

The New Life Circulars

By

Meher Baba and His Mandali

An Avatar Meher Baba Perpetual Public
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Short publication history: The New Life Circulars were published by Adi K. Irani for Meher Publications (Ahmednagar, India) from 1949 to 1952. They were subsequently republished in a single volume under the editorship of Swami Satya Prakash Udaseen as *The New Life of Avatar Meher Baba and His Companions: A Compilation of All the 34 New Life Circulars* (Meher Vihar Trust: Hyderabad: 1967). This eBook reproduces not this 1967 edition but the original circulars and communications received and collected by Byramshaw (Papa) Jessawala and graciously made available for republication here by Meherwan Jessawala.

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“New Life Circulars” Released Through the Online Library

The Avatar Meher Baba Trust is happy to announce the online release of a major new body of material that, while often alluded to or cited in bits and pieces in the Meher Baba literature, has in its entirety been largely unavailable to most Baba lovers until now.

Issued serially between 28th October 1949 and 1st February 1952, the “New Life Circulars” played a key role during the New Life phase of Meher Baba’s life and work. For when He embarked on the New Life with twenty-one companions on 16th October 1949, Meher Baba effectively cut all ties with the His Old Life disciples, lovers, and followers. Indeed, Baba gave them to expect that they would never see Him again. Naturally, this created a great shock among His worldwide following. Yet throughout the two and a half years that followed, Meher Baba did maintain one link. Sent out at irregular intervals with an average frequency of about one a month, the “Circulars” provided His lovers around the world with full reports of the activities of Meher Baba and His “companions.” Indeed, since Meher Baba had ostensibly renounced His God-state to embrace the role of a Seeker, and since the New Life required of Him and His companions complete openness in all matters personal or otherwise, the “Circulars” provided His non-resident disciples and followers, at the very moment that they were being denied the opportunity and even the future prospect of His darshan, with “windows” into His daily life and doings that were in certain respects franker and more uncovered than what most of them had been made privy to before.

The “Circulars” were issued serially, each with a date and a series number, from 1 to 34. Actually, since several of the circulars were followed by “supplements” of one sort or another, the total number of communications comes to about forty. Though they incorporate statements directly dictated by Meher Baba, most of them were written by various among the mandali—Dr. Ghani, Dr. Nilu, Adi, and perhaps others. A few of the “Circulars” are only a paragraph in length, while others are far longer. Indeed, the seventh circular runs to twenty double-column pages, totaling almost 20,000 words! Almost all are written in English, though Circular 8 contains extracts in Marathi, and several other circulars or parts thereof were released concurrently in Hindi. A few, as best we can ascertain, were circulated in typed form, but most of them were typeset and printed by Mohan Printers in Ahmednagar. Adi K. Irani, Baba’s secretary, published them, under the auspices of Meher Publications, the publisher of record of a number of books and pamphlets during this period; they were distributed from Adi’s personal residence at Khushroo Quarters, now Meher Nazar, the Avatar Meher Baba Trust’s Ahmednagar head office.

Since they were created in the first place to answer to a practical need—of maintaining a kind of connection and disseminating news to Meher Baba’s worldwide following—the “Circulars” provide us with a potpourri of diverse content when viewed from a literary perspective. Their pages are bestrewn here and there with the jewels of immortal messages, such as Baba’s magnificent statement about the New Life (“This New Life is endless”) in Circular 5, or “Baba’s Sermon” delivered in Mahabaleshwar in the supplement to Circular 17, or Baba’s “Statement” and “Declaration” and “Elucidation”

and “Corollary” issued from Mahabaleshwar and Hyderabad in May and June of 1951. Elsewhere one finds detailed enunciations of plans and schedules and conditions, such as the three New Life plans with their various sub-plans and conditions spelled out in Circulars 4 and 5, or the “New Plan” which Baba gave in Dehra Dun in April of 1950, as explained in Circular 8. The “Circulars” provide detailed accounts of financial dealings, including even the announcement of an “Old Life Boja Fund” (Circulars 6 and 16) in response to a financial complication involving Dr. Ghani. And the expanse of many pages are devoted to chronicles of the daily activities of Baba and His companions, of the sort that one finds in *Ramjoo’s Diary* and other diary accounts from the previous decades.

While originally released and distributed to a small list of Meher Baba’s followers during the New Life years, in 1967 the Meher Vihar Trust in Hyderabad (under the editorship of Swami Satya Prakash Udaseen) republished the “Circulars” as an excellent hardcover volume under the title *The New Life of Avatar Meher Baba and His Companions: A Compilation of All the 34 New Life Circulars*. This book went out of print long ago, however, and since then the “Circulars” have been available to most of the Baba world only through select quotations that have appeared in biographies and magazine articles from time to time.

This present digital release of the “New Life Circulars” in the Trust’s online library is based on scans of the original “Circulars” collected by the Jessawala family, residing in Poona during the New Life years, and made available for republication here by Meherwan Jessawala. For all persons interested in Meher Baba’s New Life, the “New Life Circulars” constitutes a body of primary source material without rival. It is indeed one of the treasures of the Avataric legacy, long limited of access, but now easily available to Baba’s lovers everywhere.

(COPY)

CIRCULAR NL. 1

“Let all recipients of the ‘New Phase Booklet’ know that,

- (a) The first period of training will be spent at Belgaum till 20th November 1949, comprising physical labour.
- (b) The second period of training will be spent at Benares from 25th Nov. 49 to 10th December 1949, comprising ‘begging’ and ‘langoti.’
- (c) The third and last period of training will be spent on the way to Haridwar, comprising ‘Gipsy’ life from 10th December 49 to 31st December 1949.
- (d) From 1st January 1950 onwards, whether on way to Haridwar or wheresoever God takes us, will comprise the endless New Life of hopelessness in real earnest.”

-- DICTATED BY BABA
at Belgaum on 22-10-49
before his companions Adi
K. Irani and W. Donkin.

Meher Publications
King’s Road,
Ahmednagar,
28th Oct. 1949.

THE NEW LIFE OF MEHER BABA and HIS COMPANIONS

Benares to Moradabad

This is in continuation of the Circular NL. 1 as dictated by Baba on his alphabet-board at Belgaum on 22nd October 1949 for the 'Arrangementwalas' concerned and as circulated through the Meher Publications on 28-10-1949.

The news that follows, was brought by Padri with instructions from Baba that the same be circulated as usual. Padri had been called to Moradabad in the last week of the last year but he was not allowed to go to the New Life camp there. He was also neither allowed to see Baba nor any of the companions except Eruch who alone dealt with Padri in matters only concerning the New Life. Both had also been warned against discussing anyone or anything in connection with the old life prior to 16-10-1949.

These notes have been written by the companions Nilu, Vishnu and Ghani and cover the period from the time of their arrival in Benares on 15-11-1949 to the time they stayed at Moradabad upto 31-12-1949.

The period from 16th October to 31st December 1949 was mostly devoted to help and training promised by Baba for undergoing labour, begging, life-in-langoti (loin-cloth) and gipsy-life practice, so that the companions may get acclimatised to the exigencies of the New Life commencing in right earnest from 1st January 1950. The stay at Belgaum for 23 days was mostly occupied with training in labour. The stay at Benares and Sarnath for 16 days and 11 days respectively was devoted to begging and 'langoti'-life. The journey on foot from Sarnath to Jaunpur, a distance of 38 miles, gave the experience of gipsy-life.

At Benares

Baba and party reached Benares on 15-11-1949 at 4 in the morning. The stay was arranged at a place called 'Nati Imli' (Benares Cantt.) by Dr. Nath. Babadas had already made arrangements with Mr. Khare for feeding the party for 25 days against Rs. 600 irrespective of the quality and quantity of the supplies. The deficit in the expenses for food that was bound to be there, was to be made good by way of *bhiksha*. The two families (of Khare & Dr. Nath) however proved rare examples of selfless service and devotion. They never came in contact with Baba in the 'old life.' They knew very little of Baba even through literature. They were not allowed 'darshan' and yet they never stinted themselves in carrying out all the instructions from Baba in letter and spirit. In fact, the memory of Baba and his companions' stay at Benares and Sarnath is inseparable

from the loving services of these two families.

Both at Benares and Sarnath, the bungalow arrangements were made by Dr. Nath in the form of *bhiksha*. In all these arrangements, Dr. Nath's elder brother (Chairman) helped the former hundred per cent.

How much the two families were drawn into Baba's orbit of influence can be imagined from all these facts.

Within a few days of settling down in Benares, Dr. Nath and Khare were asked to procure a camel-cart, a camel, two cows and two donkeys against a sum of Rs. 1700. The deficit if any over the deal was to be made good by them in the form of *bhiksha*. These two families carried out the wishes of Baba very sincerely and wholeheartedly, in spite of the limitations of normal time plus hurry from Baba. Khare's family went to the length of giving Baba a fine white horse, when they learnt that Baba would accept it in *bhiksha*.

This *bhiksha* question must be understood necessarily in its proper context. The New Life of Baba and his companions is governed by conditions and oaths, wherein, amongst other things, one chief condition is that money is not to be touched. The begging of food had its limitations and bindings as will be clarified later. Therefore any offer of service to Baba and companions from any individual or individuals, must satisfy the conditions of begging and must be offered as *bhiksha*. Accordingly, whatever services were invited from Nath and Khare families and which they rendered, were mutually given and taken in the spirit of *bhiksha*.

In the beginning, the idea was to spend the full training period of two and a half months ending 31st December 1949 at Belgaum. But the stay at Belgaum lasted only for 23 days. On arriving at Benares, the idea was to stay for 25 days, but this was also cut short by 10 days. Baba thought of Sarnath—a place 6 miles to the north of Benares—associated with the memory of Gautam Buddha, and ordered Dr. Donkin to visit the place and look for suitable accommodation. Here the services of Dr. Nath were invaluable.

During the stay at Benares, three days were set apart for the companions to go out daily in batches of four for sight-seeing the Ghats. Three days were allotted for buying knick-nacks like shoes, woolens etc., for the daily increasing cold weather.

The chief activity associated with the stay at Benares was that of begging by Baba and companions. Baba himself inaugurated the begging by going out for it with a few companions to Dr. Nath's and Khare's on 24th and 25th respectively. While

going out for begging, Baba was bareheaded and barefooted, wore white *kafni* (robe) with an ochre-coloured satchel on left arm and a brass pot in right hand. The companions going with Baba were similarly attired and equipped. In begging at Dr. Nath's on 24th November, Baba was accompanied by Eruch, Donkin and Babadas; and on 25th at Khare's, he was accompanied by Adi, Gustadji and Babadas. This begging programme at the two selected houses—Dr. Nath's and Khare's—by Baba served two purposes. The first one was to inaugurate the begging ordeal for the companions by doing it himself first, and the second one was to give the two loving families (of Dr. Nath and Khare) the distinction of giving the first *bhiksha* to Baba.

Before going out for begging on the 24th morning as stated above, Baba asked the companions to present themselves before him, after washing their feet. He then went through a very awe-inspiring act of touching the feet of the companions with both of his hands and uplifting the hands to his forehead. This done, Baba made Dr. Ghani to read the following prayer:

“Today the 24th December is a very significant day for me in the new life. I ask the most merciful God to forgive me and my companions for any shortcomings and any conscious and unconscious mistakes done singly or wholly or towards each other, or personally or impersonally, relating to the conditions or otherwise, as also for any lusty, angry, greedy or ‘old life’ thoughts or desires.

“I ask God to give full strength to me and to my companions to stick to the oaths and to the conditions hundred per cent, because He—the All-Knowing—knows that from 1st of January 1950, there has to be no compromise whatsoever for me and my companions in relation to our oaths and conditions.

“I forgive you my companions, and ask you all to forgive me and I ask God to forgive us all, not merely by way of ceremony, but as a whole-hearted pardon.”

While this prayer was being read, the atmosphere, one could feel, had undergone a change. Baba himself became very serene and composed and the glow on his face was that of one on the judgment seat, overflowing with love, kindness and mercy. He seemed to be the judge, the crime and culprit rolled into one moment of Eternity. After asking Ghani to translate the prayer in Hindustani for those who did not know English, Baba made Ghani to read the prayer over and over again a number of times. All through he listened to the prayer in rapt attention and then making a gesture of forgiveness, brought the invocations to an end.

The *bhiksha* programme at Dr. Nath's was arranged thoroughly and carried out mechanically in the manner Baba desired. Only the family members were allowed to be present at the *bhiksha* with no garlanding, no bowing or folding of hands, no questions and answers. Baba felt happy at the way things were managed and the *bhiksha* at the next day was similar in all details.

Hereafter from 26th to 30th began the programme of begging for the companions. Two companions were to go into the city of Benares each morning for begging. The attire for the companions while out for begging was as follows: White *kafni*, green turban, satchel and brass pot and barefooted. In begging, they were to avoid shops, Ashrams, Sadavarts; but they could beg at private houses. Whatever quantity of food, raw or cooked, they got from the first house, they had to bring it to Baba. Although Benares is too familiar with professional mendicants, religious hermits and wandering sadhus, the characteristic attire of Baba's companions while begging, roused a good deal of curiosity in people who asked all sorts of questions as to whence and whither, religion, *panths* (sects), Guru, etc. etc. It was a unique experience fraught with humour as well as taunts. Dr. Nilu and Kaka, whilst begging at the house of a Muslim, were told that they looked like Pehelwans (wrestlers) from the Punjab. The experiences of the companions in this connection, if recounted, would alone make an interesting story in itself. As at Belgaum, the constant vigilance and suggestive help from Baba during the training period ending 31st December continues unabated. The warning has been repeated over and over again that in this new life based on the conditions and oath, small mistakes consciously or unconsciously committed upto 31st Dec. 1949 will be forgiven; big mistakes unconsciously committed will also be condoned till that date, but big mistakes consciously committed will never be forgiven. Small mistakes are those relating to personal and individual orders and big mistakes are those relating to the conditions and the oath taken.

Not a day passed when someone was not hauled up for some fault, generally committed unconsciously. After driving home the lesson, Baba would warn his companions that the strict discipline of the training period would go a long way in helping them to live the New Life after 1st January 1950. Instantaneous and literal following of the orders plus good mood after 1st January will be the sheet anchor that will save them when everything is bleak, dark and desolate. Baba admitted that he himself was doing his best to get over his ‘old life’ habits, the most persistent one therefrom being anger. This habit of getting angry, if he does not succeed in giving up, he has drastic remedy for it, which others have not. Baba has ordered that his attention be drawn if he was getting angry, upset or irritated and on such occasions, he asks any of the companions to pinch his (Baba's) ears or slap him.

In short, the life for the companions is daily becoming more and more restrained and dry due to the following inhibitions enforced from time to time for some reason or other:

- (a) No discussion of spiritual topics in Baba's presence.
- (b) No discussion of politics, local or foreign.
- (c) No reading of newspapers.

(d) No discussion of vulgar topics.

(e) No discussion of 'old life' in Baba's presence.

Baba however heartens up the companions by saying, "Though the sufferings of this stage are dry and uninteresting, the suffering of the new life in real earnest after 1st of January, though hundred per cent more severe, will be wet and enjoyable. The new life will be wet through and through. The nearest Sufi term for this life is *rindi*. Also that the happenings and incidents of this period are no doubt natural and normal; after January 1st, besides the normal happenings, the abnormal and extraordinary happenings and incidents will be an everyday affair. If any of you succeeds in living up to the spirit of the conditions hundred per cent, then I shall be his slave and he my master."

Baba finally decided that the camp should shift to Sarnath on the 1st of December with bag and baggage for a stay of 10 days. The camel-cart, the camel, the horse the cows and the donkeys which Dr. Nath and Khare were on the look out for, were to be delivered at Sarnath. There were no signs of Padri's arriving at Benares with the caravan, although daily enquiries were being made at the Railway Station. Don had the duty of visiting the post office for telegrams and the Railway Station for paper. Although the companions are strictly prohibited from reading or hearing any world news, Don was the only one allowed to read paper and cut out therefrom such items of news for Baba, as about riots strikes, section 104, epidemics and Kumbh-Mela at Haridwar. This duty given to Don was deemed necessary to be forewarned and to avoid pleading ignorance of law as excuse under unexpected situations. Eruch and others were kept busy in purchasing food materials for the party to last till 31st December and also fodder for animals at Sarnath and on the journey.

While discussing the various items for the barest requirements of food on the journey on foot from Sarnath, till the end of December, it was found that there was no money left to buy the same according to Baba's promised help. The provisions, according to the most austere and conservative estimate, would cost about Rs. 600 to 700, and this amount was to be raised somehow. Baba discussed with the companions the various ways and means and all these failed to satisfy the conditions of the New Life. Baba ultimately came forth with a dramatic suggestion that some of the personal belongings—trunks and clothing—be sold for the purpose. Even this proposal if carried out would not succeed in raising more than Rs. 400, and the question of food would still remain partly unsolved. Baba then finding the companions more in favour of food in this cold weather than on keeping the trunks and clothing, decided that these trunks and clothing of 'old life' be handed over to Dr. Nath and Khare to be used or kept by them as a memento of this visit and they should pay Rs. 1000 for provisions to last till 31st December. These two devoted souls would have willingly paid Rs. 1000 without the trunks and clothing,

but taking it as Baba's desire, they agreed to the proposal. When this problem was solved, Baba remarked, "While leaving Meherabad on 16th October, we were comparatively speaking 'light-weight'; at Benares, with the disposal of the trunks and 'old life' clothing we have become 'feather-weight' and after 1st January 1950, who knows (I don't promise) we might become 'air-weight'."

At Sarnath

Baba and companions' stay at Sarnath lasted for 12 days from December 1st. During this stay, through Dr. Nath, Baba and ladies were lodged in one bungalow and companions in another bungalow—a furlong separating the two. Here the camel, came-cart, the two cows, two donkeys and the white horse came to be delivered. The caravan, the bullocks and cart brought by Padri upto Benares, also arrived. All this made the management and feeding of the animals as big a problem as that of the human element of the party. Don also brought from post office the much awaited printed copies of 'The Song of the New Life.'

The most notable event here for Baba and companions was the prayer-in-langoti in a subterranean passage at Sarnath ruins. The place is associated with Gautam Buddha (600 B.C.) who preached his first sermon of initiation at this spot to his five associates. When Buddha left his associates, these five came to Sarnath and stayed there till the Master thought of them and came to give them the initiation.

The greatest convert to the Buddhist faith was Emperor Asoka who reigned from B.C. 272 to 232. Asoka is said to have built thousands of Stupas enshrining the relics of Buddha in various corners of his far-flung empire. Three such Stupas unearthed at Sarnath can with certainty be associated with the Asokian period. The magnificent column found a few yards to the west of the main shrine was erected by the Emperor to commemorate the reputed spot where the Buddha preached his first sermon. The brick Stupa or relic tower of the Maurya period is situated near the Asoka Pillars. The main attraction for visitors and pilgrims is the life-story of Buddha from birth to death, painted by a Japanese artist in a colourful imagery in the main modern building (Vihara). In fact, the place is studded all over with monasteries, temples and shrines.

In such an ancient, historical, peaceful and spiritual atmosphere and background afforded by Sarnath, Baba and his companions sat down in the subterranean passage one morning almost naked in 'langoti' in biting cold weather to read mentally for about 15 minutes the following prayer:

"God, give me strength to follow the conditions hundred per cent. God, help me speak the truth and not to tell a lie under any circumstances. God, help me to control anger, and to keep away from lusty and greedy desires. God, help me to be just, fair, honest and kind towards my companions and towards those who come into contact with me."

After the mental reading was over, the companions were asked to don their clothes and to stand in a row. Baba took his stand at one end of the subterranean passage and called upon each one to hand over to him the prayer-chit. While receiving it, Baba held forth his hand and shook hands warmly with the giver of the chit. In this little function in the subterranean passage, while shaking hands with the companions, Baba's face wore an unusual glow of satisfaction and happiness. The overflow of happiness over some work being accomplished came to be demonstrated outside of the subterranean passage, when Baba called upon Ghani to utter loudly seven times the words "*Ho-gaya*" (finished). Baba himself joined in these repetitions of "*Ho-gaya*" by the lifting up of his right hand.

On the way back to the bungalow, Baba gave instructions that the 'langoti' worn that day while praying in the subterranean passage be given a distinguishing mark and kept aside, and the remaining three 'langotis' with each of the companions be kept for use when called upon to do so by Baba.

On approaching the bungalow, Baba remarked about the saintly Mali (gardener) of the ladies' bungalow and since Baba had referred to this Mali very frequently, the companions expressed a desire to see him. Baba therefore allowed them to accompany him right upto the gate. The Mali was there and he greeted the companions with folded hands and a smiling and cheerful countenance. Baba pointed out the rickety cot on which the Mali slept right in the open in spite of the cold weather. He ate food cooked with his own hands and people said that he ate nothing but rice and salt all the year round. He used to get up at 4 every morning and keep repeating the name 'Sita Ram.' He worked in the garden the whole day and took delight in presenting 5 radishes to Baba daily.

At Sarnath, the question arose with regard to the inclusion of an outsider in the New Life. Some companions were for and some were against it. Baba, therefore, declared as follows:

"The present companions, selected out of the 1200 signatories, and who said 'Yes,' we will call them 'Andernas' and all the others will be called 'Bahernas.' Today when we discussed about accepting or refusing any 'Bahernas' who would be hundred per cent fit and who would hundred per cent follow the conditions, many points were made clear. It was also found that my understanding and the understanding of the companions between each other was a misunderstanding, and that I had forgotten the words I had used for the 'Andernas' to be called to join the New Life when I would want them to do so. I also found myself erring consciously or unconsciously in being round about and vague in the presentation of facts. It was further found that the companions, although definitely unanimous about their understanding, were at variance in accepting the right view, I definitely agreed with Ghani when he said that his understanding made him proud for being one of the only

fixed companions, but I definitely disagree with him when he said that accepting a Baherna, who is hundred per cent fit from every point of view, would mar the importance of the new life. The importance of the new life is not from us but from those who keep it alive. If we were to fail in the conditions, we would disgrace the new life, and if an outsider were to obey the conditions hundred percent, he would uphold the honour of the new life. One thing is hundred per cent honestly certain that I do not want to make any of the companions feel the least bit let down by me due to any understanding or misunderstanding, because those of you who follow the conditions hundred per cent, would definitely have far more importance than the Bahernas who would follow the conditions hundred per cent, as you are my 'old-life' disciples and 'new life' companions. From all this I have come to the conclusion:—

- (1) I will stick to my word to Sarosh etc, and if and when I think fit, I can call any Anderna to join the new life.
- (2) Any Baherna, who, of his own accord offers to join and whom I find hundred per cent fit, will join the new life by majority vote of the companions.
- (3) Ghyara, Kaikobad and any other whom I may have consciously or unconsciously promised before 16th October 1949, to be considered as Anderna.

Procedure for Baherna for joining the New Life:

- (1) Only men are eligible.
- (2) One must offer of his own accord to join the New Life.
- (3) He should be called the 'New Life new companion.'
- (4) When he offers, Baba must feel that he is hundred per cent fit or liked by Baba.
- (5) He must then be given *conditions* to read and study.
- (6) When he decides to follow the conditions hundred per cent, he should be put to the vote of the companions.
- (7) If the majority agrees to accept him, he should be made to sign yes and take the oath.

Before starting the journey on foot on December 12th from Sarnath, it was decided that a good portion of the luggage be sent in advance by rail to Haridwar with Keki Desai. The railway freight was to cost approximately Rs. 300 to 400. The money earmarked for this purpose from out of the Rs. 1000 received against trunks and clothes, was already overspent for other purposes. This amount was therefore required to be raised. Baba evolved a novel idea of raising this amount by asking the companions to surrender their wrist-watches which numbered 12 including one from the ladies. Baba

then ordered Eruch to send a telegram to Keki Desai (Delhi) instructing him to bring Rs. 500 with him when he came to Benares on 8th December. Keki was to be handed over these 12 watches to be sold by him at Delhi. From those of the companions, only Don, Pendu and Adi were allowed to retain their watches for outside work which they are frequently called upon to attend.

The Journey on Foot

The foot-Journey from Sarnath to Jaunpur, a distance of 38 miles, began on 12th December in the morning. Baba and ladies left at 7 a.m. and the rest of the party left 2 hours later with the full caravan consisting of the camel-cart, the bullock-cart, the bullock-drawn ladies' coach (brought from Ahmednagar by Padri), two cows, two donkeys and a white horse. The whole cavalcade was given spiritual or religious colour in the eyes of the people by the attire of the companions which consisted of the white *kafni*, green turban and white shoes. The caravan, when it left, was an imposing sight reminiscent of olden days, with the bell chiming sonorously from the camel's neck.

The villages and towns through which the caravan passed, attracted a good deal of attention from the populace; and crowds gathered whenever and wherever a halt was made. All kinds of questions were asked as to whence and whither, castes, sub-castes, *panths* (sects), *guru-gadi*, etc. etc. However, nobody jeered or mocked, and the word Haridwar as the destination immediately developed reverence in the minds of questioners and put a stop to all further questions.

The animals gave a good deal of trouble, in particular the two cows and the two donkeys. The first day, the cows and the donkeys refused to walk and they were required to be dragged continuously the whole distance. Dr. Ghani was completely knocked out in the handling of the donkeys along with Gustadji. Similar were the experiences of Dr. Nilu and Ali Akbar with the two cows and the calves. Dr. Nilu had to carry the calf on his shoulders for 5 miles at a stretch, dragging the cow at the same time. This question therefore had to be considered seriously, and Adi and Babadas were asked to proceed in advance by bus to Jaunpur to see to the possibility of arranging with someone to send the animals concerned by rail to Haridwar. The decision of sending the animals by rail was however made on humanitarian grounds.

After the first day's halt at Shivpur, Ghani was ordered not to walk, but to ride the ladies' coach on the driver's seat. To offset the special consideration on grounds of health and age, Ghani, together with another companion, was ordered to go for begging at every place of halt in the nearby town or village. The experience of begging gathered on the way gave a deep insight into human nature, which was unspoiled at the core. In spite of difficult times, the villagers in particular could not refuse a handful of rice

or flour, if they could somehow manage to spare it.

From Sarnath to Jaunpur, the party had a foretaste of gipsy-life—sleeping sometimes with a shelter overhead and sometimes in the open underneath the trees. The ladies slept in the caravan when there was no shelter available. While camping in such a way at Rehta, and since the party was known to be going to Haridwar, women folk from the neighbouring village came to see the ladies

At Jaunpur

Jaunpur was reached on 15th evening, the fourth day after leaving Sarnath. Baba had given a hint that if proper living conditions could be had at Jaunpur, a halt would be made for 4 or 5 days with a view to evolving a plan for good food, keeping the conditions and oath intact. The experience so far gained, convinced all that good mood was dependent on good food.

Adi, Babadas and Ghani who had gone in advance to Jaunpur to make arrangements for the party's stay there, failed to finalize a suitable site for the purpose. This caused the caravan, when it arrived at Jaunpur, to go through the town and then return again through the bazaars to the site at the first entry point into the town. This place called Kai Bagh, a distance of two miles from Jaunpur proper, was liked by Baba and so the halt was made here. The very next day Baba set things going. He ordered that the camel, camel-cart and the two cows be sold away as soon as possible. Eruch, Pendu and Don were asked to make enquiries at the railway station for sending the bullock-cart, the white horse, the two donkeys and the caravan by rail to Haridwar. The cows were to be sold to spare them torture and also because they were partly paid for; the donkeys were retained, as they had later learnt to behave. The white horse, Baba said, must be retained, because it was received purely in *bhiksha*. The reason to sell the camel and the camel-cart was on account of the latter breaking down and the slow speed of the former. On 18th morning, Baba gathered the companions and asked them to listen to him very attentively, because the day's decision on the part of all concerned was to affect favourably or unfavourably the plan he had visualised, and then explained as follows:

“Taking into consideration the facts and circumstances faced upto now, I am going to finalise a plan, which once adopted must not be changed or compromised till the endless end. I went through the conditions-circular this morning with Eruch and Ghani. Before I decide upon this plan finally, I must know from you all one thing definitely. Nobody knows this plan; only Eruch has been given a hint about it.

“You all know that I have kept with Meherjee Rs. 1000 for each one of you, in case I send away any one of you without fault. Also there is the amount of Rs. 10,000, out of which Rs. 100 can be called for, for traveling purposes, if any one of you is sent away without fault. Any one going

away with fault, is neither to get Rs. 1000 nor Rs. 100 for the traveling purposes.

“The ‘No-walas’ and those who were not asked to say ‘yes’ or ‘no’ have been given certain amounts with a view to relieve myself to some extent from the promises given to them by me. Naturally therefore if I send any of you back, I must do and have done the utmost in this respect by providing Rs. 1000 for each of you against such a contingency. This is the utmost I could do.

“It means that each one of you now owns Rs. 1000 in the event of being sent back faultlessly. Now to finalize this plan and to keep the conditions and my oath intact hundred per cent and also to make us all to face this new life of helplessness boldly and strongly, we need *food* to keep our *mood*. If we are to enter a tiger’s mouth then we should do it with courage and cheer; and not like sheep bleating and shrinking.

“Now I want to ask all of you as to who amongst you will give Rs. 1000 willingly, which already belongs to you. As you are still ‘faultlesswalas’ to me, I can, without jeopardising the conditions and my oath, accept the money belonging to the companions for the fulfilment of this plan. Only this money which belongs to the companions, can be used for the furtherance of the new life. It means, if I send back any one of you without fault, than you will consider yourself to have received the amount of Rs. 1000 that I wanted to give you, as similar amounts have been given more or less to the ‘No-walas’ and others. Rs. 100 are there intact for travelling purposes of one going away without fault. All this will mean that one, after giving away Rs. 1000 for the new life of the companions, should not in the least feel let down for having been left to face the worldly life without a pie.

“I now call upon you to decide and align yourself in the following three categories:

- (1) One who wishes to contribute Rs. 1000 towards the new life.
- (2) One who thinks he cannot contribute.
- (3) One who wishes to safeguard this amount, can go away today faultlessly.

“One aligning himself in the second category given above, cannot and should not feel any the least diminution of status among the companions. No discrimination in treatment will be used. Even after one has given away the amount, I might send way such a one without fault, for reasons of health, accidents and mishaps. I am planning that the new life should not prove a torture to you all, but the suffering therein should be and will be enjoyable.

“This plan if realized, will make me feel really happy. I see you are labouring and exerting your utmost to keep up the mood, the pre-requisite of this new life. I do appreciate all this. These hardships, however, are nothing compared with what I see in the hazy picture of the new life after 1st January 1950. I am still not feeling myself free, although I am hundred per cent free. I also feel that

lack of food will make us all cowards. The help-period which automatically ends on 31st December 1949, has allowed the changes so far without affecting the conditions and my oath. After 1st January, I shall be perfectly free.”

Baba then called upon each of the companions to choose any of the above three categories. All without any exception, agreed to give away the amount of Rs. 1000 from each to Baba for its use in the new life, willingly and whole-heartedly.

Baba felt happy at this unanimous decision of the companions. He then asked all to wash their hands and eyes and come before him one after another. He himself called for a mugful of water, washed his own hands and then poured a little water on the hands of each of the companions. This done, he made all the companions to stand before him and Ghani was asked to utter loudly the following prayer, which all joined:

“In the presence of God and having God as our witness, we have offered Rs. 1000, which amount was our property, for the use of the companions in this new life willingly and whole-heartedly, and may God make our new life a success.”

This giving up of Rs. 1000 by each his made the companions completely pieless. After this, Baba settled down to discuss the plan which he had said he would think of at Jaunpur without jeopardising the conditions.

Baba said, “We now have Rs. 15,000 for the furtherance of the new life, keeping the conditions hundred per cent intact. The camel-cart and the cows be disposed off. The donkeys and the horse to remain. To carry the luggage, other means of transport be purchased.

“Now that we have money we can buy food on the way and indulge in *bhiksha* too. The *bhiksha*-food which if uncooked, be carried over for use after 1st January. For myself, I would like to be perfectly free to think of and arrange the problem of new life after 1st January, like singing, begging, ‘langoti’ etc. For this reason, I shall be happy, if you people take up and manage the food question and the manner of journey on foot or by rail any way you like.

“I assure you that I shall not interfere in your management. I shall only give general instructions; the details you have to see for yourselves. I give you full latitude to make food arrangements in the way you like best. This amount of Rs. 15,000 will keep us going, what I think, for about six months at least. I feel I should not be bothered to see to this part of our new life, although the promised period of help is still there till 31st December.”

This proposition of management of food came by way of a surprise. Nobody found himself equal to the task of managing things in the way pleasing to all. Furthermore, the majority thought that Baba had something up his sleeves, and the proposition looked all the more intriguing. Baba thereupon

said, “Believe me when I say that I am very serious in making this proposal. I shall feel relieved as if a load has been taken off my head. I shall be very happy if you take the management in your hands. You manage things in the way you like, even in the matter of time for meals, time for journey, the manner of journey on foot or by rail. I leave everything to you. Why do you now hesitate?” Adi, Eruch, Donkin, Pendu and Sadashiv, when questioned, refused to shoulder the responsibility. They were of opinion that Baba should continue to hold the reins of management as heretofore; they were not certain that they would successfully please the heterogeneous company and that discipline and cooperation would not be equally maintained.

