one second ago one thought Baba was so helpless, so weak. [Mani laughs] And Francis said, "Baba, you're strong," and Baba nodded. "But never mind, help me up", said Baba, again being weak. So all this, everything is an opportunity for us to express our love which He gives.

DON: And to work through the necessary problems involved in one's sanskaras with Baba's love.

MANI: Definitely. Baba will never make it easy. But He always makes it possible. And He makes it beautifully possible.

DON: Mani, you know you mentioned something.

MANI: You see it is something. It comes to that point when you would not do for yourself but that same challenge. But

you're no longer for yourself. You're for Baba and therefore you can meet it. Therefore you can do it. Because that is what He wants. That is what will please Him. Like.

DON: So you find a new depth of strength to do it.

MANI: Absolutely. For us to see that Baba was pleased with something. That was absolute paradise. And when we had displeased Him in some way, Baba forgave.

DON: Absolute hell.

MANI: Yeah, absolute hell but we could not always forgive ourselves. But Baba is just, just Baba. Too vast. [Mani laughs]

DON: Mani you know you mentioned and this was something I think that perhaps Eruch also mentioned that right up to the very, very last days before Baba dropped His body, He always still came down to the mandali room once a day to sit with them as He has for so many, many, many years. Even [crosstalk][inaudible].

MANI: Here to the hall? In the hall it was till about mid-January.

DON: Mid-January but just two weeks before He dropped His body.

MANI: Yes, that's right.

DON: That long.

MANI: I think it was 13th January or 14th. Absolutely. And your birthday maybe.

DON: And He sent me a birthday telegram. One of the most wonderful

things. To think of doing that at such a period. But it impressed me so much that you know so many people feel that habit or pattern or routine is completely phony. But here is a pattern, a routine that Baba insisted on right to the last minute that His body would hold out. Coming to be with the mandali every day and sitting with them.

MANI: You know it is amazing that how His human-ness would really revealed His God-ness more than anything else. And only when you experience it you can really see it. It didn't make Him less God, it made Him more God.

DON: And so Baba's temper was something like you never ran into in another person. What Baba's slyness said it's the slyest slyness that you ever ran into [Mani laughs]. The way He would play cards, my gosh. You'd be thrown into prison if you did those things [Mani and Don laughing].

So we all go on leading the New Life now, we're leading into it.

MANI: Yes. And the New Life as I was telling James yesterday. I used to be scared to sing the New Life Song. You could feel the depth of the New Life you know in, when you sang that song or when you heard it sung before Baba. It just, although you were, you thought you were on the fringe of the New Life really on the beach of the New Life, the depth of the New Life was awe-inspiring.

PILGRIM 2: That came through in the Sufi play. So strongly that it just amazed everyone. It was 1800 people. And they sang that song, the Song of the New Life. It just was so stirring because you just knew

that this song was real and sincere and deep.

MANI: It was so big you couldn't face it. I couldn't sing it. It was only after Baba dropped His body that something has been freed and I sing it. I sing it in the garden, I sing it in the bathroom when I'm bathing, I sing it [Mani laughs]. The New Life.

PILGRIM 3: Mani what was hardest for you in the New Life? Like Eruch said being cheerful was the hardest thing. Being cheerful at all times was the hardest thing for him.

MANI: Yes. Yes of course being cheerful at. We had not to complain, we had not to be sad or look glum. They, the Baba told. The men Baba was. It was, the impact was more on the men. And we did it too but the impact, the direct impact, the brunt was more on the men of that. And I still remember once when we were. We had stopped of all places in a little touring cinema. And on this stage, we slept on the stage just underneath the big theatre screen. And it was night time and I was making shadows, finger shadows on the screen. Rabbits and all that. And what was it I was saying?

PILGRIM 3: About being cheerful.

DON: Cheerful

MANI: Yes. And at that time Baba was giving, Baba was telling the men and Eruch was interpreting to all of them, the companions, and one of the things we heard Baba tell. You have to be lord and masters of your faces during the New Life. No matter what happened. And that, that's tough. [gap in tape]

Supposing you thought you could. Not wearing a mask. You couldn't make your face a mask. Not in that way because I tell you, Baba could draw even the tiniest waver somewhere within you out [Mani laughs]. And He would detect it, detect it.

PILGRIM 2: Because you have to be cheerful, what if you didn't feel cheerful?