Thereupon Baba turned to Dr. Ghani and said, “Why do you shirk now? You and Donkin have chronic difficulty of food. This is your chance, why not take it?” Ghani offered willingly to take up the management, provided cooperation was forthcoming. Eruch said that if it was going to make Baba happy, he would cooperate hundred per cent, but that he would not like to be the leader or manager. Nobody offered for managership; but finding Baba serious in the matter, a few companions said that they would cooperate with Ghani, if he was made the manager. The question was put to the vote as to who were for Ghani as manager. There were 16 present including Baba, and the result of the poll was as follows: 9 in favour of Ghani and 7 against. Baba himself voted for Ghani.

Baba, however, did not like the result of the poll; he wanted a unanimous decision. This made Donkin suggest a committee of management consisting of Pendu, Eruch, Ghani, Vishnu and Adi. This idea also was not liked by all, and the proposition fell through. Baba thereupon winded up the matter by declaring the status quo and said, “You people failed to appreciate the fact that I wanted to be free to attend to the other details of the new life. You did not believe me when I said that I would really be happy if you take up the question of food and manage it in the way you like. My conscience is clear. Now your murmurs, grumblings and complaints will have no place in the new life.”

On the morning of December 18th, Baba finalised the begging conditions which run as follows:—

- (1) We have to beg only for food for individuals and for the whole party of 20 members and not for anything else.
- (2) In begging for food, we have to accept anything and everything offered—solid, liquid, cooked, raw, vegetarian and non-vegetarian.
- (3) We should not ask for any particular or special kind of food.
- (4) In begging for food, we can persuade, request and if necessary, impress by spiritual and moral talks.

- (5) We should however say and impress that we are not spiritually perfect nor have we any spiritual *experience*, but only what we say spiritual or moral is what we understand to be right.
- (6) We should not talk about Baba as Master, Sadguru or Avatar and we as his disciples; but only to refer to Baba and ourselves as companions.
- (7) We should not lie nor do anything that goes against the conditions.
- (8) We can talk to women and girls, if necessary, only for begging or buying purposes.
- (9) We cannot steal or kill for satisfying our hunger.
- (10) Without pre-arrangement, we can take advantage of friends, acquaintances and relations who happen to be on our routes and even by suggestions according to Baba’s instructions, if and when such occasions arise.
- (11) Without asking but when offered we can accept ready made and unstitched clothing and wearing apparels of all kinds, cotton and woolen.
- (12) When offered we cannot accept money, shoes, hats, caps, pens, utensils, toilet accessories, watches, jewels, belts, specks, dentures and medicines.
- (13) Food and clothing and any of the above mentioned acceptable things when received should first be brought to Baba.
- (14) You the takers and they the givers must definitely understand it as *bhiksha*.
- (15) Fodder, ropes, iron-shoes for bullocks, and everything relating to animals and carts can be asked for and accepted as *bhiksha*.
- (16) We cannot accept any animal if offered.
- (17) Fuel in any form can be asked for and accepted as *bhiksha*.
- (18) Without restrictions like before, begging can now be done from shops, private houses, Ashrams, Sadavarts, etc. etc.
- (19) Tobacco in any form can be accepted if offered without asking.
- (20) We can beg for accommodation and conveyance.

After this meeting, Adi left Jaunpur by train for Delhi to contact Mr. Harjiwan Lal Vakil for securing accommodation at Moradabad for about a month’s stay which Baba seemed to have decided upon. The end of the day found the cows and the camel-cart disposed off for Rs. 260 and 750 respectively. A few visitors trickled into the camp and those insisting on seeing Baba were taken aback and sulked away when he (Baba) said, “I am pleased to have your Darshan.”

During Jaunpur stay, it was something of a sight to see Baba invariably seated in the two-flap tent with the companions surrounding him in a circle in the early hours of the bitter cold mornings with a solitary hurricane lamp lighting the scene. On 19th morning, Baba being in a very pleasant mood, gave the following discourse comparing the old and new life. He said, "We have left the old life and there is no going back to it now. The old life is practically dead. I have heard it said that when a person is dead, the spirit has connection with it for 3 or 4 days; and before the spirit gets established in the new sphere, there intervenes a wee bit of a time which may be said to be a sort of a vacuum between the old and the new life. Similarly speaking, our old life is dead since 16th October 1949. From that date upto 21st December, our new life has had a kind of connection with the old life.

"Now just see how things get adjusted automatically. I told you some time back, perhaps at Belgaum, that before plunging into the new life in right earnest from 1st January 1950, there will have to be a period of 10 days as vacuum period between the old and new life. I thought of it only this morning and you too forgot to remind me of it.

I have therefore decided that the vacuum period should be from 22nd to 31st December (both inclusive). During these 10 days, there will be observed a complete suspension of the ordeals of the training period as under:

- (a) There will be no begging.
- (b) No *kafni* wearing.
- (c) No labour of any sort; if need be hired labour be engaged.
- (d) Complete relaxation with good food to be purchased from the money with us. "

Here, Babe remembered the fact that Adi already in Delhi was not in the know of the *vacuum* period and he might tell things about us which people might not see us practising. He therefore ordered that a telegram be sent to Adi apprising him of the new situation. The telegram read as follows:

Adi care Station master Moradabad —

During the vacuum period from 22nd to 31st December no begging, no *kafni* but buying good food with our money and starting new life in earnest from 1st January Stop Inform Harjiwan Keki and others concerned Stop We arrive 22nd early morning 3 o'clock Doon Express.

—Baba.

At Moradabad

Baba and party reached Moradabad on 22nd December by Doon Express at 3 a.m. Adi was there at the station to receive them and he was asked if suitable accommodation was arranged. He gave the good news that a last minute effort proved a success and a place called Ram-leela grounds was selected for the party's stay, just when he was on the point of giving up the search in spite of best help given by Harjiwan and Keki who had accompanied

him (Adi) to Moradabad.

On seeing the place, everybody liked it, although it was far away from Moradabad city. Pendu, Donkin and Sadashiv were still at Jaunpur to load the caravan, the cart, the bullocks and the donkeys. After leaving Jaunpur till now, meals were ordered from outside and paid for, it being the 'vacuum' period. In anticipation of the amount of Rs. 15,000 to arrive with Padri from Bombay, negotiations were set afoot for the purchase of two tongas and a horse. This bargain was fixed up for Rs. 1500.

Two telegrams were received on 25th—one from Donkin (Jaunpur) stating that they leave Jaunpur on 25th for Moradabad and another from Padri that he left Bombay on 24th for Moradabad.

Out of the amount of Rs. 15,000, the two tongas were purchased, ten days' vacuum-stay food was bought and the required amount was kept aside for buying a separate single tent for each of the companions, as also for building hutments for companions at Haridwar headquarters. The remaining amount also to be used for paying bungalow rent for companions' stay till the temporary hutments at Haridwar headquarters are got ready. From this remaining amount, Rs. 1000 have also been kept aside for meeting the pilgrim taxes, ferry hire, bridge crossing taxes and other incidental taxes that will have to be paid for the party. And whatever balance that would yet remain, to be spent on animal fodder.

After 1st of January, not a pie is to be spent on food, clothes etc. Harjiwan Lai offered to give eatables in *bhiksha* and Kishan Singh and Kain offered warm clothing in *bhiksha*. Baba in reply sent the following note:

- "(1) As already discussed, do not arrange cooked food in Moradabad from 1st January onwards in *bhiksha*.
- (2) If absolutely willing and of your own accord and without expecting any result or reward, spiritual or otherwise, and not expecting 'Nazar,' blessings etc., you can send before 1st January purely in *bhiksha* as much and whatever you can in the form of grain, fruits, dry-fruits, provisions and ghee.
- (3) The above mentioned, if sent by you in *bhiksha*, will be utilized by us from 1st January onwards, as the hundred per cent new life of labour, begging etc., begins with the year 1950.
- (4) We might leave Moradabad any day after 1st January; may be a day after 1st January or fifteen days thereafter. Therefore, whatever you have to send as eating material, and what you, Kishan Singh and Kain want to send in warm clothing as *bhiksha* should be sent before 1st January.
- (5) Warm clothing should consist of blankets, pull-overs, jackets, socks and gloves, and should be given as *bhiksha*.

- (6) No one of you should come here (Moradabad), contact Baba or Companions or communicate with us, but send all these things with the typist Anangopal.”

According to the above note, only Harjiwan (not Kishan Singh nor Kain) sent in *bhiksha* the things mentioned below through his typist Ananpal:

- 20 Mufflers
- 40 Blankets
- 30 Pairs cotton socks
- 1 Woolen jacket
- 2 Tins dry-fruits
- 1 Tin *sonhalva*
- 1 Tin *gajarka halva*
- 1 Box Tea and *murabbas*
- 1 Basket fruits
- 37 Sweaters
- 58 Pairs woolen socks
- 6 Topas (monkey-caps)
- 2 Tins ghee
- 1 Tin *dal* and spices

- 2 Tins *mithai* and *laddu*

- 1 Box *achar murabba* & Cigarettes

- 2 Trunks containing some of the above things.

All this has cost Harjiwan about Rs. 2000 and before the 1st of January 1950 (on or before 31st Dec. 1949) he is giving in *bhiksha* sugar 20 seers.

Baba has sent Harjiwan the following message:

“Baba has accepted with great happiness in *bhiksha* what Harjiwan has sent in *bhiksha* according to the list (mentioned above). The 32 pyjamas (of cotton) which he has kept ready to be given before the 1st of January 1950 in *bhiksha*, can be sent with Keki Desai to Dehra Dun to be given to Baba in *bhiksha*. From now on Harjiwan and family should not have any connection with Baba nor any contact or communication with Baba or his companions.”

Keki, Harjiwan and Padri saw only Adi or Eruch and were not allowed to see Baba or contact with the other companions.

Baba has now decided to start walking from Moradabad to Haridwar on 1st January 1950 when the New Life begins in right earnest.

THE NEW LIFE OF MEHER BABA
and
HIS COMPANIONS

(1) Anna Jakkal, Babadas, Dr. Ghani and the writer have returned to their respective old places where they continue the new life as Baba's new life companions. They can communicate with the three companions as in No. 2; with one another and also with any one outside the new life about the new life; but they cannot contact or communicate with Baba and the companions living with him on any account, unless they are specifically permitted to do so. The writer has also been permitted to conduct the Meher Publications.

(2) Donkin, Kaka and Gustadji are to settle down at Dehra Dun (or anywhere else they like) where they are also to continue the new life as Baba's new life companions. They can communicate with the four companions as in No. 1; with one another and with any one outside the new life about the new life; and can also communicate with and contact Baba and all the companions staying with him at any time.

(3) Nilu, Pendu, Baidul, Eruch, Murli, Vishnu, Sadashiv Patel and Ali Akbar are to continue to live with Baba in the new life as heretofore as his new life companions.

Amongst the major events since the party left Moradabad on 1st January upto the time that the four companions in No. 1 above departed from the place called the Mahant's house at Manjri-Mafi near Dehra Dun on 25th January, an account of the three Plans with the decisions thereon etc., is given as under. Further details from the very beginning since Baba and the companions left Ahmednagar on 16th October last upto 25th January have been gathered by Dr. Ghani and will shortly follow this Circular in a book form.

Baba and his companions reached Dehra Dun on 12th January. Within the next few days, Baba communicated to them the following.

Dehra Dun, 15th January 1950.

"During these three months, you have seen my new life *reet* (way) and you all have shown how fit you are to be in the new life. So, I and you all, keeping in sight these three months, should now decide about the three Plans that I place before you. You should all honestly and whole-heartedly consider these three plans in their entirety. They are of my own making, of my own free will and accord, and you must accept one of them as being my wish and order. By accepting one of these plans collectively or individually, you will remain hundred percent my companions in the new life. These three plans

make me free to live the new life in my own way and yet keep you all hundred per cent in the new life.

"By accepting one of these three plans, you will make me happy and free, and yet be my companions in the new life. Point A in Plan I, if workable, would be ideal. If A is not possible, then point B and C would also be as good. Plan II, although all right from the viewpoints explained above, would not be as ideal as points A, B and C in Plan I.

"These three plans are based on the labour phase. The other three phases of begging, gypsy and *langoti* life will be personally carried out by me alone or with the companions staying with me as the new life companions.

"Therefore, the companions, by accepting one of these plans, (particularly A in the first plan) will be said to have gone through all the four phases of the new life; and as they will do the labour phase for me, I will be said to have gone through the labour phase also.

"If the first plan is adopted, you can all either stay near me, or away from me, without my interfering with your phase or letting you interfere with my phases. I will take hundred per cent interest and guide and help you, without in any way being bound.

"In these three plans, the 2 points of 'responsibility before God' and 'no spiritual benefit' stand good for ever. The three plans are as follows:

Plan I A. (Collective)

- (1) In this collective plan, all of you must cooperate with each other, help each other, and adjust things suitably to the ability, capacity and *tabiyat* of each of you—each of you doing his best to keep this plan going.
- (2) I will place at your disposal Rs. 10,000, 2 tongas, horses, carts and bullocks, for your use—to belong to this new plan, making it the basis of developing the new plan.
- (3) You can either do farming, or take jobs, or do any business in Dehra Dun or nearby surrounding places.
- (4) You can put up at the property or in Dehra Dun, or at any place convenient for the carrying out of the plan.
- (5) The companions' earnings from jobs, farming or business, should belong collectively to this new plan. Out of this collective money, you can all eat what you like, dress as you like, but personally own nothing.

- (6) No begging, or gypsy or *langoti* life for you all in this Plan No. I A.
- (7) I will live on the property when in Dehra Dun and Hardiwar, and do begging etc., but you can, if you afford, give me and the women, food from your earnings and also pay towards incidental expenses.
- (8) You can sleep when you like, get up when you like, and work as you like, and I will not interfere with your life, nor will I allow you to interfere with my life. There will be no order from me except the fixed conditions. Drawing the main essence from the original conditions, I will finally fix the conditions to suit these three plans and my own plan.
- (9) I will have absolutely nothing to do with money or accounts.
- (10) None should bring complaints to me about anything.
- (11) Everything to be managed by the companions, in any way they like, by committee, majority or appointing manager.
- (12) I will fix the conditions for you finally, and then leave it to you to carry them out or not.
- (13) I will trust you with the conditions, and whether you follow them or not is your own responsibility, for which I will neither do *insaf* or blame or inquire. He who does not follow the conditions will not be in the new life even though he stays with the companions.
- (14) In companions' spare time they may gather for light talks with me, or ask me to take part in any entertainment like music programme etc.
- (15) The companions will be free to live and work as they like within the limits of the fixed conditions, and can even stay on at the place in my absence, as I am free to do as I like and go where I like for my three phases.
- (16) I will send Circulars to all, and have points included in the Circular to help the companions in many ways, except in the way of money, *bhikska* or presents. For although, amongst my companions are such who in the old life have dedicated everything to me, and in the new life would not dream of taking an advantage of others, I want all my old life disciples and devotees to know that they should not under any circumstances help any one of the new life companions with money, clothing, food, etc.
- (17) If companions think it necessary, I will help them (except monetarily) in the beginning to make the start by asking others to help them.
- (18) This plan will continue the new life, will keep the companions together, have my interest, give full freedom to me and to the companions.

- (19) If a companion is found to be deliberately disobeying the conditions or deliberately not carrying out the duties entrusted to him or is found not to be fitting into the general management because of his temperament or obstinacy, he can be asked to leave the group-companionship by majority of votes.

Plan I B. (Collective or individual)

If all do not collectively agree to point A in this first plan, as many as agreeing to it can together accept and follow it. In this case, I will place only Rs. 5,000, two tongas, horses, carts and bullocks for your use. Those who do not agree to A or B in plan I, can either choose C in plan I or choose plan II.

Plan I C. (Individual)

- (1) To lead new life at individual's own original place, with all freedom to earn either by job or business etc. He must not, however, stay either at Meherabad or Pimpalgaon.
- (2) To follow the fixed conditions and '*iman*' with them.
- (3) To do the duties allotted by Baba, while staying at one's own residence like Sarosh, etc., etc., do.
- (4) No (physical) *Saath* or proximity of Baba.
- (5) I will be free hundred per cent and companions will be free to do anything within the fixed conditions.
- (6) Each one will be given Rs. 500. As in the case of 'No-walas,' you will have neither spiritual nor material connection, but you will still be the companions of the new life, and will have hundred per cent *Sambandh* or connection with the new life.
- (7) You can associate with the old life members also.
- (8) Out of his earnings, each one will take away the necessary money (earned by himself personally) for himself and family, and send the remaining to me, for me and those with me.
- (9) The money sent to me by the companions must strictly be money earned by himself personally, and not money that is borrowed or begged (nor is the companion to receive money as gift or help from anyone).
- (10) The companion should never contact me or correspond with me, unless I later order him to do so; but must be sending me money from his earnings, according to instructions I will give him before he leaves.
- (11) He should not try to disturb the arrangements already made before 16th October, nor try to interfere with the duties of the 'Arrangementwalas,' nor try to disturb the orders given to the 'Arrangementwalas' regarding money etc.

Plan II

- (1) Anyone can go to any place other than the old life place.
- (2) He can do at any place any business or take up any job he likes.
- (3) No physical *saath* or proximity of Baba.
- (4) Lead new life with fixed conditions and *iman* with them.
- (5) I will be free hundred per cent and companions will be free to do anything within the fixed conditions.
- (6) Same as in No. 6, point C of Plan I.
- (7) No duties will be allotted to you by me as in C of Plan I, and you can lead an absolutely independent life within the conditions.
- (8) Same as in No. 8, point C of Plan I.
- (9) Same as in No. 9, point C of Plan I.
- (10) Same as in No. 10, point C of Plan I.
- (11) Same as in No. 11, point C of Plan I

Note: — In these two plans, there will not be the three phases of begging, gypsy and *langoti* life. I alone will do all these on behalf of the companions.

Plan III

This plan is for those who are hundred per cent prepared to follow all the original conditions.

Oath for Plan No. I & II

‘I, a companion of the new life, take the following oath before God:

“I will abide hundred per cent by the conditions given today to me by Baba. These conditions are based on the original conditions to which I signed ‘Yes.’ I will consider Baba as my friend and brother and expect no spiritual or material reward. I will see to the material needs of myself till the very end, and if nothing is spiritually or materially gained, I will not hold Baba responsible. Anything that happens to me will be solely my own responsibility before God. There will not be any spiritual or material connection with Baba, but I shall remain hundred per cent a companion of Baba’s new life, if I follow the conditions hundred per cent.”

Conditions

Fixed conditions for those who accept Plan I—A, B, C and Plan II:

- (1) First and foremost, you must take it as an absolute and unqualified certainty that you will *not* receive even the slightest spiritual or material benefit, or indeed, any benefit whatsoever. On the contrary, you must be prepared for every kind of disappointment and adversity.

- (2) You should not expect that Baba will have his ‘Nazar’ on you or that he will perform miracles or use his spiritual ‘key’ to protect or save you from illness, danger, imprisonment, death, or difficulties and disasters of any kind.
- (3) You will not touch women except when necessary, your mother, wife, sister and daughter; or professionally when you are doing a doctor’s profession.
- (4) You will not enter politics.
- (5) You will not express anger, by word or deed to anyone, whatever the provocation, and you will not criticise anyone unfairly, either to his face or behind his back. Although you may at times feel anger in your mind, you must never express it by word or deed.
- (6) You will tell no lies under any circumstances.
- (7) Neither Baba nor you will accept homage from anyone nor will you deliberately create circumstances that might invite homage to Baba or to you. If however, without your having invited it, homage is given to Baba or to you, it must be repaid action for action to the giver.
- (8) It must be clearly understood that although the conditions are absolutely binding on you all, Baba himself is *not* bound by any order or condition, and is absolutely free for all time,
- (9) The one and only thing, however, in which Baba not only is *not* free, but deliberately binds himself, is regarding the condition that you will not receive the slightest benefit of any kind whatsoever, and that you must be prepared for every kind of disappointment and adversity. It must, in addition, be absolutely clear that Baba will also never give any order that will absolve any of you of your individual responsibility before God for any consequences that may follow. You must take it as an absolute certainty that the responsibility before God for each and every consequence rests for all the time wholly and solely with you and you alone, and that Baba will never give an order that will change or nullify this responsibility.
- (10) You will not commit any lustful action with anyone, male or female, young or old.”

On 21st January, copies of the above Plans etc., in full were read and distributed to fifteen of the companions and a meeting was held between them and Baba on the 23rd afternoon at Manjri-Mafi Mahant’s House near Dehra Dun.

Prolonged discussions took place for two days over the clarification of and individual suitability for the three Plans in question.

The result arrived at was as follows:

Plan No. I A was dropped, as the required unanimous approval of the same was not forthcoming.

In spite of great efforts made in stabilizing the individual and collective opinion independently by the companions as well as from the hints and suggestions thrown in by Baba, the Plan 1 B was about to be relinquished when Donkin offered to work under the same and the amount of Rs. 5,000 and the animals etc., were placed at his disposal to carry out the plan. Kaka being ill and Gustadji too ill to work independently, were of their free choice allowed to join Don under the Plan 1 B.

(1) Ghani; (2) Adi; (3) Anna Jakkal and (4) Babadas voted to work under the Plan 1 C and each of them was handed over Rs. 500 to start upon the Plan 1 C on and from 25-1-1950.

The remaining eight companions (1) Nilu; (2) Pendu; (3) Baidul; (4) Eruch; (5) Murli, (6) Vishnu; (7) Sadashiv Patel and (8) Ali Akbar, chose to accept Plan No. III.

The Plan No. II thus automatically fell through.

Before the last meeting on the 2nd day was terminated, Baba laid stress on the conditions being adhered to hundred per cent by all the fifteen companions irrespective of the plan that each one had accepted. After that, the oath, as mentioned above, was taken by the

companions under 1 B and 1 C. The oath for the companions under Plan No. III was re-affirmed by them in the same terms as on 31st August 1949 at Meherabad.

It has been decided by Baba for himself and for the eight companions under Plan No. III that from 25th January onwards whenever begging is to be done, only food is to be accepted by everyone. This food must be such that it is either cooked already or does not need to be cooked before being eaten. The method of begging decided by Baba is individual. Quantities of food offered collectively cannot be accepted.

On 25th January, the writer, Ghani, Anna Jakkal and Babadas left for their respective residences according to the Plan of their choice viz. No. 1C.

Note —In the Circular NL. 2, para 3 of the first page, it was, through a misunderstanding, printed that “These notes have been written by the companions Nilu, Vishnu and Ghani.....” It may please be read that “These notes have been written by the companion Dr. Ghani and copied by companions Nilu and Vishnu.....”

Meher Publications

King's Road
Ahmednagar

ADI K. IRANI

DIARY OF THE NEW LIFE OF MEHER BABA
and
HIS COMPANIONS
(From 25th January 1950 to 13th February 1950)
by
Dr. Nilkanth Narayan Godse

Manjri-Mafi
Dehra Dun
25th Jan. 1950

Dr. Ghani, Adi Sr., Babadas and Anna Jakkal left this morning for their respective places. Their departure was a very touching scene. Baba embraced each one of them and there were tears in Adi's eyes when he embraced Baba and Vishnu.

Within the next half an hour, Baba called the remaining companions into the hall and told all those who remained under Plan No. III that they should put their heart and soul into it and work it out without doubts, without suspicions and without hesitation. He also told them that he would be very strict with them from 1st March and would send away those who would be careless about the conditions and who would disobey his orders.

Baba appointed Vishnu as the manager of the manifold affairs and allotted to him a fixed amount to meet the expenses of the companions' food etc., till the end of February 1950. He has also to do bazaar both for the ladies and the rest of the companions. Once the allotted sum was exhausted, Baba said that he would send out all the companions under Plan No. III to beg and eat cooked food (according to the new conditions of begging) outside except Kaka and Gustadji who are under plan No. I-B. Dr. Donkin has to provide food and other necessities of life for Kaka and Gustadji till the endless end, as he was the responsible head, under the Plan No. I-B.

Baba entrusted the work of selling animals, tongas and bullock-carts to Pendu and Sadashiv who have to go to Dehra Dun daily to find out customers on behalf of Dr. Donkin.

Ali Akbar, Murli and Baidul were placed in charge of the kitchen department.

Eruch was told to look after the ladies' things and their requirements and Dr. Nilu was given the work of writing diary of the new life in addition to looking after Kaka's health.

In the afternoon, Baba asked Dr. Donkin, Dr. Nilu and Dr. Goher to examine the son of Mr. Shatrughna very carefully and report to him the result of their examination.

Baba told Donkin to write down the treatment in detail with the help of Nilu and Goher and hand it over to him.

In the evening, Baba told Nilu, Vishnu, Murli, Sadashiv, Pendu, Ali Akbar and Baidul to keep watch every night for one hour by rotation near the ladies' quarters.

Late in the evening, Narawalla, Eruch Mistry and Burjor Chacha came to see Baba. Baba discussed with them about fixing a bungalow for Donkin to carry out the Plan No. I-B. In the presence of Narawalla, Eruch Mistry, Burjor Chacha and Shatrughna, Mahantji was told by Baba that he had stopped accepting *bhiksha* in future from any one in a big lot and in a manner in which he used to accept from Todi Singh, Harjiwanji and Kishan Singh during the past three and a half months. *Bhiksha* in this manner looked like a compromise between the old and the new life. They were also told that they could come to see Baba at any time whenever they liked, but they were not to bring with them any visitors for Baba's *darshan*, as he had stopped it under the new life. It was in reference to the incident which took place yesterday evening. Mr. Homi, the brother of Mr. Minoo Kharas brought Dr. Nath (of Dehra Dun and not of Banaras) with him without Baba's permission. Dr. Nath had expressed his desire to Mr. Homi that he would like to take Baba's *darshan*. Baba told Homi that he should read the 'Song of the New Life' very carefully. Thereupon Homi said that there was no more need for him to read that song, because he was already having Baba's *darshan* and *prasad* in his dreams. Baba then immediately told him that he was not concerned in the least with such happenings and was not responsible for them. He also impressed upon Narawalla that he was not instrumental in his escape from the danger when Narawalla was returning by car from the hill station Chakravta and the tie-rod of the steering mechanism suddenly broke at a dangerous curve on the Hills. According to Narawalla, the car was only an inch away from a precipice when it came to standstill, after the brakes were applied. The whole party was saved from a fall of hundreds of feet deep into the valley.

26th January

Late night we had many showers of rain and this morning the sky was laden with black clouds. The weather was very cold and chilly.

In the morning, Vishnu, Sadashiv, and Baidul went to Dehra Dun in the tonga to find out a customer, but they did not succeed. It was raining incessantly the whole day. They returned in the evening.

Baba called us all and asked Eruch to read out the telegram which he had received from Dattu. It read that Dattu had not received for Baba any cable from Elizabeth and Norina during the last three months.

Baba gathered us in the hall at about 10 in the morning and told us that we should tell Baidul, who was in Dehra Dun at that time, that Baba would be very strict with us all from 1st March, if we disobeyed his orders and that he had not yet decided as to whom he would take with him when he would go out for his work.

He had an individual talk with Don in the noon.

Late in the afternoon, the sky was clearing up, and in the distance far away from our place, we were able to see the tops of the Mussoorie Hills covered with snow. The sun was mildly shining and gave the Mussoorie snow-capped Hills a magnificent appearance against a background of clear blue sky. Baba came out on the terrace with Eruch, Nilu, and Vishnu and enjoyed the delightful scene.

After supper, Baba sat with us for half an hour. He was much amused by the outburst of Gustadji. Through mistake Anna Jakkal took with him Gustadji's bundle which contained his warm clothing, toilet accessories and other things. Because of his observing silence, Gustadji had to express his extreme displeasure and annoyance only by his finger-signals and facial expressions. We sympathised for his loss. Gustadji made Baba and all laugh heartily the way he gave vent to his feelings.

Gustadji now belongs to plan No. I-B. He has again resumed his old habit of collecting bits of waste paper, empty match boxes, burnt match-sticks, empty cigarette packets and such odds and ends. Baba does not interfere with individual freedom according to conditions laid down in plan No. I-B.

27th January

The day dawned amidst a clear sky with a very cheering sunrise. The morning was pleasant and delightful and so were our hearts.

After breakfast, Baba called us all in the hall and told us that he intended to call Naja from Bombay to help the ladies here. Because Mani and Meheru were ill, Naja's services were necessary. Rano and Kitty were not to be called as arranged before due to unsuitable circumstances and lack of accommodation here. Naja would be brought here by Dr. Donkin only if she agreed to go back willingly and happily whenever Baba would send her back to Bombay; and if she promised not to tell Baba and the ladies here about the people in the old life and their affairs; and if Nariman agreed to let her resume staying in Bombay willingly when she returned. When necessary, Baba might ask Mani to maintain the ladies by typing, sewing and stitching clothes. Baba asked Donkin to bring Mani's typewriter and sewing materials. He therefore gave four letters to Donkin to be

delivered to Sarosh, Meheru Savak Damania, Nariman and Meherjee as follows:

*Manjri-Mafi
Dehra Dun
27th Jan. 1950.*

To

Sarosh, Meherjee, Nariman (of the Arrangementwalas).

Allow Meheru Damania to take certain things from Mehera's room at Meherabad and Baba's room at Pimpalgaon and she will hand over these things to Donkin to be brought here.

Signature of Baba.

*Manjri-Mafi
Dehra Dun
27th Jan. 1950.*

To

Sarosh (of the Arrangementwalas).

Allow Donkin to go up to Meherabad hill to explain everything to Mansari.

Signature of Baba.

Again Baba had a talk with Donkin before he left with the luggage by tonga for Dehra Dun in the company of Pendu, Vishnu and Baidul.

That same evening Donkin left Dehra Dun for Bombay by the Delhi Express.

In the noon, Baba asked Dr. Nilu and Dr. Goher to examine Shatrughna's wife and write down the treatment in detail for her.

Baba sent Eruch to inquire of Shatrughna as to how the work at the Manjri-Mafi property of building the hutment for the companions; of extension of the old building and that of the new well was progressing. Baba asked Eruch to tell Shatrughna to speed up and finish the work by the end of February, so that he could shift from the present residence to the new property on 1st March with ladies and the rest of the companions.

Baba instructed Sadashiv Patel to go to Haridwar on 14th February and return here on 15th February with water from the Ganges for Baba.

In the evening, Baba sat with us and explained to us that his attitude with us from the 1st of March would be very stiff and that he would not tolerate the slightest hesitation in the matter of obeying his orders; that there would be no compromise whatsoever and he would immediately send away one who disobeyed.

The night was chilly and cold, the sky was cloudy and the repeated warnings from Baba were enough for us to retire to bed with our minds in a flutter.

28th January

The morning was lively and full of sunshine. We all felt happy and cheerful despite of the cold.

Baba called all the companions in the hall 6.30 a.m. to discuss the availability of Donkin's

bungalow. Opinion of the companions was invited about sending a wire to Donkin to postpone or cancel buying medical equipment at Bombay on account of the uncertainty in obtaining a suitable bungalow quickly for Donkin to start his medical practice. Baba reprimanded Vishnu and Pendu for not giving prompt and straight replies and not giving up their old habits. He said he would never tolerate it after 1st March. He also scolded Nilu over a similar incident. After a heated discussion over the conditions, laid down under Plan No. 1-B and the chances of securing a suitable bungalow within a short time for Donkin, Baba ordered Nilu and Vishnu to deliver a message to Messrs. Narawalla, Eruch Mistry and Burjor Chacha that they should try their utmost to secure a suitable bungalow within a short time. Baba then dropped the idea of sending the wire to Donkin.

Later in the day, the weather became chilly under a cloudy sky and remained so to the end.

After the noon tea, Baba sat with us for one hour and again warned us that from 1st March there would be no compromise as far as the conditions were concerned and that he would not tolerate the slightest disobedience from any one.

Baba ordered Vishnu to keep aside lunch and supper for Mahant every day, as he liked to eat that which he received from the hands of Baba. Shatrughna and his wife are fully devoted to Baba and obeyed Baba's orders literally. Shatrughna's love for Baba is so much that he has offered to join the new life. Baba was happy at this and told him that he would be more useful to Baba in future than at present. Both Shatrughna and Mahant ate supper with the companions.

Baba paid a visit to the Manjri-Mafi property in the evening and saw Kaikobadji who had been staying there since 16th October 1949 and told him that he should continue his daily routine as he had been doing all these months and he (Baba) would make certain arrangements for him from 1st March when Baba would shift with the ladies and other companions there from the present place of residence.

29th January

We woke up in the morning and found the weather conditions just the same. Later in the evening, it began to rain and continued raining throughout the night. The whole landscape as far as the eye could reach was enveloped in fog and nothing could be discerned clearly. The Mussoorie Hills in the distance appeared like a grey wall.

Pendu and Baidul went to the town as usual in the morning to find out customers for the animals, bullock-carts and tongas; and Vishnu for marketing. They all returned late in the afternoon. Pendu and Baidul could not find out ready customers. Baba told them to secure customers as early as possible because of the difficulty of feeding the animals due to shortage of money. The amount which was kept aside for buying fodder etc., was getting reduced fast. To avoid starvation and cruelty to the animals, Baba repeatedly told Pendu and Baidul to sell the animals to good customers as early as possible. Both of them were trying their best but their efforts so far were not successful.

According to the conditions laid down under Plan No. I-B, Baba had to provide Donkin a capital of Rs. 5000 cash along with four bullocks, one bullock cart, two tongas and two horses. Donkin requested Baba for help in selling the animals, cart and tongas. Baba ordered Pendu, Baidul and Sadashiv to do the work on behalf of Donkin. Baba had intended not to sell the white horse which Mr. Khare of Banaras had given in *bhiksha*, but the following circumstances compelled him to dispose of the same for which Baba apologises to Mr. Khare. During the foot journey along with other animals, the white horse also underwent many hardships and sufferings and could not be well looked after. A wound on the chest of the white horse was so bad that Donkin remarked that to harness the animal further was sheer cruelty. At Manjri-Mafi, the particular circumstances due to the adoption of the different plans under the new life, made it more difficult to maintain the white horse. To give it free to someone to look after it would be an obligation upon Baba from the party. So Baba decided to give Don the white horse along with other animals to sell or do whatever he liked according to Plan No. I-B.

30th January

Out of the chilly, windy and rainy night was born a pleasant morning with a smiling sun in a clear blue sky warming and cheering our hearts, and raising our spirits. Kaka who has been ailing with heart trouble, also came out on the terrace and sat in the cheerful sunny atmosphere and seemed to be enjoying it. He has been progressing in his health under the care and treatment of Dr. Nilu who is frequently guided and helped by Baba with suggestions and advice.

At one in the afternoon, clouds suddenly began to gather, the sun disappeared and cold winds began to blow. After a short while there were rumblings of thunder and rain began to pour down heavily.

Baba is not keeping good health these days and this morning he was complaining of pain while swallowing food and water and pains all over the body.

The rain stopped at about 3 in the afternoon. Vishnu brought a telegram for Gustadji which was sent by Don from Ahmednagar, informing that his package which Anna Jakkal took with him by mistake was safe. Gustadji was very happy.

Prospective buyers were pouring into our compound, but so far no animal was sold out. Baba did not like our residence being gradually turned into a marketing place for animals; and he warned Pendu and Baidul that if they would not sell all the animals and vehicles within a week, he would give them away free to those he liked.

Late in the afternoon, when we were talking amongst ourselves in lighter vein, Baba also joined us. During the talks, Baba asked Sadashiv Patel straightaway in the presence of all whether he genuinely desired to have his Rs. 40,000 back, which he had given before 16th October 1949. This was done to clear up misunderstanding. Baba also said that if Patel so desired, Baba was prepared to pay him back the amount as in the case of

Dr. Ghani. Baba had offered to pay back to Dr. Ghani the amount of Rs. 35,000 before the year was over. Dr. Ghani had readily accepted it. Sadashiv Patel was taken aback by the blunt question and he replied that he never intended to ask back his money, nor he ever desired for it; and he would never accept it. Thus a cloud of misunderstanding was removed and Baba was very happy.

31st January

Last night, there was a heavy downpour, but the morning was cheerful with the smiling sun.

After the breakfast was over, Baba severely reproved Baidul for not promptly answering a call. Later on in the afternoon, Nilu came in for a severe reprimand from Baba for a stupid remark from him which Baba overheard. Nilu had said in lighter vein without meaning it seriously that Baba did not know what he was talking about. Innocent as it was, it was very stupid. He ought not to have said that. Baba said that if Nilu ever happened to pass such a remark again, he would be sent away as a defaulter and the same would apply to all those who would be careless about the conditions and disobey orders from 1st March 1950.

Today Narawalla came here with mail for Baba. Mr. Kishan Singh, a disciple of Baba in his old life had written a fervent letter to Keki Desai in which he had apologised to Baba for inadvertently making certain mistakes with regard to sending *bhiksha*. Keki Desai sent that letter to Narawalla who brought it to Baba. Baba accepted the contents of the letter except the spiritual epithets which Kishan Singh had used for Baba. The letter was kept in the file.

As evening was approaching, dark clouds began to gather in the sky and cold wind began to blow. It looked as if it might rain at any moment.

Baba was in a very bad mood and was losing temper with everyone. He got upset especially with Nilu, Eruch, Vishnu and Baidul. He told Nilu, that he should remind Baba tomorrow about pinching his ears four times by the companions for his getting angry with them.

Medicines for Mrs. Subhedra, wife of Shatrughna, according to the prescriptions of Dr. Nilu and Dr. Goher were bought and Baba himself gave those medicines to Mrs. Shatrughna, advising her to take them very regularly. He also told her that he should be informed when her medicines were finished, so that he would get them again for her.

1st February

Today the morning was dark, chilly and depressing with black clouds, hanging low over the Mussoorie Hills.

When we were taking our breakfast, Baba joined us in our light talk. During the talk he praised Nilu very much for his firm and unswerving decision in sticking to Baba under Plan No. III from the very beginning, though many other companions changed their decisions many times. Nilu had decided to stay with Baba even before the Plans I, II & III were disclosed. Baba criticised Pendu for frequently changing his decision in choosing the plans and Murli came in for praise by Baba because he finally

chose to stay under Plan III. Pendu had changed his decision and joined Vishnu twice under Plan I-B when Vishnu was alone, but later on when the Plan was found by him to be unworkable, Pendu joined under Plan III. Vishnu, Murli and Sadashiv followed suit. Only Donkin with Kaka and Gustadji remained under Plan No. 1-B. All this took place on 24th of January, but it was today that Baba referred to these details.

Shatrughna came to see Baba at 9 a.m. He gave him medicines for his son. Those medicines were purchased according to the combined prescription by Nilu and Donkin. Baba instructed Shatrughna to give medicines to his son very carefully and regularly according to the doctors' advice.

Shatrughna who was entrusted with all the building work at Manjri-Mafi property was asked to finish it before the end of February.

In the evening, Baba with Nilu, Eruch and Mahant paid a visit to Manjri-Mafi property and inspected the works there.

Nilu reminded Baba about pinching his ears by the companions for his losing temper with the companions yesterday. Baba called each of the companions to pinch his ear four times and all the companions obeyed.

Shatrughna invited Baba and the companions to take coffee once with him. Baba accepted the invitation and agreed to go on 6th February with five companions.

Baba consulted Mahant about the possibility of finding a suitable bungalow at a distance of 3 to 4 miles from Haridwar for his stay during the months of March and April for his Kumbh Mela work there. Mahant suggested a place called Motichur four miles from Haridwar, where he might secure a bungalow.

2nd February

From 3 o'clock in the morning it was frequently raining till 6 and the morning was cold, wet and dark with heavy black clouds all over the sky. The dampness in and out of the building was increasing.

At about 8 o'clock in the morning the sun broke out and flooded the whole place with warm sunshine, with which our spirits also rose high and everyone was up and moving about.

Pendu and Baidul went into the town as usual to find out purchasers for horses and tongas and Vishnu went for the marketing.

As Baba increasingly disliked the present situation, in which our place of residence was being turned daily into a marketing place for animals and as also he had decided to give Don the sum of Rs. 2,500 as the sale proceeds of the animals bullock-carts and tongas, Baba fixed the following procedure for the disposal of the animals etc.:--

Pendu and Baidul should arrange to sell the two horses and tongas outside our premises for any sum not less than Rs. 1,200, and the ladies would buy the five bullocks and two bullock-carts to make up the balance of sale proceeds namely Rs. 3,000. The ladies would pay the purchase money

by drawing upon the amount of Rs. 8,000 which was set aside by Baba for their life-long requirements. After purchasing the five bullocks and carts, the ladies would keep one English bull and two carts for their own domestic purposes and the remaining four bulls would be given free in their names to any charitable institute either in Dehra Dun or Haridwar. The work of finding out and selecting a suitable charitable institute to which the animals were to be offered was entrusted to Messrs. Shatrughna, Mahant and Birendra Pande, the District Information Officer for Dehra Dun.

Baba had allowed only Shatrughna and his family, Birendra and his family and Mahant, his sisters and his other relations to see him whenever they liked. Baba also permitted Narawalla, Eruch Mistry and Burjor Chacha to see him whenever they chose, but they were not allowed to bring with them their families. Besides these, no one else was allowed to visit Baba.

Mr. Pande would take upon himself to go to Motichur to fix up a suitable bungalow for Baba for the two months of March and April for his Kumbh Mela work, and Eruch would accompany him to approve of the bungalow. Baba decided to pay rent for the bungalow. When Mr. Pande said that it was unnecessary, Baba informed him that he (Baba) did not like to take '*boja*' (burden) in the new life.

During a conversation with Mr. Pande, Baba also said that every word and deed would be recorded in the diary, therefore those three visitors—Shatrughna, Mahant and Pande—should know that their names would appear in the diary whenever occasions arose.

3rd February

The sky was very clear this morning. There was not a trace of clouds and the sun was very warm.

Shatrughna came here with Prof. Lekh Raj 'Ulfat' who is the founder and promoter of the children's school by name 'Nanhi Dunya' (Children's World). This is an ideal school connected with the International Movement for Children and their Friends—Dehra Dun (India). The aims and objects as given in the pamphlet are excellent and deserve high appreciation and support from everyone, rich and poor. The pamphlet is kept in the file for reference. Baba gave this ideal institution 'Nanhi Dunya' free, four bulls in the name of the ladies who purchased them to make up the balance of Rs. 2,500 as explained yesterday. When taking delivery of the bulls, Prof. Lekh Raj happened to see Baba who remarked that the work done for the innocent children was praiseworthy in the eyes of God and that he should carry on bravely and leave the result to God.

Pendu and Baidul went into the town as usual to secure customers for the tongas and Vishnu for marketing. At last the efforts of Pendu and Baidul bore results. Both the tongas and horses were sold for Rs. 1,201. If given more time, perhaps Pendu would have sold them for a better price. Thus, through Pendu, Don has sold the two tongas with horses for Rs. 1,200 to a Dehra Dun man and sold the four bullocks and one bullock-cart to the ladies for Rs. 1,300; therefore Don has received Rs. 5,000 cash and Rs. 2,500 for animals and cart and tongas. The

remaining cart and the English bull belong to the ladies along with the caravan which originally belonged to them.

4th February

The morning was cold and chilly. The sky was laden with dark clouds, and the wind was bitterly cold.

After the breakfast, we gathered in the hall when Baba elucidated the point concerning moods, doubts and suspicions with regard to the Plan No. III. "It is but natural and no one can deny" said he "that physical illness, want of sleep etc., produce mental despondency and a depressive state which sometimes upsets the mood and makes one moody. This condition will not be considered as a fault but if it arises out of anger and irritation because of putting up with hardships etc., then it will be deemed as a fault. Such a fault will not be tolerated." Furthermore, Baba said that he has complete freedom to send those who are under Plan No. III anywhere, or order them to go under any of the remaining plans at any time in future, or he might take with him few companions wherever he goes, in the East or West, leaving behind the rest at any place. If doubts and suspicions as to these moves and orders of Baba arise in the minds of the companions due to their selfish, faulty or ill-conceived ideas or notions, then they will be considered as 'disobedient.' Baba added that the new life under Plan No. III means complete and implicit obedience to Baba's day-to-day orders and the original conditions. In the new life under Plan III, physical stay with Baba has no importance and value compared with the implicit obedience to day-to-day orders and hundred per cent following of the original conditions of the new life. After this elucidation and clarification of some other points, Baba asked the companions under Plan No. III to re-consider their decision. They whole-heartedly and unanimously confirmed their adherence to Plan No. III. In the course of the explanation Baba informed the companions that he entered into a binding with Elizabeth against some help. She agreed to give.* On the basis of this, Baba promised to pay a visit to the West provided Elizabeth agreed to abide by two conditions firstly of seeing that the course of the new life was not interfered with and secondly, of bearing the expenses of the journey both ways of Baba and the companions going with him, and their maintenance abroad. The new life which Baba adopted from 16th Oct. 1949 had to be continued endlessly irrespective of his stay either in the East or in the West.

According to Baba's suggestion, Don has already begun to pay to Vishnu as the manager of the household department in the new life, Rs. 150 per month as maintenance charges for Gustadji and Kaka who belong to the category B of Plan No. I and also as the working head of the plan in question; Don has already paid Rs. 500 to Baba in lieu of providing a residence for Gustadji and Kaka at Manjri-Mafi.

5th February

The weather continued to be chilly and the sky was cloudy and dark.

* The wording of the original circular has been retained here, but probably it represents a mistranscription of the original message and should read "...against some help she agreed to give."—*Editors, Avatar Meher Baba Trust Online Edition, 2013.*

At about 11.30 a.m., Mr. Birendra Pande came here in his jeep car and took Eruch with him to Motichur, a place four miles from Haridwar to find and fix up the bungalow for Baba for his Kumbh Mela work during March and April. Eruch said that the owner of the bungalow was a friend of Mr. Birendra Pande and he was unwilling to take rent from Baba. Baba did not want '*boja*' (burden) in the new life, and as the bungalow was old and needed repairs, Baba paid Rs. 400 required for the repairs to be carried out.

Baidul was sent by Baba to make inquiries about Masts and saints in Rishikesh and Haridwar areas.

Shatrughna who had been working very hard at Manjri-Mafi property, suddenly took to bed. It was the third day of his fever running high. Baba ordered Doctors Nilu and Goher to examine and treat him. They paid two visits to Shatrughna's house and started to treat him. He developed Broncho-pneumonia.

6th February

Shatrughna was still running high fever and Baba showed a grave concern and repeatedly told Nilu and Goher to take great care of him. In the evening, he was given a penicillin injection. His daughter Shriman also was running temperature. His wife was getting all right. Although he was ill, he was all the time worrying about the work that was going on at the property. Baba told him not to worry, but his sincerity and honesty of purpose would not let him rest his mind.

7th February

The morning was clear and the sunshine was bright. The whole day was sunny. Shatrughna was getting better, though the fever did not come down to normal.

Nilu went to Dehra Dun to buy penicillin and other drugs for Shatrughna. He paid a visit to Dr. Nath of Dehra Dun. He showed a great interest in Baba.

In the evening, Shatrughna was again given a penicillin injection and he looked much better. His daughter Shriman had 104 temperature. She was given Cibazol and also a penicillin injection.

In the evening it was cold and clouds began to gather in the sky. The wind was also chilly.

8th February

Since about 11 p.m. last night, it started raining and continued to rain incessantly throughout the day.

Shatrughna's health was improving. He was given penicillin injections morning and evening. His daughter was also given penicillin. Baba was pleased with the reports.

Shatrughna who has been looking after the construction work of ladies' quarters at Manjri-Mafi property and making full efforts to finish the work in time, had naturally overstrained himself and got ill. Baba therefore spent for his treatment out of ladies' money. Baba had paid the four hundred rupees for repairs to the Motichur cottage at Haridwar out of the ladies' money, as in April he intended to keep them there when he would visit the Kumbh Mela. Baba has so far spent

out of the sum of Rs. 8,000 allotted for the ladies from 1st March till the end, as follows:

- (1) Rs. 1300 for 4 bulls and carts.
- (2) Rs. 400 for Motichur repairs.
- (3) About Rs. 100 for medicines for Shatrughna & his family.
- (4) About Rs. 200 for other requirements.

Baba intends to make up this deficit of Rs. 2,000 before 1st March, so that on 1st March, ladies will have Rs. 8,000 cash and the two carts with the English bull as their sole possession for their life long maintenance. Originally when we started on 16th October 1949, Rs. 1,000 were carried separately for ladies' emergency requirements and Rs. 7,000 were kept with Nariman and Meherjee for the same purpose. The latter amount had been sent for through Adi Sr., who was asked to send it through Dr. Donkin. Thus the amount of Rs. 8,000 will be handed over to the ladies on 1st March 1950. The deficit of Rs. 2,000 will be made up by asking Nariman and Meherjee to send from another sum of Rs. 7,000 lying with them for extraordinary emergencies. Thus on 1st March, the ladies will have Rs. 8,000 and Meherjee and Nariman will have a balance of Rs. 5,000 for the extraordinary emergencies, and companions under plan No. III will not have a single pie left for their maintenance except what they get from the companions under Plan I-B and I-C.

After a prolonged discussion with those under Plan III, Baba decided that in order to safeguard himself and his companions under Plan III from compromising attitudes towards the future life of helplessness, he must not be in a position to adjust the ladies' and other companions' livelihoods in unconsciously avoiding the grievous hardships. Unless Baba fixes up certain irrevocable rules, he might be tempted to compromise. This would go against the very spirit of the new life. In order to avoid the companions from succumbing to doubts and thoughts of unfair adjustments and also to make the companions not to feel having let down the ladies, Baba decided as follows:

(1) From the sum of Rs. 8,000 belonging to the ladies, not a pie to be spent for those under Plan III from 1st March 1950.

(2) Those under Plan III to live on begging or whatever those under Plan I-B or C send them.

(3) From whatever amount those under Plan I-B and C send, 25% of the amount to be paid to the ladies and 75% to be spent for those under Plan III.

(4) Baba may for his special work, when absolutely necessary, send for any of his old life men or women disciples. The former will come only if they can pay for their both-way fares and also provide for their food and stay with those under Plan III. The latter would be provided for by the ladies.

(5) If Donkin succeeds in carrying out Plan I-B, he to continue paying Rs. 150 per month to those under Plan III for Gustadji's and Kaka's boarding; but in case he fails and is unable to provide for himself, it becomes clear that he will not

be able to pay Rs. 150 for Gustadji and Kaka. In that case, Donkin to do whatever he thinks best for himself to continue his new life under Plan I-B, but as Gustadji and Kaka were suggested to join Plan I-B by Baba, they both be given the choice either to join Plan I-C or Plan II or Plan III. If they join Plan III, the original conditions become binding on them hundred per cent.

9th February

Nilu and Goher visited Mr. Shatrughna. His temperature became normal today. His daughter's temperature also came down to normal. His wife's health was improving. Baba was pleased and happy.

Last evening Vishnu brought a telegram from Donkin (informing that he and Naja would arrive Dehra Dun on 10th February) and a letter to Eruch from Keki Desai which also contained a letter from Mr. Kain to Desai. Mr. Kain's letter was allowed to be read to Baba:

New Delhi
7-2-1950

"Dear Brother Desai,

As per verbal instructions conveyed by you on your return from Dehra Dun last month, I was supposed to deliver the cotton clothes and cigarettes (and matches) to you before 31st January 1950. The goods although ready even earlier were made over to you on the 28th January. Had I received any orders to the effects that the goods were to be sent to beloved Shri Baba before 25th there would have been no delay in the matter. Your message of today therefore that articles having not been delivered before 25th January, could not be accepted by our Sadguru has come like a bolt from the blue. Your instructions to me were to send them to you before 31-1-50.

"Needless to say that the previous disappointment at the blankets having not been delivered by Shri. Harjiwanlala along with other articles handed over to him last December, is still rankling in heart. And this new message is bound to strike my nerves. I feel there must be something seriously wanting in me which has made the revered Master to turn a cold shoulder to this most humble pauper. I pray therefore that in sheer magnanimity of his greatness, the Beloved Master would condescend this.... offering. Otherwise despair would be too much not only for this useless self but for my wife and other relatives also who happen to know about this.

"I feel I cannot write more. Shri Baba is Avatar... He knows our limitations, but just in view of his greatness we still hope he will pardon us for any sins committed consciously or unconsciously and accept these things which were delivered according to instructions by due date notified to me. In the end praying for his forgiveness and best of love in Master.

Yours brotherly,
(Sd.) Was Dev Kain

After the perusal of the letter, Baba sent the following reply through Keki Desai: "The contents of your and Kain's letters were read to Baba. Baba has accepted the contents of the letter of Mr. Kain except the spiritual

titles that you and Kain have given to him in the letters.

"Baba says that considering Kain's *bhiksha* as having been given before 25th January 1950 (due to his understanding that *bhiksha* was continued till 31st January 1950), he accepts this *bhiksha* which you should bring with you when you come here. Baba will circulate this as usual through the diary mentioning that this *bhiksha* is as having been given before 25th January 1950 and that as has already been decided and circulated, *bhiksha* has been stopped from 25th January 1950."

From the evening onwards it was bitterly cold, yet the companions had to keep night watch as usual in rotation near the ladies' quarters.

10th February

Don and Naja arrived today. Under previous instructions and also by fresh orders given to them immediately on their arrival, they did not utter a single word about the old life people. They will continue to keep silent about it till the end. Don asked Baba's permission about telling some difficulty of Arrangementwalas which concerned both old and new life arrangements. Arrangementwalas told Don about this difficulty, although they did not ask Don to tell Baba about it. Baba permitted Don to tell what he had heard in the matter. From what Don could gather from the Arrangementwalas' talk, was that, unless Sadashiv Patel was allowed to go to Poona for the disposal of his property which was given to the Arrangementwalas, they could not sell it to a third party, because the title deeds were said to be not clear. The difficulty was that the Arrangementwalas expecting that they would be able to sell Patel's houses, had made certain payments. They did have customers for these houses, but the parties refused to complete the transactions because the title deeds as signed and arranged before Patel went away were said to be not clear.

Baba then ordered Sadashiv as follows: "You are in Plan III and I order you to go to Poona, give the Arrangementwalas what they have paid plus any overhead expenses incurred by them and take back the two houses (in accord to the three alternatives in the letter) and come back and rejoin Baba within 2 months from 13th Feb. 1950."

The letter handed over to Sadashiv Patel for the Arrangementwalas was as follows:

Manjri-Mafi
Dehra Dun
11th Feb. 1950

"To the Arrangementwalas concerned.

Sadashiv Patel has been ordered by me to go to Bombay, Poona etc., and to see anyone of the old life people and to arrange for payments already made plus any overhead expenses incurred ...

"To execute this work satisfactorily, I have given today the following three alternatives to the parties concerned. These alternatives cancel all previous mutual understandings, either verbal or documentary.

The Alternatives are:

“(1) Sadashiv through his presence and necessary signatures should clear the legal difficulties of the prospective buyers and thus enable the Arrangementwalas to sell both the properties in one lot.... The rest of the sale-proceeds after making good the payments and expenses already incurred to be given to Sadashiv with which Sadashiv is free to do anything he likes.

“(2) If the prospective buyer is only for one of the two properties and if the bargain is arranged in a way that the sale-proceeds cover payments already made plus overhead expenses....then the other property should be re-transferred as soon as possible to the name of Sadashiv. The expenses incurred in the course of this transaction should be paid by Sadashiv.

“(3) If the prospective sale-proceeds of both the properties amount only to about 40,000, then all the transactions should be stopped immediately and the Arrangementwalas to immediately re-transfer both the properties to Sadashiv making Sadashiv the sole owner of the two properties as was in his name before October 1949.

“Once the two properties are re-transferred to Sadashiv, he will then immediately arrange to pay money already spent plus overhead expenses to the Arrangementwalas within the period of two months from 15th February 1950.

“Sadashiv will do that either by mortgaging one or both of his properties or by independent sale or by any other means.

“Sadashiv gives his word that within two months from 15th February 1950, he will see that the Arrangementwalas get back their money plus their overhead expenses incurred by them.

“Sadashiv has been ordered to come back soon after finishing his work.

Sd. M. S. Irani.”

P.S.:—”Besides these three alternatives, if Sadashiv and the Arrangementwalas mutually agree to solve this problem of the payments already made plus overhead expenses in any other way, they are free to do so.”

During the last three days and nights the weather has been so bitterly cold that the surface layer of water in our utensils became glassy ice. We could not keep warm and it was an ordeal for Nilu, Vishnu, Pendu, Sadashiv, Murli, Baidul and Ali Akbar to do the night watch in such a weather without the protection of sufficient warm clothes.

12th February

The weather continued to be bitterly cold. Mussoorie Hills in the distance have disappeared completely from view and the whole of the surroundings are enveloped in thick fog.

After the breakfast (we take daily at 5 a.m.) Baba joined us as usual and inquired each of us as to how we slept. When he asked Nilu in particular, he replied that he could not sleep and added”:—

“It is cold, cold, cold.”

Then Baba said:

“We are neither young nor old,
Our everything is sold
Neither we have silver nor gold,
There is new life all told.”

Then Dr. Donkin added:

“From 1st March it will unfold.”

Baba concluded:

“For those who are real bold.

Conditions hundred per cent to hold.”

Baba's birthday was celebrated by the ladies today when the local people, men and women about 20 persons gathered together as well as people from Dehra Dun viz. Narawala and his children, Mr. & Mrs. Burjor Chacha, Eruch Mistry, Mr. Helen etc., came to wish Baba a happy birthday.

Miss Naja (Pendu's sister) cooked 'rava' and Baba personally served it along with 'bhajyas' to the visitors. Baba looked very happy. His face was lustrous and the eyes were dancing with joy, which created an atmosphere of peace, calm and happiness; We were all happy, in spite of the "cold, cold, cold." Yesterday a telegram to Ramju c/o Sarosh Ahmednagar was sent to this effect:

“Inform Arrangementwalas that Sadashiv is leaving on 13th for Bombay at Meherjee's.”

13th February

The weather continued to be cold. Baba joined us after breakfast and he immediately decided to send this diary with Sadashiv Patel to be handed over to Adi K. Irani at Ahmednagar for printing it besides the one by Dr. Ghani who has now become companion in the new life under Plan 1-C.

A communication by hand of Patel was also sent to Adi Sr. with instructions that Adi Sr. should send to Mr. Manek D. Mehta the same along with a printed copy of the three-plan Circular. The communication reads:

Manjri-Mafi
Dehra Dun
13th Feb. 1950

“Manek Mehta (one of the 'Yeswala'):

Read carefully the attached three plans of New Life and after careful consideration, you decide in which plan you will be able to fit in yourself 100%, and as soon as you decide, you must let me know about your final decision, so that it may be circulated to all along with the usual diary of New Life.

“Before deciding, pay proper attention to the following:

(1) According to answer 'yes' to the Original Conditions and your oath of 31st August 1949, you will join the New Life on and from 1st January 1951.

(2) When you join the New Life on 1st January 1951, you will be the New Life companion of Meher Baba by accepting any one of the three plans attached herewith.

(3) Although you will find that Plan I consists of three sections, you will have to fix your attention only on section C of this plan. As for sections A & B, the printed Circular attached, will make the situation clear to you that now only section C of Plan I is open to you along with Plans II & III.

(4) If you decide to join Plan III, then it must be quite clear that you will have to abide by the original conditions 100%.

Abiding by the Original Conditions 100% includes:—

- (a) Your being sent away as “faultwala.”
- (b) Your being sent away as “faultlesswala” given proper instructions.
- (c) I can order you to go and lead the new life in Plan I Section B or C or Plan II without giving any capital that is required for these plans.
- (d) I may constantly keep you with me or may make you stay at any place indefinitely giving special instructions.
- (e) You must always be in good mood and be cheerful.
- (f) You must never entertain any doubts under any circumstances. Under no circumstances you should lose your temper and express anger.
- (g) In short, according to the Original Conditions to which you have signed ‘yes,’ you must be prepared to execute immediately without least hesitation and without any argument any orders (ordinary or extraordinary) that are given to you.

“Taking into consideration all these facts, you decide for yourself whether you will happily and with 100% sincerity fit into Plan I section C or Plan II or III.

“For Plans I & II there are fixed conditions from the original conditions. Also there will be NO interference from me and no day-to-day orders.

“In Plan III the Original Conditions will be binding on you every moment of your new life.

“If you accept Plan III, then as per previous understanding your family will be sent maintenance as long as you are in Plan III and are not sent away as ‘faultwala.’

“If you accept Plan I-C or Plan II, then it rests with you to maintain yourself and your family from 1st January 1950.

“No sooner you join New Life in either Plan I-C or Plan II, then after looking to your and your family maintenance, whatever you can spare, you must send to me that spared amount for the New Life.

“While replying to me to the following address, you should not write to me anything, nor try to explain your situation, but simply and clearly say which plan you have decided to join.

“Address your answer to:

Meher Baba
C/o Keki Narawala,
36 Lytton Road,
DEHRA DUN.

Sd. M. S. Irani”

Dr. Donkin is leaving with bag and baggage for Dehra Dun to start his dispensary there. He is under Plan I-B.

Sadashiv Patel is also leaving Manjri-Mafi for Bombay to see the Arrangementwalas in connection with his property.

THE NEW LIFE

Although the New Life has emerged from me, I am not at all bound by it. Plans I, II and III of the New Life with their four phases of labour, begging, gypsy and *langoti* life, will function as long as I am physically alive. But this New Life is endless, and even after my physical death will be kept alive by those, who live the life of complete renunciation of falsehood, lies, hatred, anger, greed and lust; and who, to accomplish all this, do no lustful actions, do no harm to any one, do no backbiting, do not seek material possessions, or power, who accept no homage, neither covet honour nor shun disgrace, and fear no one and nothing; by those who rely wholly and solely on God, and who love God purely for the sake of loving, who believe in the lovers of God and in the reality of Manifestation, and yet do not expect any spiritual or material reward, who do not let go the hand of Truth, and who, without being upset by calamities, bravely and wholeheartedly face all hardships with 100% cheerfulness, and give no importance to caste, creed and religious ceremonies.

This New Life will live by itself eternally, even if there is no one to live it.

MEHER BABA

Conditions

Fixed Conditions for those who accept plan I-A, B, C and plan II.

- (1) First and foremost, you must take it as an absolute and unqualified certainty that you will not receive even the slightest spiritual or material benefit, or indeed, any benefit whatsoever. On the contrary, you must be prepared for every kind of disappointment and adversity.
- (2) You should not expect that Baba will have his 'Nazar' on you or that he will perform miracles or use his spiritual 'key' to protect or save you from illness, danger, imprisonment, death, or difficulties and disasters of any kind.
- (3) You will not touch women except, when necessary, your mother, wife, sister and daughter; or professionally when you are doing a doctor's profession.
- (4) You will not enter politics.
- (5) You will not express anger, by word or deed to anyone, whatever the provocation, and you will not criticize anyone unfairly, either to his face or behind his back. Although you may at times feel anger in your mind, you must never express it by word or deed.
- (6) You will tell no lies under any circumstances.
- (7) Neither Baba nor you will accept homage from anyone, nor will you deliberately create circumstances that might invite homage to Baba or to you. If, however, without your having invited it, homage is given to Baba or to you, it must be repaid action for action to the giver.
- (8) It must be clearly understood that although the conditions are binding on you all, Baba himself is not bound by any order or condition, and is absolutely free for all time,
- (9) The one and only thing, however, in which Baba not only is not free, but deliberately binds himself, is regarding the condition that you will not receive the slightest benefit of any kind whatsoever, and that you must be prepared for every kind of disappointment and adversity. It must, in addition, be absolutely clear that Baba will also never give any order that will absolve any of you of your individual responsibility before God for any consequences that may follow. You must take it as an absolute certainty that the responsibility before God for each and every consequence rests for all time wholly and solely with you and you alone, and that Baba will never give an order that will change or nullify this responsibility.
- (10) You will not commit any lustful action with anyone, male or female, young or old.

—Meher Baba

Conditions for the New Life Companions in plan III

My New Life companions in plan III will have to abide by the following:—

- (1) In this new life of complete renunciation you will be utterly at the mercy of all kinds of good or bad treatment that may be meted out to you by others. Whatever happens, you, and you alone, will be held responsible before God.
- (2) If your dependents or your business or private affairs of old life suffer in any way, you and you alone will be held responsible before God. In considering this responsibility you must take it for granted that you will have no opportunity of keeping in touch with your dependents and others by visits, letters, telegrams etc.
- (3) If due to physical or mental exhaustion, exposure to extremes of weather, lack of food, bad food, lack of water, bad water, infection of any kind, etc. etc., you fall ill or die, you and you alone will be held responsible before God.
- (4) If you should disobey me, and I should send you away from me, you will NOT hold me responsible before God for your future, whatever that future may bring. If, also, without any fault on your part, I should send you away from me, you will not hold me responsible before God for this. In this latter case, however, your spiritual connection with me remains, and I will give you definite instructions which you will have to obey. I may even send you in the New Life plan I B or C or plan II without giving any capital that is required for these plans, and you should carry it out with whole-hearted honesty.
- (5) If as a result of your having been sent away by me you should take any misguided step such as becoming addicted to alcohol or drugs, or if you should commit any desperate act such as suicide, or do anything that may lead sooner or later to your death, you and you alone will be held responsible before God.
- (6) You must take it as an absolute and unqualified certainty that you will not receive even the slightest spiritual or material benefit, or indeed any benefit whatsoever. On the contrary, you must be prepared for every kind of disappointment and adversity.
- (7) I might go from place to place on foot, or stay indefinitely at any place; wherever I go or wherever I stay, you should be with me unless otherwise ordered.
- (8) In this New Life, you should not expect me to humour you or make any concessions to your weaknesses. On the contrary, you are expected to humour me.
- (9) You should NOT expect that I will have my 'Nazar' upon you or that I will perform miracles or use my spiritual 'key' to protect or save you from illness, danger, imprisonment, death, or from difficulties and disasters of any kind. Indeed, I may become so utterly defenceless that I may be unable to help even myself.
- (10) You may believe me to be 'Avatar,' 'God,' Devil, or anything or any one you please, but

you must understand that although I may live among you as if I were your brother or friend, I will in fact be your Master, whom you must obey absolutely.