MANI: But cheerful did not mean you had to go about laughing or something. If you did that at the wrong time. Or grinning. If you smile like that Baba would say, "What are you grinning at me?" Cheerful. You see we still haven't got it in our vocabulary. Our dictionary meaning is different. Cheerful and that cheer, cheer can be silent. A silent cheer. I mean cheer can be absolute silence itself. Happiness is a stillness and not a dancing and a singing is a happiness. It's a stillness and that particular thing which we, it is yet not developed. Which Baba is creating maybe, but He's started moulding us into that.

PILGRIM 2: But like Eruch said maybe there were. Well I didn't hear what he said but there would be moments when you would feel anger say. Then how can you feel cheerful if Baba's confronting you at that moment and angry at the same time?

MANI: Well you just shouldn't, wouldn't feel angry. You ask Baba how you can do it? [Mani laughs]

DON: Pull the curtain down on the anger part.

PILGRIM 2: You would just pass it.

DON: Leave it. You pass it. What's that? There's an appendix part in Baba's "God Speaks" on forgetfulness. The absolute

necessity of the spiritual aspirant to have a technique of forgetfulness. Deliberately forget the thing that you have to forget.

MANI: The control. Because in Bangalore when we were with Baba, Baba was explaining that Elizabeth, Norina, Kitty, Margaret and all of us, all the Eastern women were there. And something had come up and Baba had said, "What is the good if you did not get angry? I don't want stones around me. What would I?" You know He needs all kinds, all.

DON: Strong feeling but control.

MANI: He said, "I don't want stones around me." If you don't feel angry and you don't get angry so what? But to get angry, to feel angry and then not to get it, to control it, at that time, that's what He said, "I don't want stones around Me." [Mani and Don laughing].

DON: Had enough of those around Him a long time ago.

MANI: Or if you told yourself, "Oh I'm a class of nature, I never get angry," you just think that and see what Baba does to you [general laughter].

PILGRIM 2: It's sort of like Baba opens up this new faculty of cheerfulness. And then when the anger comes the energy that was in the anger is directed into the cheerfulness. Just automatically. Is it something like that?

MANI: I don't know because there were times when Baba would not want us to be cheerful. I mean for us in an individual way, I remember. And Baba said, "I'm not well and here you are. You're laughing and happy." And we said, "No Baba, it's just

that something happened at that time" and we thought you know well Baba's there too. And we knew better. That balance, that sensitivity to Baba's pleasure. That comes after some time. It's not just a label, it's not cut in squares like taffy. This is coconut and this is cashew and this. No, it's something very subtle, flowing like water, like a stream. And you have to adjust balance you know to that. And blessed are you if you can do that.

But with Baba one thing is certain. There's no compromise. You may think you can justify what you're doing. You have a thousand reasons that come and stand before you putting out their hands to help you, but no. It's either. Then it, when you have surrendered to Him as Baba said, "It doesn't matter that you are good or bad. Give your all to me. Then it's mine. It's no longer yours." And then He works with that. With the good and the bad, with our weaknesses. It's beautiful to watch how Baba could work with our weaknesses. I think more so than with our strength. Because our strength is Him, His.

DON: It's already done.

MANI: Done. Did I start out with what?

DON: You started out with mentioning some of the important things in the New Life and the people who had not gone into the New Life.

PILGRIM 2: Yeah, and the truth.

PILGRIM 3: Just tell us what was the hardest. What was the hardest thing for you to carry out, to carry through in the New Life?

MANI: Right in the midst of a talk the mind can go blank. It's like thoughts come like butterflies you know. They sit for a while and before you can catch them 'flup' [Mani laughs] they fly away.

How often Baba has walked in this hall. Up and down, up and down. And then Baba would be, His hand on Kaka on one hand sometimes.

DON: Francis would be there.

MANI: And Francis, sometimes Eruch. And Baidul would be sitting there. And after a while it must have come in his thought, in his mind, Baidul's mind you know that, 'If Baba could put His hand on mine and walk.' So how beautifully Baba does it. About walking He stops there. Just a hand under Baidul's chin and although the face looks the same, you can see him blush something out. Never He would forget that. But unless He had some work and He wanted to get your emotions worked up to bring out something that He wanted brought out, then Baba might walk up and down four times and Baidul wouldn't get a glance. Till the thing. You know that, that's when He wanted that too, otherwise Baba would be for one and all. Each one felt that it was just for me. You know in Indian we very naturally and easily say, [foreign] "Oh mera Baba." "Oh my Baba. Oh my Baba." Each one can say "my Baba" and each one would be right.