- (11) I may give you any order at any time, which you must obey. Such orders, however, will not be of 'spiritual kind' (eg. meditation, etc.), and you must not expect so-called spiritual instructions from me. You will have to obey any order I give you and you must understand that I might order you to do anything – good or bad. I might order you to do anything to my own person, such as to spit upon me, kick me, abuse me etc., and you will have to obey such orders without hesitation. I might also place my head on your feet or might wash your feet, and you must not object or hesitate or show any emotion should I do things of this kind. Should you show the slightest objection, hesitation or emotion, in any of these contingencies, I might send you away from me.
- (12) You will have to obey instantly and implicitly any order whether ordinary or extraordinary given by me.
- (13) Any instructions given by me should be immediately carried out if genuinely honestly and sincerely thought to be my serious order, giving greater importance to the work entrusted than to the time given, and you can draw my attention if the entrusted work is liable to delay.
- (14) You can also draw my attention when absolutely necessary in the interest of Plan III.
- (15) If more than one order is given by me at one and the same time, the order that you think to be more important should be carried out first.
- (16) You should NOT under any circumstances argue with me, but can explain the situation when asked by me.
- (17) You should NOT suggest anything unless I tell you to do so.
- (18) You must always try to keep cheerful.
- (19) You will NOT touch women and you will not commit any lustful action with anyone, male or female, young or old; but you can talk to women when necessary.
- (20) You will not touch money, and you will not accept money from anyone, nor give it to anyone—even to me. But when I give money to you for some work you can deal with it amongst those plan IIIwalas, who are also given the same permission to touch money.
- (21) You will NOT discuss politics.
- (22) You will NOT express anger to anyone by word or deed, whatever the provocation may be.
- (23) You will NOT criticize anyone unfairly, either to his face or behind his back. Although you may at times feel anger in your mind, you must never express it by word or deed.
- (24) You will tell no lies. Everything will be frank, clear and open. There will, for example, be no evasion of

the truth if you are asked who you are, or who 'Baba' is.

- (25) You will not accept homage from anyone, nor create circumstances that might invite homage to you. If however, without having invited it, homage is given to you, it must be repaid action for action to the giver. Should I place my hand on your feet or wash your feet etc., this will be an order and you should not consider it as homage.
- (26) You must not create circumstances that might invite homage to me.
- (27) Your inheritance, if any, should be given to me for the companions in Plan III.
- (28) I desire NOT to accept anything except money for the companions in Plan III from the companions in Plan I B and C and Plan II.
- (29) The New Life is endless and limitless and can be led in both Eastern and Western hemispheres. The New Life consists of four phases—labour, begging, gypsy life, and life in *langoti*. The companions of plan III will not go through the labour phase (which will be carried out by the companions in Plan I B and C and II). By labour is meant working for and earning one's own livelihood. Plan IIIwalas therefore, will see to their maintenance either by begging, or on what is given to them by companions in Plan IB & C and plan II.
- (30) As time factor has no concern with the New Life, begging, gypsy life and life in *langoti* can be done at any time, either individually or collectively, or not done at all, according to my instructions.
- (31) You will beg only for your own food when ordered by me. This food must be such that it is already cooked, or does not need to be cooked before eating.
- (32) You will neither beg for, nor accept in Bhiksha, anything but your own food. Also you will not accept anything that is offered without your begging.
- (33) You can accept tea and tobacco in any form only from the companions in the New Life.
- (34) If unconsciously and without meaning to do so, you break any of these orders, or any other order, I will forgive you; and will not consider thoughts of lust, anger, greed etc., as mistakes.

It must be clearly understood that although every order listed here is absolutely binding on you, I am NOT only not bound by any order or condition but I am also absolutely free for all time to give any order to you, and that such orders might change or even nullify any or all of these orders and conditions.

One and only thing however in which I am not only not free, but deliberately bind myself, is regarding the condition to the effect that you must take it as an absolute certainty that you will NOT receive the slightest benefit of any kind whatsoever, and that you must be prepared for every kind of disappointment and adversity. This condition will

stand for all time and will never be changed or nullified by me.

It must be in addition be absolutely clear that I will also never give any order that will absolve you of your individual responsibility before God for any consequences that may follow. Thus you must take

it as an absolute certainty that the responsibility before God for each and every consequence rests for all time wholly and solely with you and you alone and that I will never give an order that will change or nullify this responsibility.

--Meher Baba

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BOOK-POST

To

From:—
ADI. K. IRANI
King’s Road
Ahmednagar

DR. ABDUL GHANI MUNSIFF OLD LIFE 'BOJA' FUND.

When Ghani signed 'yes' to the "New life original conditions," it was absolutely clear that he had made me free from all previous promises. He on the other hand seemed to be labouring under a wrong impression.

To help him to stick to the New life Oath, I told him before he joined Plan I-C, that I would pay him Rs. 35,000 (in recognition of his wife's property given to me) before the end of this year 1950.

According to the New life conditions, I can neither accept money from anyone nor give money to anyone nor according to Plan III beg anything but food. But taking this exclusively as an old life burden to be removed in the New life, I have decided to act as following:-

I beg of my * old life Friends to help me as a friend in need by each of them contributing Rs. * towards this fund, thus making the total of Rs. 35,000.

Each of the * friends should give or send the amount to Ramju (one of the Arrangementwalas).

I want everyone to understand that this is a special case concerning a New life companion and the first and the last of its kind for me in this New life and also these * friends are not helping Ghani but are helping me without the least expectation of any spiritual reward, because in this New life the question of my being Spiritual Master does not arise. And also this does not in any way affect Ghani being my New life companion.

On receiving the total amount of Rs. 35,000, Ramju should hand over the same to Ghani.

(Sd.) M. S. IRANI.

* Except for the 4 spaces left unfilled with the original figures, the above is a true copy of a Circular received by Arrangementwalas under Meher Baba's own signature.

According to subsequent instructions received from Baba by telegram, it was left to the Arrangementwalas to fix the number of friends and the amount to expect from each.

You are thus requested to please remit Rs. _____ as soon as you can so as to reach my hand not later than the 4th of August 1950.

If so desired, anyone of your friends and relatives can also each remit any amount not more than 500 and not less than 50.

Remittances and promises for payments will be accepted in the order of their reaching my hands only upto the total amount of Rs. 35,000. No remittances or promises will be accepted once the total of 35,000 is made good irrespective of the date fixed for actual receipts.

Kindly return the acknowledgment slip duly filled in by you to me at the following address:-

No. 1 Harris Road, Ahmednagar.

Ramju Abdulla. [signed]
RAMJU ABDULLA.

ACKNOWLEDGMENT SLIP No.

I have received the Circular NL. 6 and the amount of Rs. _____ will be remitted by me
immediately/on or about _____

Name & Address:-

(Signature)

DIARY OF THE NEW LIFE OF MEHER BABA
and
HIS COMPANIONS
(From 14th February 1950 to 7th April 1950.)
by
Dr. Nilkanth Narayan Godse

Manjri Mafi
Dehra Dun

Tuesday, 14th Feb. 1950.

The last two days were warm and sunny, though nights and mornings still very cold, but today morning the sky was again covered with thick pitch dark clouds. Rains were expected any moment and a few big drops fell down in the noon.

It has become a routine for Baba to join us after the breakfast (tea and *chapati*) at 5 a.m., and sometimes he discussed with us everybody's health and at times discussed the various conditions of the New Life, repeatedly impressing on us that he would be hundred per cent strict with us as far as the obedience of day-to-day orders and the conditions of the New Life were concerned. Sometimes he becomes very jovial with us and at other times very serious, grave and exacting.

Today at about 6 in the morning, Baba despatched Baidul and Satyapal (Baba's boy attendant) to Rishikesh to bring fresh water of the Ganges for Baba (after pouring into the Ganges the water that was brought by Sadashiv Patel from Haradwar to Dehra Dun) and ordered them to buy if possible two young goats.

Baba sent with Vishnu a printed copy of the plans of New Life to Dr. Donkin with a foot-note dictated by him. It runs as follows:

“Don (companion of my New Life in Plan I-B):

As you are alone individually in plan I-B, I want, without interfering, to draw your attention to the following points:-

(1) Only when and if and whatever you can spare out of your earnings after fully providing for yourself and your profession, must be given to me for plan 3 and ladies, as already mentioned in the diary previously. (2) As long as it is possible, you should every month give Rs. 150 for Kaka's and Gustadji's boarding.”

Yesterday Don left this place to settle down in Dehra Dun for his medical practice. He went away with our best wishes for a success. In this Baba also joined and shook hands with him at the time of his departure.

Baba visited Manjri Mafi property three times today to inspect the construction work going on there. He was very keen to get the work completed by the end of this month, because he wanted to shift to the property in the first week of March.

The sky continued to be cloudy and the wind chilly till late evening.

In the evening, Vishnu returned from Dehra Dun and showed Baba the agreement paper which was executed today noon between Don and the owner of the bungalow where Don was to start his medical practice. At last Don would get possession of the house the next day and we all breathed a sigh of relief. These days there is much difficulty to get a residential house, and it was through Mr. Narawala's continuous efforts and perseverance that Don could secure the bungalow.

Baba instructed Murli to administer homeopathic medicine to sick villagers, because they approached Baba in large numbers for medical help.

Manjri Mafi,
Dehra Dun,

Wednesday 15th Feb. 1950

Today the sky was clear and the morning was bright. The sun shone brilliantly, warming the cold surroundings and our hearts. The warm sun expelled the fog that enveloped the whole landscape with Mussooree Hills, and the morning dew disappeared with waves of steam rising towards the sky.

Today we had only tea for breakfast and one meal at 2 p.m.

Baidul returned from Rishikesh. He brought with him two big cans full of water of the Ganges. According to Baba's instructions, he first took bath, and after cleaning the cans, filled them with water of the Ganges. Today at about 12.30 p.m., Baba bathed himself with the water of the Ganges from one can and he told us that on 1st March he would again bathe himself with the water from the other can.

Baba dictated Vishnu a letter which was sent today to Meherjee-Nariman and which reads as follows:

“Meherjee-Nariman,

Out of the 7,000 that is with you for emergency (New Life and the end), send immediately Rs. 2,000 (by a draft on Imperial Bank, Dehra Dun in favour of Vishnu Deorukhkar).

So, now, Rs. 5,000 (plus any other amount that may be with you for the New Life) are with you for this extraordinary emergency.

Let all the Arrangementwalas concerned know about this.

(Sd.) M. S. Irani.”

The afternoon and evening was warm enough to keep our minds cheerful but the approach to night made us shiver in our boots with its cold breeze blowing all around.

Manjri Mafi
Dehra Dun,
Thursday 16th Feb. 1950

Today, the morning was exceptionally bright and warm. Throughout the day sky was clear and the sun was warm. There was not a vestige of cloud in the sky. The Mussooree Hills far away in the distance were dimly visible, because a sort of hazy vapour hung about them.

When the breakfast was over, Baba called each companion to slap him, because he got angry with Meheru yesterday. We all complied. It was really an unpleasant and painful order for the companions to obey, but there was no alternative. The slightest hesitation in executing this order means disobedience and breaking Baba's day-to-day orders.

Today Mr. Shatrughna saw Baba and informed him that Mr. Birendra Pande would accompany Baba on 18th February to visit the cottage at Motichur, a place 36 miles from Manjri Mafi.

Baba, on his return to Mahant's house from Manjri Mafi property, was stopped on the way by an old woman, and she begged him with tears in her eyes for his help, as her son was very ill. Baba enquired of her son's illness and ordered Dr. Nilu, who was with him, to examine and treat him. Her son, Mr. Ghasita, passed thirty motions last night, and vomited 20 times. Dr. Nilu treated him as adequately as it was possible under the existing circumstances. The poverty in the patient's house and in the surrounding village was awful. Food, medical attention and clothing were wanting everywhere among the villagers.

Manjri Mafi
Dehra Dun,
Friday 17th Feb. 1950.

Today also we had a sunny morning with refreshing cool breezes. The intensity of the cold weather is daily decreasing and the foggy atmosphere getting brighter. The sparrows and parrots especially today were melodiously twittering. The Mussooree Hills were looking magnificent; in short, the whole landscape was smiling with cheerful sunshine.

This morning Baba dictated the following letter to Jal (Baba's brother):

"Jal,

You must be receiving circulars regularly and also the New Life plans. You are in old life, so you have nothing to do with these plans.

Myself with some of the New Life companions will be staying at Motichur (4 miles from Haradwar) for Kumbh Mela work.

Although from 1st March, our New Life of begging etc., begins in real earnest and although it is now fixed and recorded in diary that any man of the old life, if called by me, when absolutely necessary and for my new life work, that old life man should provide for his own boarding during his stay with plan threewalas and that he should bear bothway fares, but you can come and stay with us (as previously promised as a special case) and be sure of getting food as long as you stay with us, and not to have to pay for it. Therefore, if you are well and really willing to come, you can join us from 5th March for one or two months.

The foremost important point for you to remember is

that during your stay here you should not utter a single word about any of the old life people and not even about your own self regarding old life.

If you decide to come, first go to Keki Narawala's house in Dehra Dun and he will direct you to me. You should start at such a time that you arrive Dehra Dun on 5th March morning. (Only person to whom before 16th October 1949 I had promised was you and this is in fulfillment of that promise.) During these two months' stay, you will be well provided for in food only and be given bothway fares, if I had so promised you.

You need not reply or explain but just wire your decision to Meherbaba, c/o Narawala, 36 Lytton Road, Dehra Dun.

Dictated by Baba."

Mr. Shatrughna came here yesterday to see Baba about some of his work and told him that he saw Babadas near Dehra Dun railway station accidentally. Babadas requested him to convey his message to Baba that he urgently wanted to talk with Eruch at Narawala's house. Thereupon instead of sending Eruch, Baba, sent Vishnu to see Babadas at Narawala's.

Vishnu met Babadas at the appointed place yesterday. Babadas told Vishnu that there was a likelihood of his securing a contract worth two lacs through the influence or recommendation of Mr. Shripati Sahai and for that matter he wanted Baba's permission. Vishnu informed Baba to that effect. Baba sent the message to him through Vishnu that before and after Babadas' joining plan No. I-C, Baba had repeatedly and on and often told him that he should not approach his old associates of old life, especially Messrs. Todi Singh, Kishan Singh, Kain, Harjiwan Lal, Khare and Dr. Nath and Shripati Sahai for help of any kind or in any form and that he should stand on his own legs and do business or take up a job and earn his livelihood, and after sufficiently maintaining himself, if he could spare for the New Life, then and then alone he should send his surplus earnings, and moreover if he borrowed money for business etc., he should do so on his own responsibility and that he should not accept any gift or presents. He was repeatedly reminded of the conditions mentioned above during his stay with Baba, sometimes by himself alone and sometimes through Adi Senior and Dr. Ghani. He also told Vishnu that he should again explain exhaustively the conditions of the plan No. I-C which Babadas must hundred per cent follow.

In the evening Dr. Nilu paid a visit to Mr. Ghasita. He improved speedily; his motions and vomiting stopped, fever came down and he was out of danger. He slept well last night.

Manjri Mafi
Dehra Dun,
Saturday 18th Feb. 1950

The morning was very pleasant and the sun shone warmly. It was still cold, but not biting cold. We did not have much fog today and the Mussooree Hills looked beautiful against the blue skyline.

This morning, Mr. Birendra took Baba by car to Motichur. With Baba went Eruch, Shatrughana and Keki Narawala. At Motichur, Baba inspected repairs done to the cottage and instructed the per-

sons concerned about the position of the tent to be pitched and also about the *Kuti* (thatched hut) for him. Then Birendra took Baba and the party to Haradwar where they saw Mr. Sansarchand Gohel a good natured, influential man of Haradwar, the owner of the Motichur property.

Mr. Sansarchand promised to have the cottage ready with all repairs, the pitching of the tent for the companions, the construction of the *Kuti* for Baba and the cleaning of the compound done by 26th instant.

On return from Haradwar, Baba called the companions to slap him for having got annoyed today morning with Birendra for coming late to take Baba to Motichur property, and the companions had to comply with the order.

The other day Baba, through Don, sent a letter to Elizabeth to the effect that as promised, Baba would go to America whenever she invited him. Baba also said in the letter that he wanted to know if Elizabeth would be able to invite him this year in July. She was to inform him immediately which month, which year, she would be ready to call him, so that Baba could arrange accordingly his future programme of going to Nepal, Tibet etc. Baba said the most important point for Elizabeth to know before inviting him was that Baba would continue his New Life even when he is in America, (That naturally means, no master, no disciple, no blessings, no grace, no receptions and no interviews.)

Baba is now awaiting Elizabeth's reply as to when she is able to call him on these conditions.

Baba intends to do his Kumbh Mela work in March and April and that is why he wants to know from Elizabeth whether it is July 1950 or any month, any year after July 1950.

Dr. Nilu went to Dehra Dun to get Kaka's medicine and see Dr. Nath. Dr. Nath was very keen to know about Baba's present activities. Nilu had a long talk with him about the New Life of Baba and the plans.

The evening was very cold. Mr. Ghasita, Dr. Nilu's patient, recovered completely and was up and moving. He and his mother profusely thanked Dr. Nilu for the speedy recovery with tears in their eyes. Nilu replied that it was all due to Baba's kindness and they should thank Baba whole-heartedly and not him. They had the opportunity later in the evening to see Baba on the road while he was returning from the property and they were profuse in their gratitude to Baba.

Manjri Mafi
Dehra Dun,
Sunday 19th Feb. 1950.

The morning was clear and bright. The sun shone brilliantly, and the air was pregnant with pleasantly warm odours.

In the evening, Don came here from Dehra Dun to see Baba. Baba was very happy and had a long discussion with him about the repairs, furniture etc., of his bungalow where he was to begin his medical practice. We, the companions, also had a good time with him. He returned to Dehra Dun late in the evening.

Manjri Mafi
Dehra Dun,
Monday 20th Feb. 1950

The morning was fresh and clear and the sun brilliant. The wind was blowing cold in spite of the warm sun.

Today and also in the past Gustadji entertained Baba at the time of breakfast with delightfully humorous stories. Everyday Gustadji entertains Baba at breakfast with funny stories which provoke laughter all around.

After breakfast, Baba called the companions under plan III and again explained in detail the implications and importance of the conditions and his strictness in demanding complete obedience to his day-to-day orders and the conditions of the New Life. He made us read and re-read the conditions of the New Life and in the end after much discussion, he made exclusively for the companions of plan III a complete chart of the conditions. The whole day was spent in discussing and re-discussing and drawing a chart of the conditions. Baba also gave a vivid description of the New Life.

Manjri Mafi
Dehra Dun,
Monday 21st Feb. 1950.

The morning was fresh and lovely and the sun was pouring its warmth all around. Uptil now all the writing material was being sent from here for printing purposes to the Arrangementwalas concerned, but from today it was being despatched to them indirectly through the medium of Adi K. Irani, the companion of plan I-C.

Baba gave Mani to typewrite the chart of conditions for the companions under plan III and the description of the New Life. She made copies of them and they were sent to Adi Sr., with instructions for printing and circulating them in India, Pakistan and Ceylon.

Manjri Mafi
Dehra Dun,
Tuesday 22nd Feb. 1950.

Early this morning Baba fixed the programme for March and April 1950 as follows:

Vishnu, Nilu and Kaka are to shift from Mahant's house on 28th February morning to the male companions' cottage on Manjri Mafi property—the headquarters of the New Life—for their residence; and the ladies would move to theirs on 26th February.

Vishnu as usual will do the marketing for the ladies and Dr. Nilu will look after the needs of the ladies, in addition to looking after Kaka's health. Kaka under plan 1-B will put up with Nilu and Vishnu in the same cottage.

Ladies, according to Baba's instructions, will be paid Rs. 300 for March and April by Dr. Donkin under plan I-B for Kaka's and Gustadji's boarding. Baba also instructed the ladies that from this amount they should provide food and tea to Kaka, Vishnu and Nilu for the months mentioned above.

Baba with Eruch, Gustadji, Baidul, Murli, Pendu and Ali Akbar will go to Motichur cottage—4 1/2 miles away from Haradwar—on 2nd March 1950 for Kumbh Mela work.

Baba with his male companions will live during these two months partly by begging and partly on the scanty provision left over after the end of this month.

Due to Kumbh Mela regulations, Baba and his companions have been inoculated against typhoid and cholera by Dr. Goher.

Today Baba also has decided about Mr. Kaikobad Dastur's boarding and lodging for the months of March and April. Mr. Kaikobad will also stay with Nilu and Vishnu in the same cottage and will be provided for with food and tea as usual by Mr. Shatrughna till the end of March 1950.

When Baba had decided and settled individual affairs at Meherabad for all his old life disciples, he also accepted Mr. Kaikobad's suggestion and decided accordingly for him. Mr. Kaikobad desired to lead New Life hundred per cent, but due to his old age and weak health, he requested Baba that if arrangements could be made to settle him somewhere near Rishikesh or Haradwar, he would be too pleased and happy to pass his days in solitude, living the New Life hundred per cent. Accordingly, Baba had sent him with Baidul to Keki Desai's place at Delhi with instructions to Keki Desai to settle him (Kaikobad) at the new headquarters—Manjri Mafi property. Kaikobad was asked to live in the cottage at the property from 1st November 1949. Baba had paid Rs. 500 to Keki Desai to arrange boarding for Kaikobad through Mr. Shatrughna for 5 months viz., till the end of March 1950. Therefore Kaikobad, although not in any of the plans of the New Life, is in the New Life (according to the printed form titled 'The New Life' in the circular No. NL. 5).

At the end of the morning meeting, Baba drew Vishnu's attention saying that it was important for him and also Nilu not to utilize for their and others' personal needs a single pie from the ladies' amount that would be daily paid to him by the ladies for their purchases.

Vishnu should submit daily the account of the bazar expenses to the ladies.

In the evening, Mr. Burjor Chacha came from Dehra Dun to see Baba. Baba was in a jovial mood and enjoyed our light talk in which Mr. Chacha took part for an hour. Afterwards, Baba asked Chacha to take supper with the companions.

We received a draft for Rs. 2,000 on Vishnu's name from Meherjee. This amount will be paid to the ladies to make up their total of Rs. 8,000 which is to be handed over to them on 1st March 1950.

Manjri Mafi
Dehra Dun
Wednesday 23rd Feb. 1950.

Mr. Keki Desai with Narawala arrived here in the morning. Baba called Keki from Delhi for some work. He will stay here for a week or so. First Mr. Keki Desai was called on the 12th instant, but he could not come because of his work, and he informed Baba accordingly. Thereupon, Baba instructed him that he should come here only when he was absolutely free from his service and that his coming and staying here should not in any way jeopardise his employment. Accordingly, Keki arrived today. Mr. Narawala returned to Dehra Dun in the evening.

Baba with Keki Desai, Narawala, Nilu, Eruch and Pendu paid a visit to the ladies' and male companions' cottages on the Manjri Mafi property. Baba was highly pleased with Mr. Shatrughna to whom the construction work was entrusted which he finished in time.

Today there came on Eruch's name an insured registered letter for Rs. 1,000 from Adi Senior, the companion of I-C of the New Life. Baba instructed Vishnu to go to the town and bring the said insured letter from Narawala, who was authorised by Eruch to accept on his behalf money orders, registered letters, insured letters, ordinary mails etc., etc., addressed to his name. In the evening, Vishnu returned from the town and informed Baba that the postal authorities refused to deliver the insured registered letter for Rs. 1,000 to Narawala and that Eruch's presence was required for taking delivery of the same. Baba, thereupon instructed Eruch to go the next morning to Dehra Dun for taking delivery of the insured letter.

Manjri Mafi
Dehra Dun
Friday* 24th Feb. 1950.

The morning was fresh and bright with cool and pleasant breezes. The sun was warm; and waves of vapour arising from the leaves of trees and grass covered with morning dew were visible everywhere.

Eruch, on Baba's instructions went in the morning to Dehra Dun to take the delivery of the insured registered letter for Rs. 1,000. In it also was enclosed a note reading as follows:—

Ahmednagar
20th February 1950

"Dear Baba,

I am sending herewith an amount of Rs. 1,000 which is my accumulated income from insurance business.

Yours
(Sd.) Adi Sr."

In reply to this letter Baba sent the following express telegram to Adi:—

"Adi K. Irani

King's Road, Ahmednagar

Extremely happy to receive Rs. 1,000 as the letter enclosed shows it is absolutely hundred per cent in accordance with my letter of 6th and also the paragraphs 8 and 9 of plan I-C and positively no adjustment or compromise even indirectly.

Baba."

When the companions of Plan III heard the news that Adi Sr., of Plan I-C sent Rs. 1,000 to Baba for plan threewalas, they were all happy. He was the first companion from Plan I-C to send money since the evolution of plans by Baba.

Manjri Mafi
Dehra Dun
Saturday 25th Feb. 1950.

The morning was very clear and fresh, no vestige of clouds in the sky anywhere and the sun was warm and delightful.

According to the arrangement that whatever amounts the companions in plan I-C and I-B send, 25 per cent of the same will be paid to the ladies and 75 per cent will be spent for the companions

* As noted in the "Register of Editorial Alterations" at the end of this eBook, "Thursday" has been changed to "Friday" in accordance with the 1950 calendar.—*Editors, Avatar Meher Baba Trust Online Edition, 2013.*

under plan III; so, Rs. 250 out of Rs. 1,000 that Adi K. Irani, the companion in plan 1-C sent and received yesterday by Eruch was paid to ladies and Rs. 750 paid for the companions under plan III.

Manjri Mafi
Dehra Dun
Sunday 26th Feb. 1950.

Ladies shifted today morning from Mahant's place to their cottage on Manjri Mafi property, and the male companions will shift to their own tomorrow morning. Day and night Mr. Shatrughna worked hard in getting both the cottages and the work of the new well finished in time and to the satisfaction of Baba. It is only due to his sincere and honest efforts that the work at Manjri Mafi property was finished in time.

In the evening, Don came to see Baba. He was very much busy in getting his things and for the clinic arranged in time. He was bit peevish, because he could not get the workmen [to] finish the bungalow repairs etc., etc., in time.

A few days ago, Jal replied by wire Baba's letter dated 17th Feb. 1950 as follows:—

“Can't come ill health – Jal.”

Manjri Mafi
Dehra Dun,
Monday 27th Feb. 1950.

Baba sent yesterday Pendu and Baidul to Motichur to see whether repairs to the cottage there were done. They came back today late in the evening with the report that repairs and other construction work entrusted to Mr. Sansarchand were not yet finished. Mr. Sansarchand promised Baba to give the cottage at Motichur on 25th Feb., well repaired and renovated, but he failed to fulfill his promise. Baba made Shatrughna send him a telegram as follows:

“Complete all work of the cottage by 2nd March. Baba party occupying it from 3rd.—Kumar.”

Baba then decided to leave Manjri Mafi on 3rd March for Motichur for his Kumbh Mela work.

The male companions could not shift today to their cottage on the property, because it was not yet ready for occupation. Cement flooring was still covered with water; so Baba decided that they should shift on 2nd March.

Manjri Mafi
Dehra Dun
Tuesday 28th Feb. 1950.

Baba told all the companions to be ready by 2.30 in the noon to attend the opening ceremony of Dr. Donkin's consulting clinic in Dehra Dun. Baba with the ladies and the male companions went to Dr. Donkin's clinic at 2.30 p.m. Donkin invited Dr. Prakash, one of the leading physicians of Dehra Dun, Mr. and Mrs. Birendra Pande, Mr. and Mrs. Shatrughna, Mr. Mahant and Mr. Helan for the function. Mr. and Mrs. Narawala, Mr. and Mrs. Burjor Chacha, Mr. Eruch Mistri and Mr. Keki A. Desai, all helped Don in making the function a success. Baba personally served to all those present with sweets (cakes, pastry, *Rava* etc., etc.) and tea. Mrs. Narawala and Mrs. Chacha jointly prepared *Rava*, tea etc., for the party on behalf of Don, and also helped him in decorating the clinic.

Baba, in the presence of all, explained to the guests that Don would be practising here as a consulting physician to help the New Life of Baba according to the plan I-B, which Don had accepted to work out. On the request of Mrs. Narawala and Mrs. Burjor Chacha, Baba with the ladies paid a visit to their houses respectively on his way to Manjri Mafi.

On return to Manjri Mafi cottage, Baba expressed his satisfaction saying that he had done his best for Don.

This morning, Baba, Eruch, Pendu, Gustadji, Ali Akbar, Murli and Baidul have had their 2nd injection against cholera and typhoid.

Manjri Mafi
Dehra Dun
Wednesday 1st March 1950.

Today is the day for Baba to take bath with the water of the Ganges from the second can which was brought by Baidul on 15th February. Before taking bath, Baba cut a lock of hair from each companion's head at about 1 p.m. with a pair of scissors.

At 4 p.m. Keki Narawala gave Baba cooked food in *Bhiksha* at Mr. Shatrughna's place. Baba accepted this *Bhiksha* in the presence of all the companions, Mr. and Mrs. Shatrughna, Eruch Mistri, Burjor Chacha and Keki Desai. The food offered to Baba in *Bhiksha* was cooked personally by Mrs. Narawala.

Before returning to Dehra Dun, Baba told Narawala, to accompany him on 3rd March by rail to Motichur.

A letter in vernacular from Mr. Sadashiv Patel from Poona was read to Baba. This was kept in the file for reference. Baba instructed Vishnu to reply to Patel and to send a copy of the reply to the Arrangementwalas. The copy of the reply letter is also kept in the file for reference.

In the evening, Baba got himself slapped by the companions because he got angry with Dr. Nilu, Vishnu, Eruch, Murli and Ali.

As mentioned in the diary of 25th January and 22nd February, Vishnu ceased to be the manager of household affairs of the companions under plan III from today. Baba was very much pleased with Vishnu's excellent management and handling of the amount given to him for our maintenance for February, and because of his skill, occasion did not arise for our begging during that month.

Today Baba sent a reminder to Manek Mehta as follows.—

“Manek Mehta,

Wire your decision regarding the plans of the New Life.

You need not explain anything but let me know only your decision c/o Keki Narawala, 36 Lytton Road, Dehra Dun.

Dictated by Baba.”

Manjri Mafi
Dehra Dun,
Thursday 2nd March 1950.

After taking morning tea with no milk in it, Dr. Nilu, Vishnu and Kaka shifted at about 8 a.m. with their belongings from Mahant's place to the

cottage on Manjri Mafi property. The cottage was newly built for accommodating the male companions. The cement flooring was still wet with water and it would take nearly one month to get it absolutely dry and fit for occupation. Baba instructed Mr. Shatrughna to spread grass on the floor, after which Nilu, Vishnu and Kaka could unroll their beddings. It was damp and wet all around.

The whole day Baba was very busy with removing ladies' certain domestic difficulties and making some other arrangements for them prior to his leaving tomorrow for Motichur for his Kumbh Mela work.

In the afternoon, Baba got upset with Vishnu, because he came only five minutes late and this was in a way breaking of Baba's order. Baba asked Vishnu to slap his face in the presence of Mr. Shatrughna and Dr. (Miss) Goher for getting angry with him, and Vishnu had to obey this painful order. All those who are under plan III have to obey Baba's day-to-day orders of any nature instantaneously and without the least hesitation; otherwise he would be sent back as a defaulter.

Manjri Mafi
Dehra Dun,
Friday 3rd March 1950.

Baba asked the companions under plan III to wash their own feet. Baba then placed his head on their feet. Baba asked their pardon for having hurt their feelings. Baba forgave them for any mistakes committed by them. Baba, then said, "During the period between 16th October 1949 and 1st March 1950, I have committed consciously and deliberately one big mistake and I want the companions to kick me so that God forgives me." Thereupon he made the companions kick him.

Baba advised the companions to try their best sincerely and honestly to follow the conditions of plan III hundred per cent. In order to try this, the companions must always be *sawadh* (alert) all the 24 hours. If Baba often finds mistakes being committed consciously (breaking the conditions), he will not check or correct the companions. For 2/3 months Baba will not even draw the attention of the companions towards their mistakes, as Baba says he and the companions will go on a furlough of 2/3 months. After this period, Baba will, according to the individual companion's efforts, either send the companions away as faultwala or make him lead either of the plans I-B, C or II. This decision that Baba will take, will help him to see that he has not compromised his oath and conditions during the furlough period which will not have any concern with the conditions (which are to be followed hundred per cent). It will only concern the individual efforts, alertness and sincerity of the companions under plan III.

At about 1.30 p.m., Baba, Eruch, Pendu, Ali, Gustadji, Baidul, Murli, Keki Desai and Narawala left for Motichur. Pendu, Murli, Baidul and Ali went by the bullock-cart with luggage and Baba, Eruch, Gustadji, Narawala and Keki Desai walked up to Harawala station and from there they all went by railway; Pendu and Murli went straight to Motichur cottage by bullock-cart with luggage, and Baidul and Ali went upto Harawala Station by bullock-carts with luggage and from Harawala they went by rail.

Kaka, Vishnu and Nilu stayed behind at Manjri Mafi to look after the ladies.

I wrote the following notes about Baba's activities at Motichur cottage with the help of Eruch who had been with Baba during these activities:—

Motichur
3-3-1950.

Baba, Gustadji, Baidul, Eruch, Ali Akbar, Keki Desai and Keki Narawala left Manjri Mafi at 12.30 p.m. on foot with luggage in the bullock-carts for Harawala station, a distance of about 2 1/2 miles from the Manjri Mafi headquarters. At the station, the party except Baidul could board the train with half the luggage, as the Amritsar Passenger stops at the station only for two minutes. The party reached Raiwala station and from there they loaded the luggage in a truck and all standing in the truck reached Motichur cottage by about 4-40 p.m., thinking Baidul and the rest of the luggage would arrive next morning by train.

At Motichur, Baba expressed his satisfaction at seeing the repairs completely done to the cottage, the erection of a grass hut and the pitching of the tent.

In the evening, Baba personally served the companions with *chapatis* and vegetable which were prepared and cooked by the ladies at Manjri Mafi for them. Later on tea was served.

Motichur,
Saturday 4th March 1950.

The morning was spent in settling down and arranging individual and general things, luggage etc. Baba personally swept his own hut and had bath afterwards. After bath, he sat alone in his grass hut for fifteen minutes and told us afterwards that he again confirmed his oath and the conditions of the New Life.

Baidul arrived with the luggage from Harawala station. Keki Desai and Keki Narawala left for Delhi and Dehra Dun respectively.

Baba instructed the companions that they would get only one meal a day consisting of only *dal* and *chapatis*, morning tea with little milk in it and *chapatis* if left over from the previous evening meal and afternoon tea without milk.

In the village and on the road there was much instrumental noise coupled with human, consisting of laughter, singing and revelry, today being the day of Holi festival.

Motichur,
Sunday 5th March 1950.

As usual, Baba swept his own hut and rearranged the things. Baba also washed his own clothes and cleansed his own utensils.

In the evening Pendu and Murli arrived with the bullock-cart from Manjri Mafi. They took two days to cover a distance of 35 miles by cart.

Motichur,
Monday 6th March 1950.

Pendu, Murli and Baidul went to Haradwar with the Bullock-cart to buy sugar, fuel, charcoal and other necessities of life. As usual Baba cleaned his own hut, utensils, plate and commode. At 1.30 p.m., we had our one meal of *dal* and *chapatis* and Baba and Gustadji their own of *dal* and rice.

Motichur,
Tuesday 7th March 1950

After morning tea, Baba, Eruch, Gustadji and Pendu walked towards Haradwar, but they went as far as Bhimgoda and then returned to Motichur. During the walk, Baba asked the companions to make exhaustive enquiries about the names of Sadhus, Sants and Mahatmas and their abodes, the approximate dates of their arrivals etc., etc. Baba then decided to start his Kumbh Mela work of contacting Sadhus, Sants and Mahatmas on and from 15th March and decided to finish his work of contacting Sadhus etc., etc., on 9th and 10th March at Rishikesh and then again on 16th, 17th, and 18th April.

In the evening, Pendu brought news to Baba that he saw one good Sadhu by the side of the spring from where the companions used to fetch their drinking water. After getting the news, Baba himself went there and bowed down his head to his feet, requesting him to come to our cottage for rest, food etc. First he refused Baba's invitation, but after an hour or so he came to our cottage and Baba had a talk with him with the help of the alphabet board for an hour, and afterwards he went away.

Motichur,
Wednesday 8th March 1950.

In the afternoon, Mr. Shatrughna came here from Manjri Mafi to hand over to Baba the proper inoculation certificates which were necessary for the entry into the Mela area.

Baidul was sent in the morning to make enquiries about a Sadhu in a place on the mountain which was about 4 miles away from the cottage. On his return to Motichur cottage, he purchased five bus tickets for Rishikesh journey next morning.

Motichur,
Thursday 9th March 1950.

Baba with the party was expecting the bus arrival at the cottage at about 7.30 a.m., but the bus-man had forgotten to reserve our seats. It was about 12 in the noon that Baba and party could get seats in the bus. By 1 p.m., the whole party reached Rishikesh. From the bus stand Baba and the accompanying companions walked towards Swargashram. They crossed the Ganges by boat and walked the distance upto Laxman Zula and returned to the bus stand by 5.30 p.m. On the way to and back from Swargashram, Baba contacted Sadhus, Sants, Mahatmas, and visited Ashrams such as Kailash Ashram, Mangal Ashram etc., etc. He contacted 91 Sadhus, Sants and Mahatmas at this time. He used to bow down low his head at their feet, some times touching them with his hands and frequently placed his head on their feet, and all this he did in the presence of his companions. In the old life he used to ask his disciples to stay away at a distance whenever he contacted such souls.

Pendu was keeping record of the number of Sadhus, Sants and Mahatmas whom Baba contacted.

During these contacts, Baba also paid visits to the huts, cottages, abodes and caves where Sadhus, Sants and Mahatmas lived, taking care not to contact the same Sadhu etc., twice.

The patience, perseverance and precision with which the work was done by Baba could be judged by the few hours he took to finish it. He took only five hours to contact these 91 souls, scattered all over the place.

At the end of the day, Baba was able to finish his contacts in the Ashrams, abodes of Sadhus beyond the Bhagirti bridge and the whole of the Swargashram side.

On returning to Rishikesh from Laxman Zula, Baba and the party came across one Yogi, who was proceeding to Laxman Zula, by completely prostrating his body on the ground after every step he took in the direction of Laxman Zula. He was practically naked and his body was covered with dust and sweat. Baba bowed down to his feet and placed his head on his feet afterwards.

Baba and the party reached Motichur at 6.30 p.m., and had their meal of *dal* and *chapati*.

Motichur,
Friday 10th March 1950.

Baba and the party left Motichur at 7.15 a.m. again for Rishikesh. He contacted Sadhus, Sants and Mahatmas as he did yesterday and completed it by 1 p.m. Pendu's record showed the number of contacts to be 135. Baba and the party returned to Motichur by 1.45 p.m.

Baidul was sent to Haradwar to reserve two seats in the bus for Dehra Dun for Baba and Pendu, who would leave the next morning for Manjri Mafi. Baba and Pendu would be back on 13th instant.

Satyapal cooked food for Baba and the companions with his heart and soul in the work.

Manjri Mafi
Dehra Dun,
Saturday 11th March 1950.

Dr. Nilu, Vishnu, Kaka, Dr. Donkin and the ladies, received message on 9th instant through Mr. Shatrughna that Baba would come here today and leave on 13th for Motichur. We all were awaiting Baba's arrival since morning. Ladies sent a word to us that they would not take lunch till Baba arrived here. We complied with their wishes and did not take ours. Baba and Pendu arrived here at about 12.30 in the noon. Baba went straight to the ladies' quarters and Pendu came to ours. Baba sent Dr. Goher to our quarters to enquire of Dr. Nilu as to why he, Vishnu and Kaka did not take their lunch at the usual time. Dr. Nilu replied that they and the ladies were waiting for Baba's arrival.

At about 2 p.m., Dr. Donkin also came here from Dehra Dun to see Baba. Mr. Shatrughna came at 3 p.m., to see Baba. His place was just close to our quarters.

Baba came to our quarters at 3.15 p.m. When he saw Donkin, he was very much pleased and he said so to Donkin. While coming to Manjri Mafi from Motichur, Baba was thinking of calling Donkin from Dehra Dun to Manjri Mafi before he would again leave on 13th instant for Motichur.

Baba enquired about everybody's health and was very much pleased when Kaka said that he was all right. Kaka was suffering from trouble and was entrusted to Dr. Nilu's care and treatment. Kaka had completely recovered. He told Baba that

he used to go out every morning for walk and cut a distance of eight miles without feeling tired in the least.

Baba then enquired of Dr. Donkin's practice and told him that he should not worry about earning money in the least; if he got patients, well and good, if not he should not worry about money. Baba also told him that he should not economize in eating, but must eat well and keep himself fit. Baba got upset with him because he did not give his new blood-pressure instrument which he promised to give in exchange for the Aneroid instrument belonging to Baba which he gave to Donkin on his asking. Don explained that he did want to give it and was ready to give it now, but he needed both the instruments in his dispensary and wanted to ask his permission whether he would be allowed to keep them both. Baba pardoned Donkin for not keeping his promise and allowed him to keep both the instruments in his dispensary.

Baba reprimanded Vishnu because he did not make an effort to understand Baba's orders properly. Whenever the ladies required sugar, rice, kerosene and wheat, he should tell Mr. Shatrughna to buy them and pay him for the same; he must not buy personally but through Mr. Shatrughna. Vishnu had misunderstood and Baba pardoned him for the mistake.

Baba told Dr. Nilu, Vishnu and Kaka that he received a telegram from Mr. Sadashiv Patel from Ahmednagar on 7th March and the telegram was as follows:—

“Received Eruch's letter March first. I am arranging pay Meherjee-Nariman in full.—Sadashiv Patel.” The telegram was kept in the file for reference.

Baba also said that he received a telegram on 6th March from Mr. Manek Mehta from Bombay, which reads as follows:

“Regret can't decide hastily before fulfilling all moral, legal, financial commitments. Give more time. Namaskars—Manek Mehta.”

The telegram was kept in the file for reference. Baba sent the following telegram to Manek Mehta, Bombay:—

“You can decide by April end—Baba.”

Baba asked Dr. Donkin to send the above telegram immediately on his return to Dehra Dun, because the next day was Sunday, and the telegram would cost more money.

Dr. Donkin told Baba that he received a registered letter from Dr. Ghani and in that letter was also enclosed another letter which was addressed to Baba. On hearing this, Baba was shocked and surprised as to how Dr. Ghani could break the condition of the plan I-C. According to the conditions, Ghani could not write to Baba under any pretext, nor could he contact, meet and see him, unless otherwise ordered for by Baba. Baba was upset with him; he did not read his letter, nor allowed Donkin to read the letter to Baba, but being kind by nature, Baba asked Donkin to tell him in short the purport of the letter. Donkin said that the sum and substance of the letter was regarding Ramju's misunderstanding about Rs. 35,000 which Baba was to pay Ghani by the end of 1950. Baba told Don to write to Ghani that Ramju had

nothing to do with this sum of Rs. 35,000.

Manjri Mafi
Dehra Dun

Sunday 12th March 1950.

After the morning tea, Baba came to our quarters at about 7 a.m.

In reference to yesterday's talk with Donkin about Ghani's letter, Baba dictated the following letter to the Arrangementwalas and a copy of the same was sent to Ghani:

Manjri Mafi
12-3-50

“To the Arrangementwalas concerned:

“The history of Rs. 35,000 to be paid to Ghani by Baba by the end of 1950 is as follows:—

“In Meherabad after having signed ‘yes,’ Ghani got upset when his property and money affairs were discussed. He got so hurt that he even thought of not accompanying Baba, in spite of having taken oath to join the New Life. The matter was, somehow smoothed out. During the period of the New Life, when Baba explained about equality, Ghani hinted about his having been let down, regarding his family arrangements. In Manjri Mafi, Ghani brought out the question of his wife's property having been given to Baba; thus resulting in a mess for his family's future, because of stoppage of Rs. 500 per month from January 1951 (which was promised lifelong). Baba, then, asked Ghani as to why he had signed ‘yes’ after having read the conditions. Thereupon Ghani said that he thought Baba's usual *reet* (way) would give latitude to him (Ghani). Baba then asked Ghani what amount he was expecting. Ghani said Rs. 35,000. Baba then of his own accord and free will, in order to remove this constant heart-burning of Ghani, told Ghani that he would pay him Rs. 35,000 by the end of 1950.

Vishnu then drew Baba's attention that the property, would not fetch Rs. 35,000, because one part of the property, namely land, was given back to him in his son's name. Still Baba said he would pay Ghani Rs. 35,000 irrespective of the property value and also of having given back the field to his son

The Arrangementwalas should now note that they have nothing to do with Rs. 35,000, which Baba will directly give to Ghani. They have to stick to the original arrangement of recovering the value of the property and utilizing the same as originally decided.

Baba wants everyone to know that this Rs. 35,000 will be given to Ghani by his free will and this has not affected Ghani's position as companion of the New Life in the least.

Dictated by Baba.”

Baba again reminded Dr. Nilu, Vishnu and Kaka that they would not get *chapatis* with their morning tea from the ladies, but they would get only tea for breakfast and afternoon and meals twice a day.

Baba got upset with Vishnu and Dr. Nilu when he heard that they used to bring water for drinking from outside and not using water for drinking from the well situated on the property. He told them that the ladies were using the water of the same well for drinking purposes. He was very much annoyed and thought that they (Nilu and Vishnu) broke the

order and asked both in the presence of Mr. Shatrughna and Dr. Goher to rub their noses on the ground. According to the conditions of plan III and day-to-day orders from Baba, both Nilu and Vishnu had to obey this humiliating order without saying a word in self defence or giving any explanation to justify their action. Such are the restrictions imposed upon the companions under plan III. They cannot argue, defend or explain unless they are asked for.

Nilu was ordered by Baba to provide water to Kaka and Vishnu for personal needs till Baba and other companions returned from Motichur. Vishnu brought one bucketful of water from the well to our quarters and Baba scolded him for breaking the order unconsciously and pardoned him. He should have asked Nilu for water.

According to Baba's instructions, Pendu left for Motichur after lunch.

In the evening, Donkin and Mr. Birendra Pande came to see Baba from Dehra Dun and Shatrughna was also present. As usual, Baba made enquiries about their health, especially of Donkin who was not keeping fit for the last one week. After seeing the worried expression on Don's face, Baba observed that it was a sheer mistake on Don's part not to give up worrying about earning money through practice, when he was repeatedly told by him that he should not worry about it in the least, and that his boldness and enthusiasm in working out plan I-B single handed in order to help the New Life was praiseworthy. In fact, it is quite true that Don has to practise his science with a meagre capital amidst unfavourable conditions. Being an Englishman, he is unknown to the people here and has no large circle of friends here to help him. Certain medical and personal requirements urgently necessary, are not available to him. In spite of all these difficulties, Don has put his heart and soul into the work. When patients are wanting, he gets worried and restless. His one desire is to earn and help the New Life of Baba. He started his practice on 4th instant and within a week earned Rs. 40. The beginning is encouraging. According to Baba's instructions, he fixed his fees for patients as follows:—

Examination of patients in his clinic, Rs. 7 and Rs. 12 for visiting them in their homes. Baba told Don in the presence of Mr. Birendra Pande, Mr. Shatrughna and others that he should not worry about the practice in the least and that he should close his clinic without hesitation, if he did not get sufficient patients in the long run, and join plan III. After these encouraging words from Baba, Don cheered up. Baba asked him whether he had anything to tell him. He told Baba that he had received a letter from Adi Sr., requesting him to tell Baba, if permitted, about his (Adi's) certain difficulty in the enterprise he intended to take concerning working out and living in plan I-C. Baba then asked Don to tell him the substance of Adi's letter. Don informed Baba that Adi Sr., liked to buy a hotel opposite to his residential quarters and that it was a running concern which needed an investment of Rs. 10,000 and that if he could get this amount and Pendu happened to get his release from Plan III, with Pendu's help he would like to run the hotel in order to carry out para No. 8 of plan I-C. Baba, thereupon, replied and asked Don to convey the

same to Adi Sr., that firstly, Adi Sr. was wrong to suggest to have Pendu as his partner, because nobody could suggest anything for anyone of plan III, and the initiative to decide the fates of those under plan III must be always his own (Baba's); secondly, that Adi could borrow money on his own responsibility about which he was previously informed by letters and telegrams; and thirdly, that Baba pardoned him because of his hundred per cent sincerity, honesty and faithfulness to the plan I C.

Before their departure, Don and Birendra told Baba that they had been to the horticultural exhibition held in Dehra Dun before they arrived here and gave a graphic description about it. Baba showed interest in flowers and gardening. Both left our quarters late in the evening.

Since last two days, there has been a sudden change in the weather and we are having a spell of very cold and chilly weather with cloudy sky. Stormy weather, flashes of lightning and rumblings of clouds with frequent sharp showers of rain have been the order of the last few days. The floor of our hut is not yet dry and in spite of frequent changes of grass under our beddings, our belongings and the surrounding floor continue to be damp and moist, though our hearts are still warm.

Manjri Mafi

Dehra Dun

Monday 13th March 1950.

Early morning, Baba and the ladies left Manjri Mafi by a hired station-wagon for Motichur. Before leaving, Baba instructed Mr. Shatrughna to bring Vishnu to Motichur on his motor-bike and that he should take start half an hour late after Baba and ladies had left the place.

The sky is still cloudy with chilly weather and dampness all around. Vishnu made arrangements about the station-wagon with Messrs. Narawala and Eruch Mistry yesterday, and today morning they both arrived here with the same. Ladies paid Rs. 70 for the hire for Motichur 36 miles away from Manjri Mafi.

Baba took ladies round the Motichur cottage. Baba and ladies had their lunch which the ladies cooked and brought with them from Manjri Mafi. The companions of plan III were also given a share of the lunch. Baba then took the ladies to Haradwar and returned to Motichur after one hour. The companions under plan III gave ladies afternoon tea and the whole party including ladies, Vishnu and Shatrughna returned to Manjri Mafi at about 3-30 p.m. This information was given by Vishnu.

Nilu went to Dehra Dun in the morning to see Dr. V. Nath, Donkin and Dr. (Miss) Gulab Kabraji, who was in charge of Civil Hospital for women and children at Dehra Dun. He had to see them for certain work entrusted to him by Baba. He returned to Manjri Mafi late in the evening. On his return to Manjri Mafi, he found Vishnu and the ladies already arrived before the expected time.

The whole day was cloudy, chilly and depressing, and cold wind began to blow from the North late in the evening, later on gathering speed into a storm which roared throughout the night, keeping us wide awake.

Manjri Mafi,
Dehra Dun

Tuesday 14th March 1950.

The morning was dark, clouds hung very low and the sun played with the clouds, appearing and disappearing, scattering weird circles of light and shadow through the leaves and branches of trees in and on the valleys and trenches which surround our cottages.

Kaka has completely recovered from his illness and enjoys his morning walks. He sometimes covers a distance of eight to ten miles at a stretch.

Nilu received notes from Eruch concerning Baba's activities at Motichur and Haradwar in respect of his work in Kumbh Mela, and on the strength of those short notes, he was able to write a meagre account of Baba's work at Motichur, Haradwar, and other places. Baba's daily activities at Motichur, Haradwar and other places will be given under a group heading Motichur, whereas happenings at Manjri Mafi will be given under its own heading.

Motichur,

13th & 14th March 1950.

Baba returned to Motichur at 9 a.m. with ladies. Vishnu and Shatrughna also arrived one hour after Baba's arrival. Baba took the ladies to Haradwar for sight-seeing, and in the afternoon, ladies and Vishnu left Motichur for Manjri Mafi.

Baidul and Eruch gave information to Baba about different *Ashrams*, *Akhadas* and abodes visited by Sadhus, Sants and Mahatmas. Baba then decided to go to these places everyday from 15th onwards and start his work there. In the evening, one Sadhu came to Motichur cottage and asked for alms. Baba personally gave him wheat flour and bowed down his head to his feet.

Manjri Mafi
Dehra Dun

Wednesday 15th March 1950.

The weather continued to be cold and chilly. Clouds were fleeting across the sky from the North towards the South, and the sun was vainly struggling to show its face. Thicker and thicker the clouds gathered and at last rain began to pour down. Baba had given to Nilu some work at Dehra Dun, and according to conditions of plan III and Baba's day-to-day orders, he had to try hundred per cent to go to Dehra Dun – five miles away. He made three attempts, but his bike stuck in the mud and eventually had to give up the attempt. Around our cottage there were pools of water and mud. Though the elements were against us, Vishnu had to go to Dehra Dun for bazar. His knee-joint was giving him more pain. Rain continued to fall throughout the day and night.

Motichur,
15th March 1950.

Repercussions of stormy weather were felt here also. The wind was strong, bringing in frequent showers of rain. In spite of these formidable circumstances, Baba with his companions – Baidul, Eruch and Pendu – left the cottage at 8 in the morning to contact Sadhus and Mahatmas in, Kankhal and Haradwar. The *Ashrams*, *Kutis* and huts where these souls resided, were scattered all over the

places, and Baba with his companions visited every *Ashram*, *Kuti* and hut and searched every nook and corner with a view to contact these souls. They all returned late in the evening to Motichur from Kankhal and Haradwar. The companions were completely exhausted. They had only tea in the morning and walked continuously and contacted these souls for nearly eight solid hours.

Manjri Mafi,
Dehra Dun

Thursday 16th March 1950.

Sky cleared up, clouds disappeared and the sun was smiling. Morning was pleasant with cool, fresh breezes coming in from the Mussooree Hills. The pools and mud all around were dried up and the whole atmosphere had a pleasing effect.

Vishnu and Nilu went to the town for their respective work and Goher looked more cheerful and energetic.

Motichur,
16th March 1950.

Very early morning, Baba decided to go to Saat Sarovar for his work. This place is about five miles away from Motichur. All over the place, small huts and *Kutis* were scattered and three main groups among them could be marked out. In these huts and *Kutis*, Sadhus, Sants and Mahatmas of different *Panths* (sects) were to be found viz., *tapasvi*, *dandi* and *virakta*. Many huts and *Kutis* were erected along the banks of the river which passed through the thick of the jungle. To contact these Sadhus, Swamis, Sants and Mahatmas, Baba with Baidul, Eruch, Pendu and Gustadji, left the cottage at about ten in the morning. He contacted as many of these souls as possible, and Pendu's record showed the number 160. Pendu was instructed to keep the number of contacts with these souls whenever Baba happened to make. Baba used to bow down his head to each of these Mahatmas, Sadhus and Swamis and very often placed his head on their feet. One Mauni (observing silence) *tapaswi* Sadhu offered syrup water to Baba and the companions which was gladly accepted and relished by them. Outside the *tapaswi*'s hut and under the shade of the tree, not far away from the place, Baba and the companions were awaiting *tapaswi* to come out from his hut who was in meditation at that time. While taking rest under the shade of the tree, Baba explained to the companions that in old life whenever he with his disciples went on Mast trips and contacted Sadhus, Sants, Masts, Valis and other holy souls, he used to do this work for two reasons. One reason was to take their Darshan viz., bow down to them, and the other was for his some special work, which he did not disclose. Baba was very particular in old life about having accurate records of his contacts with big Sants, Valis, Masts etc., and repeatedly contacted them till he was completely satisfied with the work done. Now in New Life, Baba says that there will not be any distinction between big and small Valis, Masts, Sadhus and Sants, nor is there any special work left to be done with them. He now again contacts these souls just to take their Darshan, and keeping the record of the number of these contacts is only for his personal satisfaction. Nevertheless, this work, as Baba says, is not just a pastime but has a definite significance for him, and has a reason behind it.

At about 4 p.m., in the afternoon, Baba and the companions returned to Motichur. Baba was hungry and finding that rice was not cooked and kept ready for him, he got angry with Satyapal, who cooks for Baba and the companions. After a while, Satyapal explained the reason why the rice was not kept ready. Baba asked the companions to pinch his ear, because he lost his temper, and the companions had to comply with the order. The record showed the number of contacts made upto now to be 394.

Manjri Mafi,
Dehra Dun

Friday 17th March 1950.

The morning was clear and bright. Through my window of the cottage, a long range of mountain could be seen in a distance with a thick forest, stretching along the whole length. Beyond the male companions' cottage at a distance of hundred yards, stands the ladies' cottage, surrounded by farms and sugar-cane fields through which passed a narrow winding road, the one end of which, crossing the railway lines, meets the main Dehra Dun-Haradwar road, and the other end passes through the small hamlet Manjri Mafi, the population of which hardly exceeds 600. The land on which our cottages stand, is deeply grooved and furrowed with many wide trenches surrounded by thick foliage and trees with many elevations and falls in the ground. Near the male companions' cottage but on the other side of this narrow path is situated Mr. Shatrughna Kumar's house.

Dr. Goher gave Vishnu the bazar chit at the gate of the ladies' quarters and Vishnu limpingly hopped on the bike and disappeared in the direction of the town. Late in the evening, Vishnu returned with the news that Babadas, the companion of the New Life under plan I-C, sent Rs. 200 by money order with a note that "these are the earnings in accordance with order and conditions of plan I-C. Pranams to Badebhaisab and the companions." – Babadas.

It is really surprising that Babadas with his aching body could earn and send such a sum within so short a time. Babadas is under plan I-C and has sent his surplus earnings for the companions accordingly. It is really creditable to him. Upto now except Adi Sr. of plan I-C, nobody sent anything, but now Babadas stands second. Adi Sr., the companion of 1-C had sent Rs. 1,000 as his earnings for those under plan III on 20th Feb.

Motichur
17th March 1950.

Baba with Baidul, Eruch, Pendu and Gustadji again visited Saat Sarovar. Yesterday he was not able to contact all Sadhus, Sants, Swamis and Mahatmas; so today he completed his work here, viz., taking Darshan, bowing down his head etc. Today by evening he contacted 400 more Sadhus, Mahatmas and saints, thus bringing the total to 794.

Manjri Mafi
Dehra Dun
Saturday 18th March 1950.

Today the sunrise was very beautiful, and the blue sky showed a delightful and pleasing blending of beautiful colours. Birds in the trees were making furious noise, intensified by barking of dogs on the road.

Nilu went to the town to see Dr. V. Nath and Dr. (Mrs.) Dheer in connection with the work entrusted to him by Baba. He returned late in the evening. Vishnu brought a telegram from the town. It was from Baba, informing us that he would arrive at Manjri Mafi on 20th instant at 2 in the noon. The telegram was given to Goher in order that ladies also might read the happy news.

Towards evening and throughout the night, clouds were slowly gathering in the sky and cold wind was blowing from North to South. It was howling through every creak and crack, door and windows of the cottage inside and through the trees and hedges outside.

Motichur,
18th March 1950.

Baba with the usual number of companions left Motichur early morning and went to Kankhal. He first contacted Sadhus and Mahatmas of Chaitanya Dev Ashram and then turned to the *Akhada* (camp) of Udasi Mahatmas near and on the Kankhal burning Ghat. Every nook and corner of the whole area was searched and wherever Sadhus and Mahatmas, whether under the shade of trees, or on the banks of the Ganges, or in huts and *Kutis* or in some solitary corners of buildings were found, Baba contacted them, placing his head on their feet and sometimes bowing down his head to them in salutation.

The number of contacts shown by Pendu as per his record was 418, bringing up the total so far to 1212.

Baba with companions returned to Motichur late in the evening, and remarked that though in New Life we had nothing to do with spirituality and his work of Kumbh Mela was in a way connected with spirituality, yet when now goes and moves around the places like Haradwar, Kankhal etc., he is at a loss to find the complete absence of the so-called spiritual atmosphere, which one used to feel in the past.

Manjri Mafi,
Dehra Dun
Sunday 19th March 1950.

The sky continued to be laden with pitch dark clouds and the sun was very weak. Rain was expected any moment. Dr. Goher gave Vishnu a long bazar chit. Ladies had ordered for many vegetables, because Baba was expected to be here tomorrow. At about ten in the morning, a sharp shower of rain came and passed away.

Vishnu went to the town at noon and returned late in the evening.

Dr. Donkin came to our cottage in the afternoon. Dr. Nilu, Mika and Kaikobad had a good chat with him. We were all happy to see him. Mr. Shatrughna entertained Don in the evening with good

hot steaming coffee. Mrs. Subheda, Shatrughna's wife is expert in preparing coffee. Mr. Shatrughna requested Nilu, Vishnu and Kaka to join them in this light entertainment, but they were obliged to refuse politely the invitation, because of Baba's day-to-day orders and the conditions of plan III. Don left our place late in the evening. The storm in the night kept us awake half of the night.

Motichur
19th March 1950.

Last few days, Baba was not keeping good health. He felt tired and weak. The strain of the work was affecting his health and he continuously complained of gritty and sandy feeling in the eyes. In the morning he went to Kharkhedi river, a mile away from Bhimgoda by our bullock-cart.

Baba again contacted at Kankhal 113 more Sadhus and Mahatmas. Among them were also a few Udisis and Nirmalis. So the number of contacts upto date was 1325. Baba with his companions returned to Motichur late in the afternoon. Baba told the companions that he with Pendu would leave Motichur tomorrow morning for Manjri Mafi and return here on 22nd instant in the morning.

Manjri Mafi
Dehra Dun,
Monday 20th March 1950.

The morning was cloudy; still we had a struggling sun.

There was a general hustle and bustle in our and ladies' cottages. Sweeping the floor and cleaning the things were in full swing since morning, and we were all eagerly waiting for Baba's arrival. Baba gave us his time of arrival as 2 p.m., but after 12, our hearts were getting impatient for him. We and ladies had decided not to eat our lunch till his arrival. At last Baba arrived at about one in the noon. He went straight to the ladies' quarters, and Pendu came to ours. We ate our lunch and had our afternoon tea at 2.30 and we were all waiting for Baba in our cottage.

He came to us at about three in the afternoon. When he entered our cottage, Nilu quickly noticed the effect of the strain of heavy work on his health. Although he looked thin in the face, his whole personality was surcharged with energy and vitality with radiant face and shining eyes, stirring the whole atmosphere vibrating with various feelings and emotions. After sitting on Nilu's bed, Baba enquired of everybody's health and he then turned to Kaka and enquired of his health. Baba was very much pleased with Kaka's complete recovery. Afterwards he immediately plunged into the work, giving Vishnu, Nilu, Goher, Shatrughna and others various instructions in relation to their work. Baba looked very happy and pleased, and told us that though physically he was not up to the mark, due to the strenuous work at Motichur, he felt internally hundred per cent happy. He also said that at Motichur, all natural elements and other things were unhelpful viz., strong wind used to blow continuously with cloudy sky, bringing in frequently sharp showers of rain, water arrangement being very difficult and all around no shade of trees for shelter and protection against these elements, the tent pitched for the companions' dwelling and the hut made of grass for Baba, afforded

poor accommodation and protection and their daily diet consisting of one meal a day of only *dal* and *chapati* and tea twice – morning tea with milk in it with *chapati* and afternoon tea without it. Baba said that he did not care for such difficulties and inconveniences where his work was concerned. He then turned to Kaikobad who also stayed in our cottage, and asked him about his health. Kaikobad answered that he was perfectly well and very happy.

Baba afterwards enquired of Nilu about Donkin's health and his medical practice, and asked whether he knew about Baba's arrival here. Nilu informed Baba that Don was perfectly well and he knew about Baba's coming here and he would come the next day to see and wish him *Naoroz Mubarak*.

Vishnu gave to Baba a registered book-post parcel containing circulars NL. 4 and NL. 5, sent by Adi Sr., according to Baba's instructions, in Eruch's name. The circular NL. 4 was a part of Dr. Nilu's diary of the New Life of Meher Baba and his companions and the circular NL. 5 showed Baba's New Life and fixed conditions for those who accept plan I–A,B,C, plan II and conditions of plan III. Baba gave Dr. Nilu a copy of each of the Circulars and asked him to go through them quickly and report to him if there was any omission. Accordingly, Nilu went through them and it was then noticed by him that the history of Dr. Ghani's Rs. 35,000 dictated by Baba and written by Vishnu had not appeared in the circular NL. 4. Baba was informed about it and he showed displeasure and ordered Nilu to write a letter to Adi Sr., the companion under plan I–C which runs as follows:—

Manjri Mafi,
Dehra Dun
Monday 20th March 1950.

“Dear Adi,

The registered book-post of circular NL. 4 and 5 copies sent by you in Eruch's name, is received and handed it over to Baba, who has arrived here with Pendu today morning from Motichur for a two days' stay.

Your letter to Eruch of the 13th instant, explaining the reason as to why Dr. Nilu's diary of the New Life was printed separately etc., was read to Baba by Vishnu.

Baba afterwards, gave me a copy of each circular, NL. 4 and 5 and asked me to go through them quickly. It was then noticed that the history of Ghani's Rs. 35,000 had not appeared in this circular. Among the pages of my diary, I think, I have referred to this particular incident; but apart from my reference, Baba himself dictated the same in detail and Vishnu wrote it down. This page written by Vishnu, was also sent along with my diary pages to you for printing purpose through Sadashiv Patel with Baba's instructions to that effect.

Baba therefore ordered me to write to you that nothing should be omitted in future from diary when sent to you for printing purpose, and moreover Baba's strict order to you is that his statements, sayings, dictations, references and his orders to the companions should be printed as such without omitting any part or words of them, and that you can omit from the diary only repetitions of a particular thing on the same day and detect grammatical mistakes, if there are any.

* Accordingly, Baba wants you to print in the next circular the omitted portion regarding the incident of Dr. Ghani's Rs. 35,000. Baba frequently makes me read what I have written in the diary and personally takes interest in it and sometimes personally dictates. I have written this in an explanatory tone (for future safeguard) by Baba's order. Baba says that you need not reply to this letter.

Whenever circulars are printed, you are to send a few copies here as you have done in the past.

Yours fraternally,
(Sd.) Nilu."

While I was writing the above letter, Baba was giving certain instructions to Vishnu and Mr. Shatrughna about certain repairs to be done to the ladies' cottage and that Mr. Shatrughna should keep the account of the cost of repairs, which would be paid by the ladies. I read out to Baba my letter to Adi Sr., and he, after making corrections here and there, approved of it.

By this time it was getting dark and the wind outside was very strong and chilly. Baba left us at about 7 in the evening.

Pendu ate supper with us and gave us news and *salams* from each of the companions at Motichur.