PILGRIM 4: You have all [inaudible].

MANI: Yes. I think so.

DON: I guess that's it.

MANI: What's the time?

[gap in recording, 38.53 to 39.29]

ERUCH: So, Jim what do you want me to tell you?

JIM: About Daulat Singh in the New Life. The story, his story.

ERUCH: Right. Dr. Daulat Singh's story you want to know? In the New Life. Good. I don't know whether you are aware of the conditions of New Life. Because at the time when we went out in New Life we were aware of the conditions that we had to observe you see and we had to live through them. And the most important one was that we should remain cheerful all the time in Baba's presence. We must never, never have a long face in presence of Baba as it is said and that we should always keep cheerful, happy. Well whatever it be your feelings within you that's a different thing. Nobody cared for that. But when you face Baba you have to face Him with a broad smile. Smile as when you call out cheese you see.

So that was one of the most important conditions and failing, any failure in that would mean that Baba had the right to send His companion back to his home. Of course there were many more conditions but this was the most important one. And it was very difficult for us all. On 16th October 1949 we started with Baba for the New Life. We went first to south of India, a place called Belgaum, from here. There we camped and it was called the training period for Baba's companions in New life. It was a sort of a training camp where Baba trained us. You see it's very difficult when people are holding certain positions in life. When people had never bent themselves so to say or never cared to carry any loads or laboured or anything.

It's very difficult to adjust one's life to circumstances which were quite extreme you see.

Suppose if a person who holds a very good position is very wealthy and if he is all of a sudden told or commanded by God you see that, "Just leave everything and go in the streets and beg for food," it will be very difficult for him. He won't be able to do it as he should do it. He will of course obey the command of God but he won't be able to adjust to the circumstances. So this training camp was meant for training. So at that time we were there and women, the 4 women that went with Baba and the rest of the men companions were camped and Baba also was camped and well it was a happy period no doubt. Baba was our head companion.

One night it so happened while I was with Baba. He woke me up from sleep and He expressed His desire that He would like to take a round you see in the camp area to see how His companions are. So I went with Baba, I went out. And He strolled hither, thither and came to a spot where I spotted from a distance too, a man sitting. The rest of the people there, the rest of the companions were fast asleep. So Baba went behind the person you see and tapped on his back and he got surprised. He was Dr. Daulat Singh there. And he was sobbing at the time. And he was so surprised to see Baba at the dead of the night there. And sobbing. Means he had broken the conditions. When he faced Baba he ought to have faced Him without any sobs.

Well Baba enquired there and he said that well it was not much Baba and that he thought that he was all alone in the night and therefore he ventured to give vent to

his feelings. And Baba told him to relax and not to worry. But that he had broken the condition of New Life and he will be sent back the next day. So that's how Baba's keeping a watchful eye you see over His companions brings in a story which has touched our hearts ever since. It's all about Dr. Daulat Singh.

So we went back, we slept. I don't know whether Baba slept or not. I don't know whether Baba ever slept, but we were all asleep. So, next morning there was that, what do you call it you see? That conference you see of all the companions and Baba at the head. And Dr. Daulat Singh was called. He was asked the reason why he was so sad? Whether there was any difficulty for him to continue in his New Life? Why was he sobbing? What was the reason for his weeping? Baba being the New Life companion he behaved like a human being. As one of the companions and Dr. Daulat Singh being an old man, he said, "Baba, the only thing was that" he was so. The only thing that made him sob was the thought of his daughter. The rest is such a rosy picture for him in this life now that he has dedicated to this cause. He couldn't dare to say the words at the feet of his Master Meher Baba because Meher Baba prohibited even that expression through speech you see in New Life.

He would want us to take Him as our companion. As a friend you see. As our elder brother. So he said, everything was fine with him except that thought and that thought made him weep that last night. "What was it?" He said, "Her marriage was fixed prior to his having given that last words. Prior to his leaving Ahmednagar for this New Life." So Baba said, "Why did you? What made you weep? What's that in that?" So he says, "When her marriage was

fixed and I was the one who had taken a leading part and the date was fixed and the date was after 16th of October 1949. Not knowing that we would have to leave for New Life. All of a sudden Baba had called him there to Meherabad along with other people there to hear the news, the plan about the New Life and that very day it was decided whether those who wanted to come should give their answers you see. So it so happened that he had previously fixed the date not knowing that he would not be present for the wedding. And he wanted to keep his word with Baba. So when he left his place to join Baba for the trip, his family didn't like the idea at all and worst of all was his daughter who taunted him saying that the very fact that he was leaving her knowing fully well that her wedding is so close made her feel that he was not her father. And that touched him deeply you see.