Manjri Mafi,
Dehra Dun
Tuesday 21st March 1950

Last night, a strong gale outside was roaring through the trees, and the leaves and branches made rustling noise continuously. The night was cold and we did not sleep much. When we woke up in the morning, we found the sky gloomy with pitch dark clouds and a strong wind blowing from the Mussooree Hills and passing over our place. It was very chilly.

Today being 'Jamshedi Naoroz,' we all got up much earlier at 4 in the morning, and had our breakfast of only tea at 5 a.m.

Baba came to our place at 6 a.m., in the cold weather and we all (Kaka, Pendu, Kaikobad, Nilu, and Vishnu) wished him happy 'Naoroz Mubarak.'

Baba sat on Nilu's bed and said that he was not feeling better and had gritty and sandy feeling in his eyes. He sent for Dr. Goher and asked her and Dr. Nilu to

examine his eyes, which they both did immediately, and prescribed treatment.

Later on, Baba asked Vishnu to write a letter to Ramju (one of the Arrangementwalas) and ordered Nilu to make a copy of the same and include it in the diary. The letter is as follows:—

Manjri Mafi
21-3-50

"To the Arrangementwalas concerned,
Ramju,

I want you to take help of Adi Sr. (companion under New Life plan 1-C) in selecting 350 friends and then hand over or send to each of these 350, the exact copy of the enclosed circular with my name, giving them your address.

Dictated by Baba."

P. S. No one from the West should be included amongst these 350 friends."

The Circular

Dr. Abdul Ghani Munsiff 'old life Boja Fund'

"When Ghani signed 'yes' to the 'New Life original conditions,' it was absolutely clear that he had made me free from all previous promises. He, on the other hand, seemed to be labouring under a wrong impression.

"To help him to stick to the New Life oath, I told him (before he joined plan 1-C) that I would pay him Rs. 35,000 (in recognition of his wife's property given to me) before the end of the year 1950.

"According to New Life conditions, I can neither accept money from anyone, nor give money to anyone, nor beg anything but food according to plan III. But taking this exclusively as an 'old life' burden to be removed in New Life, I have decided to act as follows:-

"I beg of my 350 old life friends to help me as a friend in need by each of them contributing Rs. 100 towards this fund, thus making total of Rs. 35,000.

"Each of the 350 friends should give or send the amount to Ramju (one of the Arrangementwalas).

"On receiving the total amount of Rs. 35,000 Ramju should hand over the same to Ghani.

* "On the day the Plans of the New Life were put before the companions, Ghani, before giving his decision, said the following:—

"I am in a very difficult situation because of my family. In the old life I gave you my wife's properties hoping that my family would be looked after till the end. I did not take the New Life seriously at first, and I signed 'Yes' to the conditions of the New Life, being sure that things would soon change. But now I find that this New Life is seriously endless and I find myself in a fix. I can't join Plan I-A or B, but I would hundred per cent be willing to join Plan I-C, were it not for the problem of looking after my family. But having signed 'Yes,' I can't now expect anything from you spiritually or materially."

"Baba, seeing that Ghani was expecting him to help him out of this fix, told Ghani that he would somehow manage to pay back Ghani the value of his wife's property (Rs. 35,000)

by the end of this year (1950).

"(According to New Life conditions, Baba cannot receive from or give anything to anyone. But as Ghani is already in New Life and to help him to continue staying in New Life, Baba will manage to pay him this amount, and will do so without violating the conditions of the New life.)

"Ghani felt immensely relieved and happy and jumped right into Plan 1-C."

* * *

The above is reproduced, here what should have appeared in the body of the Circular NL. 4. Reproduction of this, it is regretted, was not made in NL. 4 due to a misunderstanding that it was to be given in Dr. Ghani's diary-book under print from 16 October 1949 to 21st January 1950.

ADI Sr.

I want everyone to understand that this is a special case concerning a New Life companion and the first and the last of its kind for me in New Life; and also these 350 friends are not helping Ghani but are helping me without the least expectation of any spiritual reward, because in this New Life the question of my being a spiritual Master does not arise. And also this does not in any way affect Dr. Ghani being my New Life companion.

(Sd.) M. S. Irani.”

By this time, clouds were gathering faster in the sky and a strong wind broke out whistling through the trees, passing through the grooves and trenches and over the chimneys and roofs of the cottages, accompanied by lightning and rumbling in the sky.

Donkin, Narawala, Eruch Mistri and Shatrughna came here on bikes from Dehra Dun at about 9-30 a.m. Baba was very pleased to see them. They all wished Baba ‘Naoroz Mubarak.’ Baba embraced each one of them. Don offered Baba fruits on this occasion.

Baba remarked to Shatrughna that this year the elements behaved peculiarly and joked with him that if such weather continued, he might go away from this place and change his head quarters. Thereupon Mr. Shatrughna replied that such queer happenings take place, not only here but throughout the world this year.

Baba then enquired of Don’s health and practice and repeated that he should not economise in eating and should not worry about his practice. If he did not get patients, he should close his clinic and go back to him.

Baba joked with Narawala, Eruch Mistri, Shatrughna, Nilu, Kaikobad, Vishnu and Don, passing humorous remarks about everyone. He looked very happy and cheerful. Baba instructed Narawala and Eruch to bring tongs or a taxi the next morning at 6 a.m. sharp, as he would leave for Motichur, and asked Pendu to pay them hire charges. Narawala and Eruch afterwards left for Dehra Dun.

Baba asked Don to stay for lunch and tea. He personally served us lunch and late in the evening, Don left for Dehra Dun.

In the evening, Baba had two games of draughts with Mr. Shatrughna who won the first game and the other Baba squared with him. Afterwards Baba left our quarters.

In the evening, we had a sharp shower of rain with a strong wind. Clouds were dense and dark. Flashes of lightning accompanied by peals of thunder continually appeared and heard in the Northern sky over the Mussooree Hills.

While eating our supper, Pendu narrated many events that happened at Motichur.

Manjri Mafi,
Dehra Dun

Wednesday 22nd March 1950.

Peals of thunder and rumblings of the clouds continued throughout the last night. Wind was violent and it shook the windows and door of the cottage, continuously whistling over the chimney, rushing through every

aperture, creak and crack of the cottage. This kept us half awake. Later at night, there was a heavy downpour.

When we woke up, we still found the sky heavily laden with dark clouds. All around there were pools of water and mud, strewn with grass, leaves and twigs.

At six in the morning, Narawala and Eruch Mistri came here in taxi to take Baba and Pendu to Dehra Dun railway station, and Baba with Pendu left by the morning train for Motichur. Before leaving, Baba told us all that he would again come here on 9th April.

Our hearts were depressed by Baba’s departure and the depression was later on deepening when a violent storm broke out with terrific speed, sweeping everything on its way. The blue vault over the Mussooree Hills was thick with very dark clouds, and the gloomy atmosphere was continuously rent up by peals of thunder, deep rumblings of the clouds and the blinding and maddening flashes of lightning. This whole phenomenon was awful. Rain began to pour down incessantly with claps of thunder for nearly two hours, and then, a lull followed only to be broken by a furious outburst of hail-storm.

Kaka as usual went out at 6.15 a.m. for his morning walk and was caught on the way by this storm. He luckily took shelter of the octroi station, which was about a mile away from our place. Nilu and Vishnu were worrying about him. About 11 a.m., the elements calmed down. We saw Kaka returning in a cheerful mood and we heaved a sigh of relief.

Late in the afternoon, according to Baba’s instructions, Dr. Goher inoculated all the ladies and Mrs. Subhedra Shatrughna against cholera and afterwards inoculated Kaka, Nilu, Vishnu, Mr. Shatrughna, Mahantji and Donkin. Don especially came here for inoculation which was carried out with a view to attend the Kumbh Mela in Haradwar on 13th April.

A gentleman by name Mr. Virendraprasad Jagantilal Mehta of Ahmedabad came here in the evening to see Baba, but he was unfortunate because Baba left in the morning.

The same weather continued late in the evening. Again there was rainfall at night accompanied by stormy weather.

Motichur,
22nd March 1950.

Baba and Pendu arrived at Haradwar station from Dehra Dun this morning at 9 a.m. Eruch, Gustadji and Baidul joined Baba and Pendu at the station as previously settled and the whole party proceeded to Kankhal to contact Sadhus, Sants and Mahatmas.

It was very cloudy this morning, and violent weather repercussions were felt. At about 10.30 a.m., rain began to pour down, accompanied by strong wind, flashes of lightning and rumblings of the clouds. In spite of the rain and stormy elements, Baba contacted today 225 Sadhus, Sants and Mahatmas.

The whole party, afterwards, returned to Motichur in the afternoon with Baba’s and Pendu’s luggage, which was kept in Mr. Sansarchand’s hotel at Haradwar after Baba’s arrival from Dehra Dun.

In the evening, the sky was clear, clouds disappeared and there was cheerful sunshine of short duration.

Mrs. Prakashvati arrived here with her baby from Delhi to take Baba's Darshan. Baba explained to her that in New Life he had stopped giving interviews, Darshan, blessings and seeing visitors and instructed her to tell others not to come here and see him. In spite of this, Mrs. Prakashvati asked for Baba's blessings at the time of her departure. Baba consoled her by telling her that in New Life he gave only his love and no blessings, and expected love for him from others in return.

Manjri Mafi
Dehra Dun,
Thursday 23rd March 1950.

At about 4 o'clock in the morning, the sky was partially clear and a few twinkling stars in the South were struggling with fleecy clouds. Towards the North over the Mussooree Hills, thick peal of black clouds was spread out along the whole range.

Later, the sun appeared on the horizon and it looked very pale and anaemic with icy cold breezes. The dense masses of the black clouds in the North never allowed it to grow strong and creeping slowly towards the South, they covered the whole blue vault. Still later, the lightning appeared with great explosion and shot across the sky from North to South, accompanied by peals after peals of thunder and then it died far away in the distance, the growling of the clouds being drowned by the thunder-claps.

Vishnu and Nilu had to cancel their going to Dehra Dun, because rain was expected at any moment.

Late in the evening, the huge rain-bow was seen stretching across the sky.

Motichur
23rd March 1950

The morning was bright and the day was sunny. Baba with Gustadji, Eruch, Pendu and Baidul went early morning to Kankhal and contacted as many Sadhus, Sants and Mahatmas as possible. He contacted today 678 of them. The total number of contacts till today came to 2226. The whole party returned to Motichur late in the afternoon.

Manjri Mafi
Dehra Dun
Friday 24th March 1950.

Today the sky was clear and the morning was fresh. There were no phenomenal fireworks in Nature like yesterday and the sun was covering the earth with its warm cloak. The birds that disappeared yesterday hiding in the trees, came out flying, some sitting on the thatched roof of our cottage and some on the ground, preening their feathers in the sunshine; the rest were making riotous noise far away in the jungle.

Nilu and Vishnu went to Dehra Dun for their respective jobs.

On return to Manjri Mafi, Nilu dropped at Donkin's clinic. During the talk, one could see and feel his earnestness and profound sincerity to earn and help Baba in the New Life.

He looked much worried and care-worn. Nilu reminded

him of Baba's instructions that under no circumstances he should worry about the practice and that he should close his practice and join Baba if he did not get sufficient patients to run the clinic.

Vishnu and Nilu returned late in the evening.

Motichur
24th March 1950.

As usual, Baba with Gustadji, Eruch, Pendu and Baidul went early morning to Kankhal and visited different Ashrams and Akhadas and Sadhus, Sants and Mahatmas. The number contacted today was 568 and the grand total came to 2796.

Manjri Mafi,
Saturday 25th March 1950.

The sky was clear today morning and the sun was very mild. There were no clouds in the sky except in the North over the Mussooree Hills. The snow that had fallen on the tops of the Hills on the 23rd instant, was still visible and it sparkled in the mellow light, reflecting various rain-bow colours when seen at different angles.

Very early morning, Vishnu left Manjri Mafi by rail for Motichur, because the ladies had to send some clothes of Baba that were left behind when he came here from Motichur on 20th instant for two days' stay. Vishnu returned here late at night. He said that after his arrival at Motichur on cottage at 9 a.m., he had to wait there for Baba till late in the afternoon, because that day Baba with a few companions went early morning to Kankhal to contact Sadhus and Mahatmas and returned to Motichur at about 2.30 p.m. in the afternoon. Vishnu also said that Baba looked very tired and fatigued and in spite of the tiresome work, he looked happy and cheerful and inquired about everybody's health at Manjri Mafi. Throughout the talk, Baba was very humourous and in delightful mood. Before leaving, Vishnu received many instructions from Baba concerning Manjri Mafi party.

Motichur,
25th March 1950.

Today by afternoon Baba completed all his contacts in various Ashrams and Akhadas at Kankhal. He contacted today 165 Mahatmas. The sum total of contacts made till this day amounted to 2961.

Manjri Mafi
Dehra Dun
Sunday 26th March 1950.

From sunrise to sunset, the whole day was sunny with thin clouds scattered all over the sky. The Mussooree Hills far in the distance looked magnificently blue, though enveloped in thin mist. The whole day was warm, but in the evening breezes, first pleasantly cold, then bitterly cold, began to blow from North to South.

Nilu, Goher and Mani had been to the town for some work and they had an interesting talk with Dr. V. Nath about Baba. Dr. Nath evinced a great interest in Baba's activities at Haradwar, Rishikesh, Kankhal and other places.

Donkin paid a visit to our cottage in the afternoon and talked with Vishnu, Kaka and Kaikobad on various things and left the cottage late in the evening.

Motichur,
26th March 1950.

Baba with companions started very early this morning and reached Mayapur. Here Baba contacted Mahatmas at the Niranjani Akhadas and also Sadhus and Mahatmas from Kashi. Afterwards Baba started visiting different Ashrams and Akhadas and contacting one after another Sadhus and Mahatmas, very often bowing down his head in salutation to them. Many a time the heads of Ashrams and Akhadas used to request Baba to take Darshan of the deities in temples and Baba with the companions always complied with their requests. Baba bowed down his head to an old Mahatma from afar, who was on the other side of the Ganges and standing on the top of a tree. Today Baba contacted 937 souls. The whole party returned to Motichur in the afternoon. Baba explained in the evening that his work had nothing to do with Kumbh or its Mela and the only thing that Baba wanted was to take Darshan of as many Sadhus and Mahatmas as possible and this Kumbh Mela afforded him the opportunity.

Manjri Mafi
Dehra Dun
Monday 27th March 1950.

The morning was pleasantly cold and full of sunshine. Day by day the sky was getting clear, revealing its charming blue colour more and more. More birds were seen, soaring in the sky and making tumultuous noise on the roof of the cottage and in the trees.

Last evening, Don's servant came here from Dehra Dun with a cable supposed to be from Elizabeth for Baba, and according to Baba's previous instructions, Vishnu and Shatrughna ought to have taken it today to Baba at Motichur, but due to a certain unavoidable situation both had to postpone their going till the next day.

Nilu had to accompany Mani and Goher to the town, and they all returned late in the evening.

In the evening, the wind began to blow cold from the North towards the South, giving the impression that the rain had fallen somewhere around us.

Motichur,
27th March 1950.

Today was an important day of the Kumbh Mela fair. All Sadhus and Mahatmas and Sants that had gathered there, marched in procession towards the Ganges and bathed in its water, dipping their heads into it frequently, some muttering, some shouting *mantras* and *tantras* and offering prayers to God.

Baba and the companions did not leave Motichur. Baba was very busy in washing his own clothes and other personal things.

Manjri Mafi
Dehra Dun
Tuesday 28th March 1950.

It was very cold last evening and today morning; the wind was still cold despite the warm sunshine.

After lunch, Mr. Shatrughna took Vishnu on the pillion of his motor-bike and left Manjri Mafi for Motichur at about 11.30 a.m. The sun was getting warmer.

Vishnu and Shatrughna returned from Motichur late in the evening. Vishnu narrated that he and Shatrughna reached Motichur at about 1.30 p.m., and saw Baba coming in tonga from Haradwar. After the meal, Baba inquired of Vishnu about everybody's health at Manjri Mafi and many other things; and afterwards he became very busy, giving many instructions to Vishnu on various things, about which Vishnu had gone to Motichur to see Baba. When the work was over, Baba became very jovial and cut many jokes with Vishnu, Shatrughna and the companions. He looked very happy and glad, even though very tired from the work. The companions also looked jolly, though worn out by incessant hard work and fatigue.

Motichur,
28th March 1950.

Today early in the morning, Baba with companions went to Haradwar. He contacted Nath-Panthi and Nirmali Mahatmas. He also contacted 612 other Sadhus and Mahatmas.

At Nirmali Akhada, Baba and companions stood for one hour, listening to the sermon delivered by one of the Mahatmas of Nirmali Akhada. The theme of the sermon was about the benefits derived by taking Darshan of Sadhus and Mahatmas. The Mahatma also expounded many other spiritual subjects.

Baba also contacted 70 women Sadhus called Matajis, very often bowing down his head to them.

Pendu's record showed the grand total of contacts upto this day to be 4510.

Manjri Mafi
Dehra Dun
Wednesday 29th March 1950.

The sunny climate continued with mornings and evenings being cool. The Mussooree Hills appeared in all their grandeur as the monsoonish weather cleared up.

Vishnu as usual went to the town for marketing and Nilu to see Don. During conversation, Don told Nilu that one of his rich patients wanted to offer Baba some land with a view that a sanatorium should be built on it. Don explained to his patient, Baba's New Life and its implications at full length, still the patient was persistent in his offer. He was then informed that as Baba was at Motichur, his wish would not bear any fruit.

Motichur
29th March 1950.

A message was received that many new Sadhus and Mahatmas had arrived on Ram Navmi day in Haradwar and Saat Sarovar. So Baba with his usual number of companions left Motichur for Saat Sarovar very early in the morning with a view to contact as many Sadhus during the day as possible. While proceeding towards Saat Sarovar, Baba contacted many Sadhus on the main road. He contacted all Sadhus and Mahatmas in the Ashrams and Akhadas at Saat Sarovar and also those who were found sitting under the shade of trees, on the banks of the river and even contacting those who were bathing in the river Ganges, ignoring at the

same time the traffic on the road, jostlings by the crowds of the people, being soaked into the water and other inconveniences and difficulties—all the time being completely engrossed into taking Darshan of these holy souls by continually bowing down his head, very often placing his head on their feet and mostly touching their feet with his hands. This continuous strain of work viz., continually bending down his back and head to take Darshan, walking miles after miles in search of Sadhus and Mahatmas everyday and living only on one meal (of only *dal* and rice) a day, was telling on his health. He looked thin, tired and exhausted, but he was adamant and determined to finish his work at any cost. Today he contacted 472 souls.

Manjri Mafi,
Dehra Dun
Thursday 30th March 1950.

The morning was very fresh and so was the atmosphere. The dew fell everywhere, scintillating in the mellow light of the morning sun, reflecting myriads of colours and emanating everywhere waves after waves of vapour which were wafted skyward by the morning gentle cool breezes.

A very delightful news came to us that Baba, instead of 9th April, was intending to come here on 8th April. This news created a flutter in the ladies' cottage and Vishnu was expecting a long list of bazar articles from them.

Motichur,
30th March 1950.

It was very cold in the morning with a strong wind blowing. Everything was wet and damp with the morning dew and the grass was slippery and treacherous.

Baba's pain in the back was troubling him very much and the strain of the work was weakening his health. Still he with his companions left Motichur at the break of dawn. While walking on the road, and in order to take Darshan of Sadhus, Sants and Mahatmas on the way, Baba had to dodge many a time, buses, touring cars, tongas and all sorts of vehicles that were trafficking to and fro between Dehra Dun and Haradwar. He visited many Ashrams and Akhadas and searched every nook and corner of the place and contacted Sadhus and Mahatmas everywhere. Very late in the afternoon, Baba returned to Motichur. Today, he contacted 921 Sadhus and Mahatmas and the grand total of contacts upto date, according to Pendu's record was 5903. Today Baba seemed extremely exhausted and was walking with heavy steps.

Manjri Mafi
Dehra Dun
Friday 31st March 1950.

The morning April sun was soft and mild. The breezes were cool. Birds were making all sorts of noises in the trees, and the sky was thinly covered with fleecy clouds.

Vishnu as usual went to the town for marketing. He returned very late in the evening. While taking our supper, Vishnu told us that he had been to Niranjanpur for certain work entrusted to him by Baba. Niranjanpur is about three miles away from Dehra Dun on the Saharanpur road. In 1946, Baba was staying

at that place and the people there recognized Vishnu after the lapse of four years and they respectfully enquired of Baba and others, expressing their desire for Baba's Darshan. Vishnu also informed that Don was in a delightful mood, and that he was called for consultation on a serious case and his correct diagnosis was confirmed by laboratory tests done by Dr. Mistri, a pathologist of Dehra Dun. He is gradually making a good name.

Motichur
31st March 1950.

Today Baba sent the following letter to his brother Jal at Poona:

“Dear Jal,

In reply to my last letter you wired that you were ill and couldn't come. In confirmation to my promise that I mentioned in the letter, if you are now well and willing, you should have the opportunity to witness the Kumbh Mela which, this time, is unique of its kind. You should leave so as to reach Dehra Dun on 8th April. Keki Narawala will bring you to me at Manjri Mafi. You should not worry about your food. You can stay with me for 15 to 25 days. You should not mention to me or to anyone here of my old life associates. Wire immediately your departure date—Baba.”

Baba and companions left Motichur early morning for Haradwar, where Keki Desai joined the party. He was called from Delhi by Baba. Baba contacted today 532 Sadhus and returned to Motichur late in the afternoon.

Manjri Mafi,
Dehra Dun
Saturday 1st April 1950.

The April sun was just rising above the mountain range in the Eastern sky blushing, all the time. The sky was crimson red delightfully exhibiting all shades and combinations of colours. All around our cottage was spread out a fresh, thick green verdure on the ground, in the trenches and grooves, on the mountain-ranges far in the distances and along the unbeaten paths. The trees had put on new foliage and the forests far in the distance looked like dark green spots. Cool and gentle breezes were flowing from the North and filling the space with a pleasing aroma. Birds of different species were seen flying everywhere, filling the whole atmosphere with their different tunes. Wild flowers of different hues looked fresh, young and delightful, emanating sweet odours which were wafted everywhere by the fresh morning cool breezes. All these sweet phenomena in Nature was heralding the advent of the Spring.

Nilu and Vishnu went to the town for their respective duties. After finishing his work, Nilu went to Dr. Donkin's clinic and had a long talk with him. Throughout the talk, one could feel and see Don's love for Baba and the earnestness to earn, and support the New Life of Baba at all costs. He was gradually building up his practice. Only three weeks had passed since the commencement of his practice and he earned more than hundred, and was twice called by the leading doctors for consultation. Given sufficient time and funds, he would surely build up his practice and would become a

supporting pillar of plan 1–B in the New Life of Baba. Baba used to tell him that he should not worry in the least about his practice and that he should try hundred per cent and should close his clinic without hesitation and join him, if he failed to continue satisfactorily. But his determination to support the New Life of Baba was firm.

After finishing bazar, Vishnu called on Narawala at his house. Narawala gave Vishnu a telegram for Baba.

The sun was very strong in the afternoon and both Vishnu and Nilu returned late in the evening.

Vishnu decided to go to Motichur the next morning with Shatrughna to see Baba and hand over the telegram to him. Accordingly, he informed the ladies.

Motichur,
1st April 1950.

Baba with the usual number of companions and Keki Desai left Motichur at the break of dawn to contact Sadhus and Mahatmas as usual. The whole party returned to Motichur late in the noon. Baba contacted today 262 Sadhus and Mahatmas, making the grand total of contacts till this day 6697.

Baba remarked that he would feel perfectly satisfied if the number of contacts had reached 7,000 and would feel happy if it had exceeded 7000.

Baba was getting weaker day after day and the feeling of exhaustion growing more and more with the work. His eyes were heavy and his face was thinning down.

Manjri Mafi
Dehra Dun,
Sunday 2nd April 1950.

This morning, Nature was in a depressing mood. From the East, from the West and from the South, clouds were gathering in the sky, becoming thicker and blacker as the morning was wearing into noon. There was stillness in the atmosphere and the warmth was increasing all around.

At about 11.30 a.m., Shatrughna with Vishnu on the pillion of his motor-bike left Manjri Mafi for Motichur to see Baba.

By noon, throwing away the depressing and melancholy mood, Nature was threatening and in the afternoon and evening, elements were getting furious. The sky became pitch dark and a stormy wind blew. Flashes of lightning thundered across the sky and the clouds were rumbling in the distant Southern sky. The wind was gathering speed, shaking the trees and blowing the dry leaves skyward; and after a while rain began to splutter all around, forming pools of water and mud.

Vishnu and Shatrughna arrived late in the evening from Motichur and gave all the happy news that Baba was quitting Motichur on 5th instant and would arrive here the same day in the noon with Pendu and the remaining party would come here either on 7th or 8th instant. Vishnu reported that Baba would finish his Kumbh Mela work by the evening of 4th April and that he was not keeping good health and looked tired and weak.

In the evening, the full moon was seen rising from behind the mountain range. The clouds were slowly clearing up in the sky and the whole atmosphere was

bathing in the silvery moonlight, which formed millions of silvery rings of varying sizes and shapes on the ground after filtering through the leaves and branches of trees. Tonight was expected a lunar eclipse.

Motichur,
2nd April 1950.

Today being the lunar eclipse, all Sadhus, Sants and Mahatmas were marching in processions towards the river Ganges. They bathed in the Ganges and performed many rituals.

Baba also bathed in the water which Baidul brought from the Ganges.

One Mr. Mehta of Ahmedabad, came here to take Baba's Darshan. He was informed that Baba had stopped giving Darshan, blessings etc., in New Life. In spite of all this, he was pleading with all earnestness just to have a glance at Baba's face from a distance. Thereupon, Baba permitted the companions to bring the said gentleman near him and he (Baba) bowed down his head to him.

Baba had a talk with Keki Desai, who arrived here on 31st ultimo by Baba's order. The purport of the talk was not disclosed at that time, but would be made known later on.

Keki was told to leave Motichur the next day for Delhi.

In the evening, Baba called the companions near him and they all sat in semi-circle and Baba discoursed with them for nearly an hour. He was in a jovial mood, though fatigue and tiredness were perceptible in his very actions.

Manjri Mafi,
Dehra Dun
Monday 3rd April 1950.

This morning, Nature was in tender mood. Clouds were fast disappearing from the sky, and the sun was trying to establish his supremacy in his own domain. Still a thick patch of dark clouds was visible in the Northern sky over the Mussooree Hills through which strong beams of sunlight were seen piercing and flooding the hill-tops.

The sun was getting hot in the noon and still hotter in the afternoon; the heat was keenly felt by both Doctors Goher and Nilu when they were cycling towards Dehra Dun for their work. As per Baba's instructions, Goher examined Mrs. Chacha in Dr. Donkin's clinic and treated her according to her troubles from which she had been suffering from a long time. Both the doctors returned late in the afternoon.

Motichur,
3rd April 1950.

Because of the lunar eclipse last night, all Sadhus, Sants, Mahatmas and pilgrims who had poured into Haradwar from the remotest corners of India, were bathing into the sacred waters of the Ganges very early in the morning, and after performing appropriate rituals, all Sadhus, Sants and Mahatmas returned to their abodes, Ashrams and Akhadas. There was a stampede on the road of people towards the river Ganges.

Knowing that all Sadhus, Sants and Mahatmas would be back into their Ashrams and Akhadas by 6 o'clock in the morning, after their baths,

Baba seized the opportunity to contact them. So he got up very early in the morning at 3 and started walking with the usual number of companions i. e. Pendu, Eruch, Gustadji and Baidul towards Haradwar. On reaching Kankhal, Baba found on the other side of the Ganges over Nildhara, thousands of Sadhus and Mahatmas sitting in their camps. There were Bairagis and Tyagis. Baba started taking their Darshan one after another by continually bowing down his head to them, not missing a single Sadhu, a tent, a hut or a camp. After finishing this contact, Baba went over to Nildhara where there was another camp of Maha Tyagis and he contacted them. Today Baba contacted 2965 Sadhus, Sants and mahatmas. The strain of continually bending down his back and head in taking Darshan of these nearly 3000 souls, made Baba completely exhausted. He was working continuously for 11 hours without a respite and had to cover a distance of 20 miles to finish this work. At the end of the day, the fatigue and exhaustion was so much that Baba could hardly stand up. In this extreme condition, the companions could not secure any conveyance to take Baba back to Motichur; so the whole party had to trudge along wearily back to Motichur, tired, fatigued and completely exhausted. Baba complained that his whole body was terribly aching.

Manjri Mafi,
Dehra Dun
4th April 1950.

The morning was pleasant and there was sunshine everywhere. The sky was sapphire blue with shiny specks of fleecy clouds. Breezes were gentle and the trees were nodding. Flowers were smiling and the bees were humming.

Ladies gave a long list of bazar articles to Vishnu, because Baba was expected here the next day from Motichur. Vishnu also was preparing to leave earlier than his usual time for marketing. Nilu went to the town to see Dr. V. Nath (dentist, physician and surgeon of Rajpur Road). Dr. Nath, who was much interested in Baba, informed Dr. Nilu that C.I.D. men entered Dr. Nath's clinic and asked him many funny questions about Meher Baba and his party and regaled him for one hour with their stupid curiosity and remarks which sometimes provoked laughter in him. Nilu also enjoyed the narration and informed Dr. Nath that the C.I.D. pursuit after Baba was not a new thing, but a chronic one which had been amusing the party since its beginning. Whenever Baba was informed of the C.I.D. pursuit, he used to repeatedly tell his followers and disciples in old life and the companions in New Life that the C.I.D. men were doing their duty faithfully and loyally, serving the Government and the country and that we should always help them in their duty with politeness and courtesy.

Motichur,
4th April 1950.

In spite of complete exhaustion, Baba was determined to go to Belwala and contact more Sadhus and Mahatmas; so he with his companions left Motichur early morning and contacted 338 Sadhus and Mahatmas who were new arrivals—thus completed the grand total of 10,000 contacts. When Baba was informed of this, he expressed

his entire satisfaction and told the companions that he was very happy.

On return to Motichur, Baba and his companions had their usual lunch and after a little rest, Baba started packing his own things, as he had decided to leave Motichur, for Manjri Mafi the next day 5th April. As he had finished his Kumbh Mela work, Baba informed the companions that they should leave Motichur on 7th April with their belongings for Manjri Mafi.

It must be noted that in Haradwar and Rishikesh, every Sadhu whether real or bogus, ordinary or saintly, is called Mahatmaji by people there.

Manjri Mafi
Dehra Dun
Wednesday 5th April 1950.

Only open plains and meadows with their mountain ranges and rivers could reveal the super grandeur of Nature with her mute and mysterious twilights which precede and follow the enchanting sunrise and sunset. Nature with her alluring beauty could be felt, understood and appreciated only in a country life, while towns and cities reveal only the ephemeral and mundane materialism. Our cottages are situated amidst aforesaid surroundings.

Since morning, the ladies and the male companions were restless eagerly awaiting Baba's arrival from Motichur. According to Baba's previous instructions, Vishnu went in a tonga to Harawala station to receive and bring him back to Manjri Mafi. Harawala station is two miles away from Dehra Dun, where conveyances for passengers are not available. From Motichur to Harawala station, Baba was accompanied by Pendu and from Harawala to Manjri Mafi, Vishnu accompanied Baba. Pendu went back to Motichur from Harawala station. The remaining party at Motichur was expected to be here with their scanty belongings on 7th instant. Baba and Vishnu arrived at 12 noon.

Baba went straight to the ladies' quarters. Vishnu informed that Baba looked very tired and weak and unwell. Baba sent a message to the male companions' quarters that he would come to their cottage late in the afternoon as he was feeling very tired and fatigued.

Kaikobad, Kaka, Vishnu and Nilu were eagerly waiting for Baba since afternoon. At last, he came to our quarters at 4.30 p.m. When he entered our cottage, Nilu immediately perceived the nervous exhaustion and weakness of Baba's constitution. He looked tired and overworked, and while walking, he appeared to drag his feet. He sat on Nilu's bed and then enquired of Kaka's, Vishnu's and Kaikobad's health. While making enquiries, he was coughing frequently. Though he was not in good health, his face was lustrous and his eyes were brilliant. His face looked so beautiful and charming that our eyes refused to look anywhere. The whole atmosphere was vibrating and pulsating with different emotions and feelings in our hearts.

After cursory inquiries about everybody's health, Baba immediately got busy with Nilu, Shatrughna and Goher about the work entrusted

to each of them by him. He gave various instructions to them after having gone through the details of their respective works.

Baba enquired of Nilu about Donkin's health and his practice and later on ordered Vishnu to inform Don that he should come here the next day in the afternoon at 3.

Baba had a long talk with Shatrughna and then decided that he, with ladies and Eruch, would go to Haradwar on 12th April by bus to watch the Purna Kumbh Mela procession on 13th April, and the companions of plan III, Don, Kaka and Gustadji should leave Manjri Mafi on 13th April very early in the morning for Haradwar to watch Kumbh Mela procession and that they should return to Manjri Mafi the same evening, and Baba with ladies and Eruch on 14th April by noon.

It was getting dark, and Baba was looking more tired. After a while he left us. We ate our supper at 7.30 p.m. silently, each of us being with his own thoughts.

Outside the cottage, it was pitch dark, and in the Eastern sky, one big star was shining brilliantly, dimly lighting the earth, the forests, the bushes, beaten and unbeaten paths to guide the wayfarers on their way.

Manjri Mafi,
Dehra Dun
Thursday 6th April 1950.

We all got up very early in the morning at about 4. Dawn had not yet broken and outside there was moonlight. In the East, the morning star was winking at us, while in the West, the moon was smiling and gently sailing across the blue. Later, far in the Eastern sky a patch of crimson appeared above the mountain ranges, heralding the advent of the sunrise. Morning breezes were cool and gentle and the birds were warbling in the trees.

Baba came to our cottage at 6.30 a.m., looking fresh and agile. He told Nilu that he did not sleep much last night, because of fever and cough, still he had little sleep and felt better. On certain matters, he gave Vishnu some specific instructions and discussed with Nilu, Vishnu, Kaka, Kaikobadji and Shatrughna about practicability of our stay on Manjri Mafi property during monsoon season, because the annual rainfall here exceeds 100 inches. With slight showers, small and big pools of water and mud are quickly formed, and with trenches and grooves and lack of level space around us, free movements in rainy season, marketing and many other things would become a major problem. Moreover, the water from the newly constructed well is creating another problem, because it is smelling awfully bad, due to recent heavy rainfall. Many other pros and cons were discussed and Shatrughna himself admitted that the stay here during monsoon season for Baba, lady and male companions would be a difficult problem. Baba left us at about 10 a.m., informing us that he would come back at 3 p.m. when Donkin would arrive from Dehra Dun.

Jal — Baba's younger brother — replied Baba's letter of 31st March by wire as follows:

"Can't come stop Unwell — Jal."

Baba again came to our cottage at quarter to three in the afternoon, and enquired whether Donkin had arrived or not. Baba had 100° fever and was coughing frequently. He was complaining of body-ache and weakness. He was only waiting for Don. Don came at 3 p.m., and one could see happy expression on Baba's face. Baba very kindly

and lovingly enquired after his health, practice and other things, and again advised him not to worry about anything. Don started his practice on 4th March and in the first month of his practice, he earned Rs. 150 in a place, where he was a stranger to its population, no large circle of friends to help him, no proper medical equipment and provision of personal urgent necessities; this earning was really a creditable beginning. Don himself said to Baba that he was not quite sure that he would earn this much in the first month of his practice.

Baba was feeling more feverish and his cough was troubling him. The body-ache was getting worse. He informed Nilu and Vishnu that he would come tomorrow to the male companions' cottage, as he intended to take complete rest in bed. Before leaving the cottage, Baba instructed Don to come again on 11th instant to see him, and then left the place and went away towards his quarters. Don stayed for supper and afterwards left the cottage late in the evening for Dehra Dun.

Manjri Mafi,
Dehra Dun
Friday 7th March 1950.

We woke up very early morning at 3. We had a disturbed night. We could not sleep, because our hearts were heavy with depressing thoughts and worries. Kaka, Vishnu and Nilu discussed and re-discussed Baba's health and other things, but that caused more wakefulness. So at last they got up at 4 a.m.

Outside the cottage, the sky was starry and silvery with moonlight. In the East, the morning star was gently and calmly shining, and the moon was smoothly gliding towards the West. Very cool breezes were flowing and played with the clothes that were hung on the string outside. The whole atmosphere was calm, serene and enchanting. It had its own mysterious music, unsingable, unspeakable, undescribable and celestial. The cool water refreshed us. After the morning tea, Vishnu and Nilu went to Baba's quarters to enquire about his health at 6-30 a.m. They were told that he had a little sleep last night, and the fever and the cough a little better; but body-ache and weakness he felt more. Proper precautions, adequate treatment and careful attention were being taken and given. Nilu's opinion was that Baba would be all right within a week, if he took complete rest in bed for 3 days.

As morning was wearing in the noon, the sun was getting stronger and the heat becoming unbearable. Heat or no heat, outdoor duties must be carried out. Vishnu had to go to the town for marketing and Nilu to see Doctors V. Nath and Donkin with the hot sun playing on their heads, ungraced by hats, which the companions were relieved of long ago.

In the afternoon, the remaining party, which was with Baba at Motichur to help him in his Kumbh Mela work, had returned here from Motichur. Baba's Kumbh Mela work was over.

Note:—Mr. Homi Kharas, incorrectly referred to as the brother of Mr. Minoo Kharas in circular NL. 4, page 1, para 9, is not the brother of Mr. Minoo Kharas, but is his distant relative.

Adi. Sr.

DIARY OF THE NEW LIFE OF MEHER BABA
and
HIS COMPANIONS
(From 8th April 1950 to 1st May 1950)
by
Dr. Nilkanth Narayan Godse

Manjri Mafi
Saturday 8th April 1950.

Looking through the window of the cottage and far away in the distance and near the mountain range covered with forest, a thick column of smoke was seen rising skyward, and during its ascent it was seen tapering, curling and spreading out all around, forming as it were a canopy over the trees, bushes, mountains and the ground. Objects when seen through the smoke were becoming grotesque and confused.

When mind becomes active and heavy with too many conflicting thoughts and emotions, the objective, instead of becoming clear, sometimes becomes confused, distorted and elusive.

Yesterday, practically the whole party excepting Pendu and Murli arrived here in the afternoon from Motichur, and Pendu and Murli were expected to arrive on 10th April by evening because they were covering the distance from Motichur to Manjri Mafi by bullock-cart. The whole party consisting of Gustadji, Eruch, Baidul, Pendu, Murli and Ali assisted Baba in his Kumbh Mela work.

Nilu, Eruch and Vishnu were called by Baba at his place, and after reaching the place, Nilu immediately detected the tired look in his eyes. Baba's temperature had become normal, but he continuously complained of pain in and heaviness of the eyes, body-ache and pain in the stomach. Goher was in charge of Baba's health and Baba frequently consulted Nilu and Donkin about his health.

The sun was getting hot and the heat was getting oppressive in the noon and afternoon.

According to Baba's instructions, Vishnu and Nilu had to go to the town for the work entrusted to them by Baba. The sun was very powerful and both went without hats because they had none. They returned late in the evening.

In the evening, Baba called again Nilu, Vishnu and Eruch to his quarters and complained that he was not feeling well and that his whole body was aching from head to foot. Goher and Nilu changed the treatment after mutual consultation.

Baba ordered the following diet for us. For breakfast, tea with little milk and two *chapatis* at 5.30 a.m. At 2 p.m., *chapatis* and *dal* and at 5 p.m., tea without milk. This one meal of *chapatis* and *dal* a day was the only royal meal for the companions without ghee being used. There will be a variation of course in one meal a day diet; instead of *chapatis* and *dal*, there will be *chapatis* and one vegetable.

Due to lack of proper clothing and diet, the health of

the companions is gradually deteriorating and all sorts of ailments are arising in our camp. It is impossible to treat any illness, because medicines and other necessities are not available for the companions. In spite of all these incidental, accidental and some intentional adversities, the general morale of the companions is still intact, and the enthusiasm to obey all the conditions of Plan III and Baba's day-to-day orders is not abating, and the companions are still trying hundred per cent to fulfill the conditions of the Plan III, though they are very trying and difficult. Evening was fast approaching and darkness was surrounding outside, and the only light that trickled down on the earth was from the starry sky.

Manjri Mafi
Sunday 9th April 1950.

Dawn broke out with pale light in the Eastern sky. The morning star was lustrous and the waning moon was smoothly gliding in the West.

The companions woke up very early morning, each one with his own thoughts. A cursory glance at them gave the impression that all were weary with body fatigue and ailments.

Nilu, Vishnu and Eruch were sent for by Baba in the morning, and on their arrival, Baba informed Nilu that he did not have much sleep last night and the body-ache much increased, even after taking two Sonalgin tablets. Baba said that body pain had become worse than yesterday. Even though the temperature had become normal, cough and other complaints had been much alleviated. In spite of the body-ache Baba's health was gradually improving. Nilu and Goher agreed, accepted and welcomed Mehera's suggestion to give a very hot bath to Baba preceded by a gentle massage and followed by rest in bed for one hour. This procedure was adopted and Baba had a relief to a certain degree. Eruch suggested spinach soup and that too was tried.

At about ten in the morning, Messrs. Narawala, Eruch Mistry and Burjor Chacha came from Dehra Dun to see Baba. Shatrughna also came to see Baba. After much discussion, Baba at last decided to go to Haradwar on 12th instant by rail to attend the Purna Kumbh Mela procession. Baba intends to give opportunity to the lady and the male companions to see the Kumbh Mela procession which was to be held on 13th instant, because the ladies and certain number of the male companions never had before an opportunity to witness the procession. This year the Kumbh Mela has greater importance because this particular type of Kumbh is coming in after 36 years. Baba instructed Narawala to make rail arrangements for Baba, Eruch and the ladies, and the male companions would make their own.

In the noon, Donkin came to see Baba, and Baba came to the male companions' cottage at 4 p.m. Before that time, Pendu and Murli also had arrived here from Motichur. They came with bullock-cart and the English bull 'Raja.' Baba repeatedly told Nilu and Don that his body pain was not improving. Don, in consultation with Nilu, suggested a new line of treatment for Baba who consented to it. Afterwards Baba enquired of Pendu's health and gave him certain instructions with a view that others should not catch infection from him.

Late in the evening, Baba left the cottage and went to his place of residence.

Pendu and Murli, who formed the tail end of the Motichur party had arrived here after two and a half days' journey. Pendu was not keeping good health and Murli was exhausted.

The New Life is now nearly six months old and during this period, the companions had undergone such trials, tribulations and certain ordeals that their general health was not only much affected, but had given each of them a certain infirmity—Pendu, with pleurisy and pain in the chest; Eruch with lumbago and sprained foot which was becoming chronic; Murli with broken wrist joint, still weakened by the labour; Vishnu crippled down with rheumatic knee joint; Nilu with sciatica and left knee joint trouble due to water carrying duty; Ali Akbar weakened and fatigued by fever, water carrying and other hard labour; Kaka with his chest trouble; Baidul with all sorts of body ailments and Gustadji with his old age and increasing weakness. Individual suffering and ill-health may not mean much, but the collective result of the whole party's illness is not very cheerful and bright. Still the companions struggle valiantly to face the seen and unseen ordeals in which whether to win or fail is entirely dependent on God's will. Even Baba suffered much physical illness. New Life has not spared any one. And it is a fact that physical and mental weariness is predominantly visible among the companions. This weariness is due to natural and unnatural circumstances; due to normal and abnormal circumstances. In spite of all this, one could easily observe the genuine attempt the companions were making to maintain cheerful face with jokes and humour amongst themselves. It is true that the companions have their innocent and harmless faults and weaknesses, and why? Because they are simple human beings and beyond that they do not claim anything.

Manjri Mafi

Monday 10th April 1950.

The morning was pleasantly cool and the slanting rays of the morning sun were comfortably warm. The trees had put on new foliage; new flowers were blossoming everywhere and new birds were seen flying from branches to branches. The atmosphere was pregnant with sweet scent arising from the flowers and trees, announcing that Spring had arrived.

Baba had sent for Nilu, Eruch and Vishnu. They found Baba in a cheerful mood. He told them that the pain had practically disappeared and that he was feeling much better.

He re-discussed with Vishnu and Eruch about the arrangements to be made for taking the ladies to Haradwar on 12th instant and other matters.

Mani, Baba's sister, was running fever and coughing much. Baba asked Nilu and Goher to examine her

thoroughly. She was developing bronchitis. Previous to this illness, she had other ailments to which Goher attended adequately.

Baba was informed that Keki Desai had arrived here from Delhi. He came to our quarters at 9 a.m., and had a long semi-private talk with him which would be disclosed completely the next morning. Baba hinted that he was going to hold a meeting of the companions the next morning to which Don was also ordered to attend.

When Baba was at Motichur, he decided to give away the English bull free to any animal institute. At that time Shatrughna was present and he suggested that it would be much better to give the bull free to Miss Mirabhen (Mahatma Gandhi's English disciple) who is in charge of the 'Pashu Lok' institution which is about three miles away from Rishikesh. Thereupon, Baba instructed Pendu to see her while returning to Manjri Mafi from Motichur and enquire whether she would accept the bull; and if she was ready to take it free, then she should send her servant to take the delivery of the animal at Manjri Mafi. So, Pendu, on his return to Manjri Mafi, went to the 'Pashu Lok' institution and saw the secretary first and informed him of the purpose of visiting the institution. The secretary explained that the institute did not accept English bulls any more for breeding purposes. Thereupon, Pendu said that the bull could be used for any other work, and insisted on seeing Miss Mirabhen. Consequently, the secretary went to her quarters and informed her. She came out and saw Pendu who again explained his purpose of seeing her. Miss Mirabhen had an imposing personality. She was attired in ochre coloured 'Kafni' with headwear of the same colour, sandals on her feet and with a long staff in her hand. There was a necklace of wooden beads around her neck. Her face was calm and serene and impressive. She spoke to Pendu fluently in Hindi. She approved of the English bull and patted its back. She told Pendu that she would accept the bull and also expressed her desire to buy the bullock-cart. Pendu offered the price Rs. 250. She informed Pendu that she would send her servant on 10th instant to take the delivery of the bull at Manjri Mafi, and about the cart she had not yet made up her mind. Pendu, after arriving here, informed Baba about his talk with Miss Mirabhen. Thereupon, Baba told him that if the servant of Miss Mirabhen did not turn up by the 12th instant to take the delivery of the bull, then Shatrughna should give that bull free to any institute in the name of the four ladies and sell the cart to any customer.

The sun was getting hot in the noon and the heat was unbearable. Keki Desai was asked by Baba to stay here for a few days.

Baba again came to our quarters in the afternoon and told Nilu that his body ache had disappeared and he was feeling much better. Baba also informed Nilu that Mani's temperature was rising, and Nilu expressed the advisability of giving immediately penicillin injections to her; and so the treatment was adopted. After one hour Baba left our quarters.

As evening was fast approaching, a gentle wind was blowing from the direction of the Mussooree Hills. It was cool, pleasant and refreshing. All the companions gathered together and were anxiously discussing the nature of the meeting which Baba was going to hold the next morning at 7 sharp.

Manjri Mafi
Tuesday 11th April 1950.

Companions passed a restless night and woke up with depressed moods. The cool, gentle morning breezes did not refresh them. The early rising sun with the enchanting play of colours in the sky could not cheer up their moods. Their minds were clouded like the sky in rainy season. One could feel that they were moving in a tense atmosphere, fraught with worries, anxieties and doubtful expectations. It appeared as if a cloud of suspense was enveloping them. All were anxiously waiting for the meeting, which was to be held up at 7 a.m. sharp.

Baba arrived at our quarters at the appointed time and summoned all the companions. Don also arrived in the very nick of time. The atmosphere was serene and full of gravity. The companions took their seats around Baba. In such a tense atmosphere Baba himself was very serious and he opened the meeting very solemnly. He was making statements after statements, commenting and criticizing himself and the companions and later on inviting opinions and suggestions from the companions. The deliberation was going on for full four hours and afterwards a momentous decision was taken at the end of the meeting. This grave decision concerned the fate and future of the companions. The agenda, procedure and the details of the meeting would be disclosed and written in their entirety in the diary of 30th April.

When the meeting was over, Baba turned to Murli and praised him very highly with all the dignity and solemnity at his command for his ideal consistent and exemplary behaviour in conformity with the conditions of the New Life of six months old. His consistent cheerful and jolly mood was the bright spot for the companions through all the ups and downs and other trying vicissitudes of the New Life. In the presence of all, Baba folded his hands to him as a *salaam* in recognition of his bravery and brilliant merits. There was no divided opinion about this among the companions. He has endeared himself to all including Baba. Afterwards Baba left the cottage at 11 a.m.

Baba again came to our quarters at 2 in the afternoon. He was in a jolly mood and was cutting jokes with everyone.

Due to over alertness, precautions and enthusiasm in carrying out rigidly Baba's day-to-day orders and the conditions of the Plan III on the part of Eruch, not a single day had passed without some sort of unavoidable hitch in the daily run of the household management, which was being strictly and rigorously conducted under Baba's orders, and poor Eruch always had to submit himself to Baba's severe criticism and scolding and Baba at last threatened him that he would raise his hands up if Eruch did not give up this machine-like attitude.

The result of the meeting had created different ripples of thoughts in the minds of companions.

Manjri Mafi
Wednesday 12th April 1950.

The companions woke up rather late in the morning at 4.45. Unfortunately the alarm clock did not bound at 4.30 a.m. and it was due to Vishnu's shouting at 4.45 a.m., the whole camp woke up. There was much confusion and hurry among the companions, because Baba had ordered yesterday that the next morning tea should be served at 5 a.m. sharp. So the companions had to race with time in attending to morning duties and be in

time for the morning tea. Unfortunately everybody was late for the tea.

Baba paid a visit to our quarters at 5.15 a.m. Baba and the ladies left Manjri Mafi at 6.30 a.m. by station-wagon for Dehra Dun railway station and Eruch and Dilip left at 5.30 a.m., and walked the distance upto the station, and from the station they all went to Haradwar by rail.

In the noon, afternoon and evening, companions gathered together, sometimes sat in groups and discussed fervently the subject and the result of the yesterday's meeting. There was agitation, excitement and arguments expressed with mixed feelings and emotions.

The companions went to bed earlier as they had to get up early next morning to go to Dehra Dun railway station on foot to catch 7 o'clock morning train for Haradwar to see Kumbh Mela procession.

Manjri Mafi
Thursday 13th April 1950.

All companions got up very early this morning and after taking breakfast of tea and *chapati* started walking on foot towards Dehra Dun railway station which is 5 miles away from our place of residence.

On reaching the station, companions found Narawala, Chacha, Eruch Mistri and Don waiting for us. We all entrained in the rush. The train was over-crowded. Haradwar was reached at 11 a.m., and from the station the companions, Narawala, Chacha and Eruch Mistri went straight to Sansarchand Gohel's mansion where Baba and the ladies were putting up.

On reaching Baba's place, Eruch and Shatrughna were found waiting to show the way to companions to reach Baba. When Baba saw the companions, he explained that he and the ladies had a sleepless night due to the continuous noise of the people outside.

Baba told Eruch that morning to bring water of the Ganges from Nildhara and took bath in it. He called all companions to stand in front of him and asked Don to read the following:—

“May God forgive us all companions in the New Life for any mistakes committed consciously or unconsciously towards Him or towards us each other.

“I forgive you companions whole-heartedly for any mistake done to me; and ask forgiveness of you companions if I have in any way hurt your feelings.

“On behalf of myself and you companions of the New Life I ask God to forgive us if conditions of New Life have been consciously or unconsciously broken. For myself I ask God to give me strength to stick to my oath to the very end, and fulfil all conditions of the New Life hundred per cent with His help.

Baba.”

When Don finished this reading, Baba touched the feet of every companion with his hand. Baba's face was calm and serene, and yet very serious and solemn. The whole atmosphere suddenly put on all air of imposing gravity. Baba's face was full of lustre, and his eyes were twinkling like two brilliant stars. Afterwards Baba took all the companions on the terrace, overhanging the river Ganges. From the terrace a beautiful panoramic view was seen. Beneath the terrace the expansive width of the river Ganges was seen coursing down its way. Beyond the Ganges, far in the distance, a long range of mountain was dimly visible; on the right, the cool water of the Ganges was running incessantly. On the

left, far in the distance, across the broad width of the Ganges, half a dozen military pontoon bridges came into view and over them a ceaseless movement of human beings both ways was visible, and on both banks a vast sea of human beings was seething with endless movement. After showing the view, Baba instructed the companions to go and visit various places, if they liked, and see the Kumbh Mela procession and stick together, so that no one be lost or separated from each other in the sea of human masses.

Thereupon, the companions left Baba and came on to the road, and they started walking towards the main road. It was crammed with people. Everywhere people were seen in a ceaseless motion. The trees, the windows, doors, verandahs and porticoes, tops and terraces of houses were all jammed with men, women and children. To move in the crowd means a great ordeal. An air of festivity was seen in the atmosphere and festoons of flowers and leaves were seen hung everywhere. All of a sudden there broke out a mad rush among the people to see the Kumbh Mela procession. Those, who had never witnessed before, were eagerly, anxiously and expectantly waiting for hours on end to watch it. At last the procession arrived. The lead of the procession was taken up by the Naga (naked) Sadhus and the rear was formed by Mahants and ochre dressed people going by cars. In the procession, every Akhada was represented with their typical differential emblems with accompaniment of band and bag-pipe music, with horses, elephants, silver palanquins etc., etc.

All along the length of the Ganges on both the banks, men, women and children were seen bathing in the river. Lacs of people had made the banks their temporary sojourn. Nearly 15 lacs of people had gone there from the remotest parts of India. Many men, women and children were crushed in the crowd and many children were separated from their parents.

The sun was blazing fiercely and the heat was oppressive, and the whole atmosphere was full of clouds of sandy dust, raised by the millions of marching human feet.

All the companions returned to the station and were surprised when they saw Baba on the platform. As a matter of fact, Baba and the ladies were to leave Haradwar the next day, but he suddenly changed his mind. Baba told the companions that he and the ladies could not see the procession from the place where they were lodged; so he immediately decided to leave the same night. Before leaving Sansarchand's place, Baba met Sansarchand and his brother and told them that they did not keep and fulfill their promise to him and he felt annoyed with them. So he asked their forgiveness and touched their feet with his hands.

Baba and the lady and male companions returned to Manjri Mafi in the dead of the night.

Manjri Mafi
Friday 14th April 1950.

The morning was cool, pleasant and refreshing. The sun was rising graciously with all his splendour flung all around. The gentle breezes were playing with the young leaves of trees and the bees were humming about flowers. There was sweet scent in the air.

Baba came to our quarters at 7 in the morning, and told everyone that they should remain cheerful under all conditions and circumstances, and they should never lose their temper and get annoyed. He then turned to Eruch

and enquired whether he would feel in the New Life if he ever came to know that his mother died. He replied that according to the conditions of the Plan III, he should not and would not feel. Then Baba asked Murli whether he would feel his father's death; he also replied in the negative. Afterwards Baba turned to Vishnu and asked him whether he would feel if ever he came to know that his mother died. Vishnu also answered in the negative. Baba again asked him whether he was telling the truth because in New Life, lies and vague replies are forbidden. Vishnu still maintained that he would not feel his mother's death in New Life. Thereupon, Baba gently told him that Don told him yesterday that he had received a wire from Adi Sr., informing that Kaku, Vishnu's mother, had passed away. Vishnu received the news of his mother's death calmly and serenely. When he spoke to Baba, his voice was steady and never even once broke or trembled. His face was calm and eyes were clear. Everyone admired his courage and the strength of his heart. He used to love his mother very much, though he never showed it or expressed it openly. Only God knows what he must have been feeling since he heard the sad news of his mother's death. Not a trace of emotion was seen on his face. The New Life is such that one cannot show the feelings outwardly. Baba commented that Donkin ought not to have told him anything concerning the people of old life whom he had left behind. Baba then embraced Vishnu and praised his courage and control, remarking that he never thought of leaving Baba and signed 'Yes' even though his mother was old and very ill at that time.

Vishnu as usual went to the town on his duty for the ladies' bazar. Throughout the day he never showed any feelings or expressed sorrow or unhappiness in any manner.

In the afternoon, Baba came to our quarters and sat with us till late in the evening. When he came, the companions were just finishing their only meal (*chapati* and one vegetable) of the day. Baba sent for Shatrughna to enquire of him whether he had been to the Pashu Lok institution and whether Miss Mirabhen was willing to accept the English-bred bull free. Shatrughna came and informed Baba that Miss Mirabhen could not accept the bull for the 'Pashu Lok' institution according to its rules and regulations. After hearing this, Shatrughna was ordered by Baba to give the bull free to any animal institution in or nearby Dehra Dun. So Shatrughna immediately went away and contacted responsible authority of 'Gao Shala' in Dehra Dun and the English-bred bull 'Raja' was this evening given free to that institution in the names of the four ladies.

In the evening, the air was getting sultry and the clouds were gathering in the Northern sky over the Mussooree Hills and were spreading out and slowly moving towards the South. The bright stars were getting dim and later on completely disappeared behind the thick mass of clouds. The sultriness of weather was getting oppressive and pitch darkness had enveloped the whole landscape. There was not a single bright star in the sky to guide the wayfarers on their way.

Baba sent the following wire to both Meherjee and Nariman:—

“You and Nariman should immediately send draft on Imperial Bank D. D. in favour of Vishnu of any amount that is lying with you relating to New Life including the remaining of the extraordinary emergency

amount stop Let all the Arrangementwalas concerned know about this stop Address care Narawala.

Baba.”

Manjri Mafi

Saturday 15th April 1950.

The morning was very cloudy and weather was very warm. Few big drops of rain fell down for a minute or two. The sun was playing a game of hide and seek with clouds, and in the jungle nearby, birds were making a frightful noise.

Baba came to the male companions' cottage at 7 a.m. Don arrived at the same moment from Dehra Dun. As usual, Baba asked about his health and practice. He replied that his health was O. K., but his practice was not very hopeful and encouraging. Baba discussed many other things which would be written in the diary under May 1st.

Baba instructed Don that he should not give him any news of any person of old life including death, unless and until Baba asked him when occasion arose.

Baba sent the following telegram to Ramju Abdulla:

“Baba wants Arrangementwalas to note that irrespective of selling Ghani's house to anyone including Ghani himself, Ghani should be given Rs. 35,000 by collecting rupees one hundred each from 350 friends or 150 each from 233 friends or 200 each from 175 friends stop If advisable can ask from any number of friends amount not more than 500 or less than 50 each.—Donkin.”

Baba again discussed Vishnu's mother's death with Don and said in front of all twice that Adi Sr. loved his mother very dearly and Vishnu also loved his mother very dearly, but there was a world of difference between their love for their mothers in relation to staying with him and said that Vishnu chose to stay with him and Adi Sr. chose plan I-C; and again he praised Vishnu for the braveness of his heart.

Baba asked Don to take lunch here. Don left the cottage afterwards.

Late in the evening, one bullock-cart was sold for Rs. 200 and the amount was handed over to the ladies because they owned the cart.

The companions again gathered together and hotly discussed the new developments which were going to shape their future position in the New Life. Various arguments and counter arguments were put forth and retrospective and introspective views of the New Life were discussed by every companion.

Throughout the day, the same weather continued, but as evening was approaching, there was a slight change in the weather. Cool breezes were gently blowing, cooling the brains of companions which became hot with discussion.

Manjri Mafi,

Sunday 16th April 1950.

Sky continued to be cloudy. Weather was chilly and Baba was complaining about the climate, remarking that since 16th October 1949, chilly weather, cold winds and rains had been persistently and stubbornly pursuing him and his companions in the New Life. Baba again was not keeping good health. He was complaining of body-ache, and coryza and cough. In the morning the weather was very chilly and depressing.

At about 7 a.m., Narawala and Chacha came to see

Baba. Baba discussed and disclosed to them his new plans and new developments which would come into force from 1st May. He explained to them in detail, telling them that Shatrughna was also informed of the new plans and new developments.

Baba instructed Keki Desai and Eruch to leave in the morning for Delhi by bus and so they left Manjri at 8 a.m. accordingly. Baba entrusted them with some important work which needed their presence in Delhi for its execution.

In reply to Baba's wire of the 14th instant Meherjee replied telegraphically as follows:—

“Remitted telegraphically fifteen thousand through Imperial Bank.—Meherjee.”

After reading this telegram, Baba instructed Vishnu to send the following telegrams to Meherjee and Nariman:

“Happy about your prompt response stop I thought only five thousand were left and where does this extra ten thousand come from stop I hope arrangementwalas will recover their dues from Sadashiv's and Ghani's properties stop Send explanatory letter mentioning only details about 15000 and properties stop Inform contents to Arrangementwalas.—Baba.”

Even though he was not in good health, Baba again came to the companions' cottage in the afternoon and enquired of Vishnu whether he had brought any telegram for him. Vishnu replied to him in the negative. Baba was coughing all the time and his whole body was aching. He felt weak and exhausted. His Kumbh Mela work of one month at Haradwar and other surrounding places had put a great strain on his nerves. A slight effort to do anything tires him out quickly. During the stay of one month at Motichur, Baba and the companions were only on one meal a day, and wet, cold and stormy weather, lack of food and living in the open, had taken a great toll of their health. After returning to Manjri Mafi, companions persuaded Baba to take meals twice a day. Due to scanty funds, the companions had continued to live on one meal (of *chapati* made of dirty rationed flour with either *dal* or vegetable) a day, because there was no other alternative. Some companions had become so weak that to send them out to beg for food was out of the question. The remaining companions somehow were managing to pull on with the duties entrusted to them.

Manjri Mafi,

Monday 17th April 1950.

The cloudy and sultry weather continued. All around, the misty vapour was found and the whole landscape was dim and dark.

Baba came to the cottage at 7 a.m., and said that Naja, Meheru, Mani and Goher were all unwell. They were suffering from a mild attack of influenza. The accommodation in the ladies' cottage was so meagre that examination of patients became a problem. There were only small three rooms apart from kitchen in the ladies' cottage. In one room, all their packages and other junk were dumped. Two persons were put with their beddings in one small room and three others were crowded in the other room. There was hardly a space to move about between two cots. So, infection spread very rapidly among them. In the male cottage the same conditions prevailed.

Baba was still coughing, and looked depressed and tired. He told Vishnu not to go to the town, because

he had fever 100° F and cough and pains all over the body. Vishnu looked very miserable today. Baba instructed Nilu to carry on Vishnu's duty today besides his own. The morning wore into noon and noon into afternoon, and the sweltering climate becoming worse. The smell of the water from the well on the property was getting more nasty day by day and it stank all the time. Water only for drinking purpose had to be brought from a distance of half a mile, and for other personal and domestic purposes, the same stinking water from the well had to be used, because there was no other alternative. In Nilu's opinion, this stinking water of the well was an additional cause in the deterioration of the general health of the companions. Lack of proper food, clothing, sufficient quantity of good water, of hygiene, added to them, semi-privations, starvation, physical and mental tension and exhaustion with continuous chilly, windy wet and monsoonish weather during the six months of New Life, had run down Baba's and his companions' health.

In the evening, Vishnu's temperature was rising and he was getting more restless. The temperature was 102.2°. All were feeling anxious.

Manjri Mafi,
Tuesday 18th April 1950.

Early in the morning, Vishnu's temperature was 103.5°, and he was very restless. His cough did not give him much sleep last night. It was very difficult for Nilu to treat him adequately under existing circumstances, still he was trying his best. Because of Vishnu's illness, Baba again ordered Nilu to do today Vishnu's duty of buying vegetables etc., for the ladies.

Morning breezes were cold and the sky was still cloudy. Later on, clouds were disappearing and the sun was blazing down on the earth. The air was still and sweltering, and the mountains and trees in the distance were becoming invisible in the heat haze.

Gustadji's nephew, Mr. R. S. Hansotia (the son of Gustadji's brother), came here at 9 a.m. to see Baba with the intention of joining Baba's New Life. He had a job in the railway department at Ratlam. He used to receive the circulars of Baba's New Life regularly and the perusal of the same had created an urge in his heart to renounce the world. It was so powerful that he was getting restless; and to lead a worldly life was becoming an impossibility and an ordeal for him. So, without the consent of his parents he resigned his job and went to Mortakka to see his father. He explained to his father as to why he had given up his job etc. His father advised him to stay with him for three or four months and then go and see Baba. He used to study Baba's New Life plans and conditions by heart. He came to know that Baba had gone to Motichur; so he went to Haradwar with his bag and baggage by rail and from Haradwar to Motichur on foot. After reaching Motichur, he was informed by the local people there that Baba had left the place long before and had gone to Manjri Mafi. So, the poor fellow walked back to Haradwar and from Haradwar to Dehra Dun by rail. He put his luggage in a hotel in Dehra Dun and cycled down to Manjri Mafi. He met Pendu in the compound. On Pendu's enquiry it was found that this nephew of Gustadji, went there with the determination to join Baba's New Life and wanted to see Baba for that purpose. Thereupon, Pendu informed him that Baba in New Life did not see or give interview or Darshan to anyone. Mr. Rustom Hansotia replied to Pendu that he was aware of all those facts, and also he

studied by heart the conditions of New Life and of different plans; he also told that he was hundred per cent ready to obey all the conditions and orders of Baba, but was afraid of only one order and that was, Baba might order him to go back; in that case he was determined to stay on the road in front of the cottage with his bag and baggage. After hearing this, Pendu informed Baba about him and his firm determination. Baba instructed Pendu to inform Mr. Rustom Hansotia that by the end of April, he would hold a meeting of his companions when the whole situation of the New Life and other developments would be discussed and that his case would also be considered; so, he should go back to his place and that he would be informed at his place by a letter the decision taken about him along with Baba's instructions. When he heard this, he told Pendu that he was anticipating this sort of a reply. Then Pendu explained to him again and again that it would be better for him at that moment to obey Baba's instructions. He then expressed his desire that he would like to see Baba just for a glimpse of his face from a distance. Pendu again told him that Baba would not see him. He waited for nearly four or five hours in the cottage. In the meanwhile, Baba had sent for Pendu who explained to Baba about Mr. Rustom. Baba again instructed Pendu to tell him that he should go back to his place after giving his complete address and that his whole case would be written in the diary, and in May, he would be informed of Baba's decision taken about him along with other instructions, and that he would see him only from a distance. So, Pendu took Mr. Rustom to Baba's quarters, after having informed him of Baba's instructions, and Baba waived his hand to him from a distance. Afterwards, Mr. Rustom took his departure. His name and complete address was as follows:

Mr. R. S. Hansotia
C/o Sorabji N. Hansotia,
Post Mortakka,
District Nemat, Via Khandwa.