And that was the thought that night when he sat there was the night you see of her wedding and he remembered her. And that's how he started sobbing. So all this is being narrated by Dr. Daulat Singh to Baba in answer to the query. So Baba said, "Whatever be the cause, what happened is that I somehow or other happened to go in the night and see you sobbing and I cannot have a companion who has broken the New Life order. So you'll have to leave." So there was no other go. One had to obey Baba's orders implicitly in New Life. And we were all very surprised you see as to he's the one who's absolutely innocent. He never went to Baba. Never approached Baba with a long face. It was in the dead of the night. Nothing was there. Nobody could prohibit anybody weeping within oneself. It was like being all alone but now Baba having spotted him and Baba says that he had to leave this.

Leave this company and go away from Him. So that also touched us most.

Not knowing that he would be the only one who would be having the credit of having so to say led the New Life away from Baba, which would please Baba most. So well the verdict was that he had to leave the camp. So he left the camp and it was a sight you see which touched us most. And the sight was such that we all would have started sobbing you see and we would have been sent back too. But somehow or other we controlled ourselves and seeing the old man you see with a bundle of little belongings that was allowed there. So carrying that and going back home. But Baba told him before leaving that he should continue with his New Life away from Baba, not in the company of Baba. And he should go back home. Stay in his house, go outside. First of all beg for food and eat that. Not eat at home. But he must have, he must beg for his food. And lead the New Life. Keep all the conditions. Keep himself completely cheerful. Be very kind. Not cruel to others or anything of the sort. There were many, many conditions.

So he continued with that. He went back home and we did not know what happened there. And we of course after the training period was over Baba took us towards the North of India. We left the place. Occasionally we remembered Dr. Daulat Singh. We talked of him in presence of Baba. Baba also remembered him. And days passed by. Weeks and months and a year and a half passed by and all that. In 1951, it so happened I think that we came back to the south of India again. And near about that place from where he was sent away. Not exactly the same place. It was in Satara. One day

we were sitting with Baba. The New Life companions and in the midst of the conversation Baba points out on the roadside and I looked there and He tells me through His gestures to find out who the person sitting there on the culvert there on the roadside.

I go there and to my great surprise I find Dr. Daulat Singh sitting there. We met, we embraced and he enquired whether Baba was here. I said, 'Yes, He was there,' and that it was Baba who sent me. He was so happy, full of joy. And then he started narrating to me his this. I said, "Wait now. I must go and tell Baba about it. It will be a great day today you see to have you once again in our midst." And I went and told Baba. Baba called him there. And he was hungry. He continued his life begging for food and all that. So Baba first of all made him sit down and then with His own hands He gave food to Dr. Daulat Singh in his begging bowl and then He said, "How is it that he has left his home and has come here to such a distance begging for food? And continuing his New Life?" And then he tells us this story you see.

And the story is that when he returned home it so happened that for a few days it was alright. The marriage had taken place. That is the wedding had taken place and they were happy to see him. He remained there. He didn't eat the food there. He went out and begged for his food on the streets. And for a day or two of course it was thought that well it was something very odd but they didn't mind, the family. On the 3rd day naturally the family remonstrated and they said it doesn't look good for a family of our status that the head of the family should go out and beg for food. It's a reflection on the other members of the family. So he said, 'Well

it's my, it's the order that I have accepted and that's how I have to go out and live my life.' He says, 'Are you going to live that life all the years that you are here on Earth?' Says, 'Yes. That's the order now that I have accepted.' They didn't like the idea, they tried to bring some sense into his head. He says, 'Well if you want to beg for food beg for food at our place you see. We are supposed to give you.' Nothing of this sort. He had to carry out all the commands that were there of Baba fixed for the companions of New Life.

So then they went out. The family went out to the heads of the community there. He belonged to the Sikh community. Dr. Daulat Singh by the way came from Kashmir during the days of the partition of India. And when the original India was divided into Pakistan and Hindustan, India as it is called now. He was holding a very responsible position there. Very influential man there. He was the medical practitioner. Very well known medical practitioner in Kashmir, Srinagar. He was also the mayor of the place you see. And he was the one who was by the side of Chanji. Baba's personal secretary you see. Private secretary. You have heard of Chanji? Yeah so he was there. At the time when Chanji drew his last he was the one who arranged for his burial. Funeral and burial over there in Kashmir. Chanji's buried in Kashmir. So he was close to Baba for so many years but then he came closer still in New Life and closest during the ordeal that he passed through after he left Baba you see. He had to leave Baba because of Baba's orders and stayed at home.

So then the family members went and consulted the heads of the community begging them to bring some sense into the

head of this man. Old man who somehow or other seemed to have lost all senses of society and community and he was bringing the community to disrepute by going out on the streets and begging for food from anybody's hands and anybody, from anybody. They didn't like the idea. So there was a meeting held and there he was admonished you see by the heads of the society. But he said that he was helpless and he could do nothing. He had to lead that life because he had determined to live such a life. The society was, the heads of the community were helpless. And it so happened that within a few days he was actually driven out. Shooed out as it is called here in India. Means beaten with shoes and just was thrust out of his house, own house by his own family. Kicked out of his house.

Then he went and lived on the streets. Continuing with his New Life. He couldn't raise his finger you see to his family because the conditions of New Life were such that he had to be kind and generous and forgiving and charitable towards others. So he, it mattered very little. He had already left his home on 16th of October 1949 when Baba and His companions left for New Life from Meherabad. So it was nothing. It was just a sojourn over here. He had come in obedience to Baba's order that he should go back to his place. To his family, so he went there. Now the family has driven him out so he goes out and lives on the streets. On the streets there the Sikh community in itself is such. It's very respectable. Considered to be very respectable community, very influential, very rich and hardly one finds a beggar you see. I haven't seen it. Personally I haven't seen a single beggar you see. So to find a Sikh beggar on the streets in the community, in

the locality is something very surprising. And the community could not stand that. So sections of community were upset with it and they drove him out from that particular section of the locality and then another locality and another locality till a time came when he was thrown out of the whole, of the city. He was threatened that he must leave the city if he wanted to beg and continue this life. He was thrown out of the city so he left the place. He went out.

So then he started wandering from place to place. He wandered for many years you see. For many months. It was a year and a half now. Year and three quarters. Nearly 2 years. So during his wanderings naturally he wandered into that city called Satara and Baba was there. So Baba pointed him out and he was. He contacted Baba and that's how he told us this story. It was a very touching story. And how he had to bear all insults and brunt. So Baba then told him that, "How blessed he was. That he had observed the New Life away from Him. It was easy for His companions to be in New Life while Baba was by their side. But it was most difficult under the circumstances that he was put in." And He said, "He was blessed that he had continued with the New Life and that Baba was very happy. Now Baba on His own absolves him from his New Life and He orders him to once again start the practice. Medical practice. Go back to his home, completely change the dress and change the way of life that he was leading and be at home with his family, practicing."

So he went back and just before he left Baba, Baba said that, "There will come a day when Baba on His own will visit his house. Till such time he shouldn't try to seek Baba." And Baba would very soon

leave the place He said and continue His New Life. So this Dr. Daulat Singh went back home and it is reported later on by him when we met him again that he was accepted with open arms. That he had changed his way of life. And now that he became the earning member in the house there was a complete change you see and the family who had driven him out, kicked him out of his own home accepted him because he was the earning member and that he seemed to be living in accordance with the, what do you call the codes of the society you see. And he was accepted in the family. But his heart was set on Baba and he just knew that all what he did was, he obeyed Baba.

Society thought that well he had gone crazy and he had returned back to his normal senses. But he was much more normal than the whole society. And he was the one who obeyed Baba's instructions. Now it so happened that we continued with our New Life. Baba came back and went away. Left that place called Satara

and then we went to Hyderabad again for New Life and all that. And for the Manonash period.

And it so happened that after He completed His Manonash period then He went out. Then He went abroad you see in 1952 to the West and He met with that accident as you know. And He returned and He travelled and toured again. It was called Fiery Free Life it was called you see. So at that time I was driving the car and one day we happened to be at the place, the same city where Dr. Daulat Singh was. So Baba on His own remembered the visit that was due there. And well I said I can find out the house. I did not know the address but it was so simple to find him out because people in the town knew that crazy doctor you see who begged.