Half an hour after Mr. Rustom's departure, Baba came to the companions' cottage and enquired of Nilu about Vishnu's temperature. Vishnu's fever was lowered down 99° by diaphoretic mixture and was kept at it. When questioned by Baba, Vishnu said that he was feeling much better. Baba was very much pleased; and later on he left the place.

Manjri Mafi
Wednesday 19th April 1950.

Before the break of the dawn, the sky was clear of the clouds. The stars were twinkling everywhere. Amongst all stars, the morning star was shining brilliantly and it shed its dim light on the earth, faintly lighting up the ground, the trees, lanes and by-lanes. The crimson sun was just rising above the horizon, and the cool breezes, pregnant with sweet scent were gently blowing from the North towards the South. The distant mountain ranges all around the place looked like a huge dark massive ring. Wild roses and other flowers were clamouring for human attention by their gentle rippling movements caused by breezes. The whole atmosphere was so calm, quiet and serene that tender feelings and sweet emotions were surging in human heart.

Vishnu's temperature came down to normal today morning and Baba asked Shatrughna to take Vishnu on his motor-bike to Dehra Dun, because for a certain work Vishnu's presence was essential. So Vishnu had to go to Dehra Dun.

The sun was blazing down, heat was becoming unbearable and there was stillness in the weather. Baba received a reply from Meherjee to his wire dated 16th instant. The reply was as follows:—

147 Cumballa Hill
Bombay, 16th April 1950.

“Dear Baba,

Today at 5-30 p.m., I received your following telegram:— “Happy about your prompt response stop I thought only five thousand were left and where does these extra ten thousand come from stop I hope Arrangementwalas will recover their dues from Ghani’s and Sadashiv’s properties stop Send explanatory letter mentioning only details about 15000 and properties stop Inform contents to Arrangementwalas—Baba.”

Rs. 15,000:—According to a typewritten slip signed by you and given to us on the 13th October 1949, you left with me Rs. 42,000 as per following particulars:

- a) Rs. 27,000 to be used as per list which reads:
Rs. 4,000 for Mehera, Rs. 3,000 for Mani and Rs. 1,000 each for each New Life companion.
- b) Rs. 5,000 to be used for special persons who will come with special instructions.
- c) Rs. 10,000 for emergency.

Besides above Rs. 42,000 you gave me at the last moment, further Rs. 1,000 cash to be added to this amount. Thus I had total Rs. 43,000 which I have expended as under:—

Paid to Dr. Daulat Singh		Rs. 1,000
Sent through Padri.		, 15,000
Sent through Adi Sr.		, 10,000
Sent through Imperial Bank to Vishnu by Draft		, 2,000
Sent through Imperial Bank to Vishnu telegraphically		, 15,000
Total....		Rs. 43,000

Patil:—He promised to pay us about Rs. 43,000 that we have already spent either by selling one of his big properties or by mortgaging same to the bank, but so far we have not heard from him anything. Even at his request, we have paid back the deposit of Rs. 2,000 that we had received as earnest money for the small property which we had sold and which bargain he has cancelled now. Some time ago we wrote a letter in English to Pappa and requested him to explain same to Patel and get his reply, but Pappa writes that he does not come and evades reply etc.

Dr. Ghani:—Sarosh and Ramju who have been all this time trying to sell these properties were experiencing difficulties and therefore on Ghani’s return, he was naturally approached for help. At first, he showed his willingness to buy same at about Rs. 26,000 but later he backed out of same. Under present circumstances in view of the localities of the properties, they do not fetch the expected amount. It seems that just lately Ghani who has been always willing to retain the properties has been again offered same by Ramju and Sarosh even at Rs. 20,000, but we have no definite news yet from either of them. Sarosh is coming to Bombay in a day or two and he wrote to us that he will explain everything when he comes. Regarding the collection of Rs. 35,000 from 350 old life members, Adi and Ramju are busy compiling the list and I hope it will be done soon.

Yours,
MEHERJEE.”

After the return from Dehra Dun, Vishnu was feeling tired from the strain. Baba instructed him that he should be in bed after finishing his meal and should not move about.

Towards evening there was a slight change in the weather. Cool breezes were coming from the North and the companions sat outside the cottage, talking about the developments concerning their future position in the New Life.

Manjri Mafi,
Thursday 20th April 1950.

This morning the sky was a little bit cloudy. The weather was still and the heat was more. The tops of the trees were steady and the leaves motionless and the birds silent.

Vishnu’s temperature was normal and he slept well last night.

Baba came to the companions’ cottage at 6.30 a.m., and instructed Vishnu to send the following telegram to Meherjee, Nariman, Sadashiv Patel and Dr. Ghani:

- (1) Meherjee C/o Irantogjar
Bombay.
- (2) Nariman Dadachanji,
Ashiana 69-C Warden Road, Bombay.

“Am happy and satisfied with your explanation regarding 15000 stop Am wiring Sadashiv and Ghani to expedite Poona Lonavla property work stop Inform contents to Arrangementwalas.—Baba.”

Sadashiv Shelke,
301 Nanapeth, Poona City.

“I order you companion of plan three to arrange pay Meherjee Nariman their 43000 within one month from today.—Baba.”

Abdul Ghani,
c/o Kazi Muniruddin, Moti Mansion,
Near Wilson Garden, Poona.

“In view of your exclusively getting 35000 I want you to do your best in helping Arrangementwalas get their due amount from sale of Lonavla property as soon as possible stop Do not reply.—Baba.”

Baba also instructed Vishnu to send a copy of Dr. Ghani’s and Sadashiv’s telegrams to Ramju (one of the Arrangementwalas) for his information.

According to Baba’s order, Vishnu again had to go in the morning on push-bike to Dehra Dun for ladies’ bazar and other things. Not even twenty four hours had passed since his temperature had come to normal, and though he was feeling weak and unfit for work, he had to obey Baba’s day-to-day order. Plan III is more than an ordeal.

Later in the morning, Shatrughna and Mahant came to see Baba. Mahant had brought for Baba a beautiful bouquet. Baba told Mahant and Shatrughna that he felt a sort of responsibility of love which he bore for both of them. He further said to them that in New Life, they, including Mr. Birendra, Narawala, Eruch Mistri, Keki Desai and Chacha, were the only persons whom he had allowed to see him continually and with whom he was frequently keeping contact. Later on, Baba asked Mahant whether he would sincerely and faithfully carry out his (Baba’s) two instructions if given to him. Mahantji promptly answered affirmatively. Then Baba told him (1) that he should not worry in the least till the very last minute of his going back to prison on 17th June about his permanent

release from prison and (2) that he should, every night before going to bed, pray to God that with all his faith and sincerity, he was leaving his fate in the hands of God. Mahantji agreed to follow these two instructions of Baba, and then Baba commented that he felt inside that God would not fail Mahantji if he did follow those instructions with all the sincerity honesty and faith. Baba afterwards told Mahantji to go away with the knowledge that his connection with Baba in New Life won't remain any more.

Baba discussed with Shatrughna for some time about the work which he entrusted to him, informing him at the same time that he felt that in future he might continue his connection with him in New Life to the very end, but without giving him any promise to that effect.

Certain new developments concerning the future positions of the companions in New Life with Baba would come into force from 1st May, and the information concerning them would be given in detail in the diary of 30th April.

To make these new developments and other changes effective, Baba had sent a telegram to Meherjee-Nariman on 14th instant (reference page 4) and accordingly Nariman-Meherjee sent to Baba on Vishnu's name telegraphically Rs. 15,000. Baba has disposed the sum in the following manner:

- (1) Rs. 5,000 to be kept in ladies' account as emergency fund and only to be used to carry out certain arrangements in case of Baba's and Mehera's death.
- (2) Rs. 10,000 to be paid on 1st May as loan to companions in Plan 1-B group out of which the following has already been spent:
 - (A) Rs. 300 paid to Donkin to wind up his clinic in Dehra Dun.
 - (B) Rs. 200 paid to Eruch to carry out certain necessary initial work, concerning Plan 1-B group in Delhi.
 - (C) Rs. 100 paid to Shatrughna for expenses regarding the disposal of Manjri Mafi property.
 - (D) Rs. 100 spent for miscellaneous, including Satpal's monthly pay and telegrams.
 - (E) The balance Rs. 9,300 to be handed over to Kaka to be used from 1st May for Plan 1-B group.

Assets of B group from 1st May 1950:

- (1) Cash Rs. 9,300.
- (2) Sale proceeds of Manjri Mafi property.
- (3) 75% of the sendings of the plan 1-C-walas.

Liabilities of Plan 1-B group:

- (1) Loan of Rs. 10,000 to be paid back to Baba when convenient.
- (2) The sale proceeds amount to be paid back to Baba when convenient.
- (3) 25% of their earnings to be paid to ladies.

Baba again came to the cottage in the afternoon and enquired about Vishnu's health. Vishnu informed Baba that he only felt weak and tired.

Manjri Mafi,

21st and 22nd April 1950.

During these two days the sky was clear of clouds, heat

was increasing and there was a fall in the wind.

Baba held meetings twice and again discussed and rediscussed with companions about the new changes which would come into force from 1st May 1950. Many a time he was inviting opinions and suggestions from companions who used to give them unreservedly and freely.

Baba's health was improving but his cough had not yet left him completely and he informed Nilu accordingly. Nilu wrote down his own prescription for him and got it dispensed from Dehra Dun.

Evenings were very warm but late nights and mornings were pleasantly cool.

Vishnu's cough was still harassing him, but his weakness was getting less.

Manjri Mafi,

Sunday 23rd April 1950.

The morning was very cold, even the rising sun was not sufficiently warming. Everywhere heavy dew had fallen and the ground had become moist, and grass wet and slippery. There was dampness everywhere. The wind had fallen and the stillness was more imposing.

As usual, Baba came to the cottage at 6.30 a.m., and complained that the cold weather was stubbornly pursuing us and his health did not come under control. Baba then enquired about everybody's health and asked Vishnu as to how he was feeling. Vishnu answered that except his cough and weakness, he was feeling much better.

Baba sent for Shatrughna and through him he arranged today afternoon, sugar-cane juice party to which Messrs. Narawala, Eruch Mistri, Burjor Chacha and Donkin were invited. United Provinces produce large quantities of crops of sugar-cane and yet rationed sugar is not available for the public. Baba was in high spirits and personally served everyone with sugar-cane juice, cutting jokes and passing humorous remarks against everyone. Baba looked very happy, beaming with joy and smiles. Everybody was talking in lighter vein and all sorts of subjects were discussed amidst mirth and laughter. After one hour, Baba went away and the invited guests after a short while took their departure.

Manjri Mafi,

Monday 24th April 1950.

Cold mornings continued with heavy dew-fall everywhere.

Baba instructed Shatrughna that he should keep all the materials of different games and have the badminton ground ready for the next day's play.

Baba remarked to the companions that a week passed since Eruch went to Delhi, and not a single letter or telegram was received from him ever since.

Manjri Mafi,

Tuesday 25th April 1950.

The morning was cool and fresh. The pale light of the rising sun which was seen just above the horizon, was playing with the tops of the trees and filtering through the branches was lighting up the ground in the thick jungle nearby.

Baba came to the companions' cottage at about 7 a.m., and had a game of badminton with Nilu and Shatrughna.

Eruch arrived here this morning at about 9, and gave a complete report of the work that he did in Delhi.

Baba sent the following telegram to Meherjee-Nariman:

“Do not transfer properties to Sadashiv’s name stop If 43000 not recovered in a month by selling both the houses then recover by auction or any other means stop Inform Arrangementwalas.—Baba.”

Baba answered Nariman’s letter dated 21st instant as follows:

“To

Meherjee-Nariman

Nariman’s letter received. Copy of today’s wire to you has been sent to Sadashiv. You must have received a copy of my letter of 24th instant (written in Marathi) to Sadashiv. I do not understand the hitch in selling the Poona houses for which Sadashiv’s presence was required. Now do not transfer the houses to Sadashiv’s name, but try to sell them for Rs. 43,000 with Sadashiv’s help if necessary. And if Sadashiv does not help, then, I give you freedom to do whatever you like to recover your amount in full.

All the correspondence, wires, and letters between me and you and Sadashiv will be written in diary and also circulated everywhere.

Copy of this letter is also sent to Sadashiv. You also inform the Arrangementwalas accordingly.

—Baba.”

Baba instructed all the companions that he would hold another meeting the next morning at 7.30 to discuss Eruch’s report of his Delhi work and for which Don was also ordered to attend. Because of this meeting Shatrughna was informed that Baba would not play any games with him the next morning.

Manjri Mafi,
Wednesday 26th April 1950.

The climate in the morning was very bracing, and even though Baba decided yesterday evening not to play any game this morning, he ordered everyone to be ready for a game of cricket at 6.30 a.m. There was no level ground anywhere on the Manjri Mafi property, still Baba and the companions did manage to play cricket for an hour.

At 7.30 a.m. sharp, all gathered together for the meeting. Baba opened up many points, many new developments, changes and alterations, planning and replanning, cancellations and adjustments were hotly discussed, argued and dilated upon in a tense atmosphere, and many controversial points yet remained unsolved. Baba afterwards wound up the proceedings of the meeting with a declaration that from then onwards meeting would be held twice a day till the end of April and that final decision would be taken up on 1st May 1950.

The meeting was over at 10.30 a.m. Besides Baba, Donkin, Nilu, Vishnu, Pendu, Eruch, Gustadji, Baidul, Murli, Kaikobadji, Ali and Kaka attended the meeting.

Everyone was upset, serious, grave and excited. Yesterday in the afternoon Baba sent the following telegram to Keki Desai at Delhi:

“Bring all Manjri Mafi Documents—Baba.”

Manjri Mafi,
Thursday 27th April 1950.

In the cool morning Baba, Nilu and Shatrughna had two games in badminton.

According to Baba’s instructions, Keki Narawala, Eruch Mistri and Burjor Chacha came here at about 8 a.m. Baba informed them that he and the lady companions would leave Manjri Mafi on 10th May for good and the male companions for Delhi, except Vishnu and Baidul who would accompany him and the ladies. Baba and the ladies would occupy Donkin’s bungalow in Dehra Dun, and Donkin would accompany the male companions to Delhi. Baba told them that Manjri Mafi property would be sold out by the end of this month, and they should try to find out some place near about Donkin’s bungalow for Vishnu’s and Baidul’s residence. After receiving instructions from Baba, they returned to Dehra Dun.

Baba said that Naja yesterday committed two mistakes when he hinted that she would have to go back to Bombay in August. Although she did not refuse, she appealed indirectly for a longer stay suggesting her staying on as a cook whom Baba would need any way. This was against his orders. Moreover, she also blurted out some news of two old life members unconsciously. For these two mistakes unconsciously committed, he forgave her wholeheartedly, with a warning not to repeat similar mistakes in future.

Baba inquired whether Keki Desai had arrived from Delhi, and showed concern when he was informed that he did not arrive.

In the morning and evening Baba held meetings and the same subject and other agenda were minutely discussed. The subject matter of all these meetings would be completely disclosed in detail in the diary of either 30th April or 1st May 1950.

The repercussions of the serious deliberations in the meetings were perceptible in the mental agitation and perturbation of the companions.

Manjri Mafi,
Friday 28th April 1950.

Baba came to the companions’ cottage at 6 in the morning, and Shatrughna arrived after half an hour with a cricket bat. Game of cricket was started at 6.30 a.m. sharp, and Baba opened up with batting and was hitting all around the wicket magnificently. The pitch was the narrow rugged and flattened out top of the elevated portion of the trench, and the fielders could somehow manage to stand in the grooved and furrowed bottoms of the surrounding narrow trenches. To move or walk in the trenches was a problem and to run after the cricket ball was an ordeal. It was fun and Baba’s hitting was exhilarating. At 8 a.m., the cricket was over, and Baba had a long talk with Shatrughna about his life and affairs. Shatrughna confirmed his promise to Baba that he would obey Baba hundred per cent and would execute his instructions without hesitation. Baba was very much pleased.

At about 9.30 a.m., Keki Desai arrived here from Delhi, and Baba was immediately informed about his arrival by Eruch. Baba came to the cottage, and Keki explained to him as to why he could not come earlier. He gave to Baba a complete report of his work in Delhi, the nature of which would be disclosed and written in the diary of 1st May.

In the afternoon, meeting of the companions was resumed and Baba ordered Keki to join and participate in the deliberations of the agenda of the meeting. Discussions went on for one hour and afterwards Baba went away to his quarters.

Manjri Mafi,
Saturday 29th April 1950.

Baba came to the cottage at 5.30 a.m., and announced to the companions that he and the ladies intended to go to Dehra Dun by station-wagon to inspect Donkin's bungalow at 6.30 a.m., and from Don's place they would go to Niranjapur, a place two miles away from Dehra Dun. Ladies expressed their desire to Baba that they wanted to see at least once the bungalow in Niranjapur where they and Baba stayed in 1946. So, Baba and the ladies left Manjri Mafi at 6 a.m., and after visiting Don's place in Dehra Dun, went to Niranjapur and returned to Manjri Mafi at 10 a.m. Ladies were delighted to see the old place.

Baba sent for Shatrughna and on his arrival enquired of him whether he had found any customer for the Manjri Mafi property. Shatrughna replied that he was trying his best to find and secure a prospective buyer.

Baba enquired of Keki Desai whether he was quite sure that he had informed quite correctly Messrs. Kain, Kishan Singh, Harjiwan Lal and Todi Singh that they had to arrive there the next morning from Delhi. Keki answered in the affirmative. Baba directed him that he should cycle up the distance the next morning to the railway station and receive them. Through Vishnu, Don was ordered by Baba to attend the next day's meeting at 7 a.m., which also would be attended by Messrs. Kain, Kishan Singh, Harjiwan Lal and Todi Singh. The meeting would decide and finalise the fate of the companions of Plan III. Different emotions, fluctuating thoughts, oscillations of their mind between pessimism and optimism and the mixed feelings towards the new developments have been deeply agitating and burrowing into the hearts of the companions.

The evening was cool and pleasant, and the waxing moon was shedding its silvery light, filling the hollows and elevations, vales and valleys and the whole surrounding landscape.

Manjri Mafi,
Sunday 30th April 1950.

According to the previous instructions, companions had to get up at 4 in the morning and from then onwards they had to every morning. Outside the cottage there was darkness all around and the only light visible was trickling down the starry sky, faintly lighting the earth. The morning star was bright and lustrous and most conspicuous among the millions of stars, beckoning and guiding those who were groping in the darkness.

Baba came to our cottage at 5.30 a.m., and discussed the case of the nephew of Gustadji, Mr. Rustom S. Hansotia, the son of Gustadji's brother Sorabji with the companions and dictated the following letter and asked Nilu to post it to Mr. Rustom S. Hansotia:

Manjri Mafi,
Dehra Dun
30th April 1950.

"Dear Mr. Rustom,

From 1st May, all the companions in Plan III have been ordered by Baba to join Plan I-B section; therefore, as no companion is now in Plan III, your joining Baba is out of question; but as you have sincere longing and absolute willingness to join the New Life, Baba orders you to live up to the New Life as mentioned in the circular NL 5. You cannot see Baba, nor you can contact him even by correspondence, but you can stay anywhere

and do whatever you like, keeping up to the New Life as described in the circular NL. 5.

Written by order of Baba."

At 6.30 in the morning Shatrughna came to our quarters, and Baba with companions played a game of 'Gilli Dandoo' for one hour.

Baba received yesterday a letter from Sadashiv Patel on Eruch's name from Poona. After reading the letter Baba decided to clear up the whole situation between himself and Sadashiv Patel once and for all from every point of view; and in order to get the complete picture Baba ordered Adi K. Irani to contact Sadashiv Patel in Poona, discuss with him and send the report by wire to Baba before 9th May 1950. Baba directed Nilu to write down in the diary the following:

Manjri Mafi,
30-4-50.

"To,

Adi K. Irani — Companion of Plan I-C,

Herewith the copies of Sadashiv Patil's letters to Eruch (for me) and my replies to him. Sadashiv's letter of 26th April 1950, has made me to send you these copies. His letter of 26th instant tells me that he wants his houses back from Meherjee-Nariman and that he does not intend to pay them their dues about Rs. 43,000, and also that he does not like to keep his connection with me henceforth. I think I may have not understood Sadashiv's meaning correctly.

I therefore, order you to arrange your meeting with Sadashiv, explain him the contents of enclosed copies and then make yourself clearly understand what Sadashiv wants to do regarding the payment of Meherjee-Nariman and also of his intention of keeping connection with me, I want Sadashiv's definite and clear reply in these matters before 9th May 1950 by telegram from you.

According to my letters of 24th and 25th instant, I do not want the houses to be transferred on Sadashiv's name and I wish Sadashiv to pay Meherjee-Nariman their amount within a month. I have therefore, asked Sadashiv to sell both the houses without looking to their proper market value; he should see only to the repayment of Rs. 43,000 within a month.

Sadashiv's reply of 26th instant is in a nonsensical way. I have no objection if you find from him that my understanding of his letter of 26th instant is right. Anyway you should get from him his definite and clear reply whether he sells the houses as soon as possible and pay Meherjee-Nariman Rs. 43,000 or not and whether Sadashiv wants to sever his connection with me or not. I must get the reply from you before 9th May.

In short, note that (1) I do not want of my own accord to send Sadashiv away from New Life, but if he of his own accord wants to sever his connections with me, I shall unhesitatingly order him to disconnect himself from both the New and old life; (2) that Sadashiv to sell the houses means Sadashiv must try his best to secure customers and get the necessary deeds executed between Meherjee-Nariman and customers, and that (3) if Meherjee-Nariman do not get Sadashiv's help in selling the houses, my letter and telegram of 25th instant to them stand good.

Read this letter to Sadashiv

Dictated by Baba."

Copies of Sadashiv Patel's letters to Eruch for Baba and Baba's replies:—

(1) Sadashiv's letter dated 26th February 1950:—

माझे नांवावर घरे ट्रान्सफर करण्यासाठी मेहेरजी नरीमनना स्टॅप कागद रजिस्टरचा खर्च करावा लागेल आणि त्यामुळे त्यांची रक्कम सुमारे ५०,००० पर्यंत होईल. नंतर मी बँकेकडून घरावर हे रु.५०,००० कर्ज काढले तर त्यावर मला दरमहा रु.३०० व्याज भरावे लागेल; घराचे भाडे तर दरमहा रु.२२५ येते, व म्युनिसिपल घरपट्टी वगैरे जाऊन मी बँकेचे व्याज कसे भरू, आणि कर्ज मुद्दल परत फेडणे कठीण जाईल. सबब अशा या नवीन भानगडीत पडणे मला पसंत नाही. इत्यादि, इत्यादि.*

(2) Still Baba replied him on 1st March:—

तुमचें नांवावर घरे ट्रान्सफर करून घ्या किंवा घेऊं नका, ट्रान्सफर करून घेतल्यास नंतर घरे विका किंवा गहाण टाका, किंवा ट्रान्सफर न करतां, मेहेरजी-नरीमननाच घरांची विक्री करण्याबाबतींत पूर्ण मदत करा. मुख्य म्हणजे मेहेरजी-नरीमनची रक्कम पूर्णपणे परत मिळेल ते पहा.*

(3) Sadashiv then replied by wire on 6th March:—

“Received letter of 1st I am arranging pay Meherjee-Nariman in full.”

(4) Baba then waited upto the 20th of April (more than one and a half month) and when found that Sadashiv had not till then arranged to reply Meherjee-Nariman's amount, wired Sadashiv on 20th April:

“I order you companion of Plan III to arrange pay Meherjee-Nariman their 43000 within one month from today.”

(5) Baba then dictated the following letter to Sadashiv on 24th instant:

मांजरी माफी
२४.४.५०

मि. सदाशिव पाटील यांस,

एरचचा रामराम. तुमचें ता.२१ चें पत्र मिळालें. बाबांना वाचून दाखविलें. बाबा असें म्हणतात की, त्यांनी तुम्हाला जी तार केली त्याचा अर्थ हा की, तुम्ही मेहेरजी-नरीमनची रक्कम सुमारे रु. ४३,००० आतां एक महिन्यात देऊन टाकण्याची व्यवस्था करावी. साहजिकच त्या दोन घरांची विक्री करतांना तुम्ही ४३ हजारांपेक्षा जास्त कसें मिळतील हा विचार आतां केला नाही पाहिजे. मेहेरजी-नरीमननें स्वतःच्या खिशांतून ही एवढी मोठी रक्कम अॅजमेंट-वाल्यांना (म्हणजे रमजुभाई वगैरेंना) केव्हांच देऊन टाकली आहे. सबब मेहेरजी-नरीमनना ही रक्कम लवकर परत मिळणें आतां जरूर आहे असें बाबांना वाटत असल्यामुळेच त्यांनी ती तार ता.२० रोजी तुम्हाला पाठविली. बाबांचे तुम्हाला पुन्हा हेच सांगणे आहे की घरांची किंमत रु.४३,००० कितीही कमी असली तरी आतां जास्त वेळ थांबणे मला पसंत नाही. तुम्ही गि-हार्डक सहज सुलभ मिळवाल कारण आतां घरांच्या किंमतीच्या योग्यतेकडे पाहायचे नाही. मेहेरजी-नरीमनना पुरती ४३ हजार रुपये रक्कम मिळाली की झाले. याप्रमाणे बाबांचे सांगणें आहे.

बँकेकडून कर्ज काढण्याचे बाबत तुमची तुम्हाला खात्री वाटत नाही; शिवाय तशा गोष्टीस वेळही फारच लागतो. मेहेरजी-नरीमननें ४३ हजार दिले, आतां आणखी तीन हजार (तुमचे नांवावर ट्रान्सफर करण्यासाठी) द्या असें रमजुभाई त्यांना कोणत्या तोंडांनं सांगणार हा विचार तुम्ही करावयास पाहिजे असें बाबांचें म्हणणें आहे. त्यांनी तसें करावें असें जें बाबांनी पूर्वी एकदां कळविलें होतें त्याचा अर्थ आज्ञा नव्हेच, मेहेरजी-नरीमन तसें करण्यास तयार असतील तर माझी परवानगी आहे असे बाबांनी तुम्हाला कळविले होतें. पण बाबांच्या तेवढ्या बोलण्याचा तुम्ही लाभ घेणें ठीक नाही. लाभ म्हणजे त्यांची

रक्कम सावकाश देतां येईल, पण घरांची किंमत योग्य मिळालीच पाहिजे असे विचार तुम्ही करणें म्हणजे लाभ घेणे होईल. सबब बाबांचे तुम्हाला आतां एकच सांगणे आहे की घरांच्या किंमतीच्या योग्यतेचा विचार न करतां मेहेरजी-नरीमनचे ४३ हजार लवकर परत देऊन टाकण्याखातर दोन्ही घरे विकली जाऊं द्या आणि ४३ हजार पेक्षां एक पैही

जास्त मिळाली नाही तरी कांही हरकत नाही. बाबा म्हणतात की, तुमचें ओल्ड लाईफचे काम पुरें करून देण्यासाठी त्यांनी तुम्हाला न्यू लाईफमधून टेंपरी परत पाठविलें. तें काम तुम्ही लवकर पुरें कराल आणि बाबांना न्यू लाईफमध्ये लवकर येऊन मिळाल असा पूर्ण भरंवसा आहे. काम पुरें करण्याबाबत तुम्ही किंचितही कुचराई करणार नाहीत ही खात्री आहे. तरी आतां एक महिन्यात हें काम पूर्ण करून लवकर आपल्या न्यू लाईफमध्ये या असें बाबांचे सांगणे आहे. तुम्हाला अडचणी आहेत हयाची जाणीव बाबांना आहे. तरी सर्व पार पाडून एक महिन्यांत न्यू लाईफ पूर्वी प्रमाणे सुरू करा.*

(6) Baba also wired and wrote a letter on 25th April to Meherjee-Nariman:—

Wire:—“Do not transfer properties to Sadashiv stop If 43000 not recovered in a month by selling both the houses then recover by auction or any other means.”

Letter:—“Do not transfer the houses to Sadashiv's name, but try to sell them for Rs. 43,000 with Sadashiv's help if necessary, and if Sadashiv does not help, then I give you freedom to do whatever you like to recover your amount in full.

Copy of this wire and letter is sent to Sadashiv. (Note, that on the basis of Sadashiv's letter of 26th February, Baba issued the order of not transferring the houses to Sadashiv).”

(6) Thereupon Sadashiv replied on 26th April:—

एरच यांस सदाशिवचा नमस्कार. खालील पत्र बाबांना वाचून दाखविणें:—
तुमचें ता.२४ चें पत्र मिळाले. आपण एवढे कडेला पोहोचाल अशी कल्पना नव्हती, पण आतां झाली आहे. तेव्हां या पत्राने मी कळवितों की, माझा मेहेरजी, नरीमन, रमजू यांच्याशी काही संबंध नाही. आपल्या सोयीकरतां आपण मेहेरजी-नरीमन यांस माझे घरा-बाबत व्यवहार करा, माझा त्या रकमेशी काही संबंध नाही. ते रक्कम देवोत अगर न देवोत हे तुमचे तुम्ही पाहा, कारण रक्कम आपणांस पाहिजे होती मला नको होती. माझी घरे परत करून द्यावी व माझा तुमच्याशी कोणत्याही प्रकारें संबंध ठेवणें नाही हे आतां जवळ जवळ उघड झालें आणि आतां हे सत्याचे डोस पाजणें पुरे करा. मी कोणत्याही प्रकारे आपल्याशी संबंध ठेऊं इच्छित नाही.*

(Sd) सदाशिव

(Note that Sadashiv wrote this letter before he received the copy of Baba's letter and wire to Meherjee-Nariman on 25th April as re-written in above para No. 6.)

According to Baba's letter of 30th April, Adi Sr. saw Sadashiv Shelke. Adi Sr. then wired Baba on 6th May the result of his meeting with Sadashiv as follows:—

“Patel says he is prepared to fulfill original promise given to you accordingly he will pay 43 plus transfer expenses probably within two months through bank or by outright sale without time limit provided Meherjee Nariman pay for Sadashiv transfer expenses now stop Sadashiv will neither object nor help Meherjee Nariman if they sell property independently stop In any case Sadashiv is not prepared to keep connection of new or old life stop Sadashiv in my view be given chance to reconsider his disconnection—Adi.”

Thereupon Baba took the following decision:—

“I forgive Sadashiv all his shortcomings towards the New Life and ask his forgiveness if I have hurt his feelings in any way. I accept his request for severing his connection from my old and New Life.”

• • •

In the evening, Baba took the final decision regarding the fate and future position of the companions of Plan III, and declared that all the companions in Plan III would be ordered by him to join the New Plan Group the next day at 5 p.m.

The various incidents and causes that were responsible for the birth of this New Plan Group will be written tomorrow.

Manjri Mafi,
Monday 1st May 1950.

All the companions got up at the usual time (4 a.m. sharp). The morning was very cool and pleasant. The sky was studded with billions and millions of twinkling stars amongst which the morning star was the brightest. In the West, the pale moon was just disappearing below the horizon, and from the North, cool and refreshing breezes were gently blowing; and in the East, far in the distance, and just above the horizon, a patch of faint light was just visible.

As per Baba's instructions, all the companions in Plan III put on white *Kafni* and green turban and were waiting for Baba in the cottage. Baba in white *Kafni* came to the companions' cottage at 6.30 a.m., and asked Nilu and Kaka to help him in wearing the green turban. The whole atmosphere was tense and solemn and the silence was so imposing that even a pin-drop would have been heard. Baba's face was full of lustre and his eyes were brilliant. He looked calm and grave. At quarter to 7 a.m., Baba accompanied by the companions of Plan III, left the companions' cottage and went out to beg.

Baba and the companions walked a distance of two miles and came across the dry sandy river, where Mr. and Mrs. Narawala, Mr. and Mrs. Burjor Chacha, Mr. Shatrughna and his mother were waiting for Baba and his companions. Mrs. Narawala, Mrs. Chacha and Shatrughna's mother offered in turn food in *Bhiksha* to Baba. Baba accepted the *Bhiksha* and afterwards returned to the Manjri Mafi quarters. On the road, many passers-by bowed to Baba and Baba in return bowed to them. The whole party returned in absolute silence. On his return to the cottage he told the companions of Plan III that this was the last time for them to beg, as they would be ordered to join the New Plan Group at 5 p.m. Baba then served companions with *Bhiksha* food and told them that today from 5 p.m., all the companions including Don, Kaka and Gustadji would be placed by his order in the New Plan Group and the Plan III would be dissolved for them.

Baba sent the following telegram to Manek Mehta:

“Not having received your decision by April end I now order you to join Plan I–C from 1st January 1951.
—Baba.”

At 5 p.m., all the companions of Plan III and Plan I–B viz., Nilu, Pendu, Vishnu, Eruch, Murli, Ali, Donkin, Gustadji, Kaka, Baidul and Sadashiv Patel, by Baba's order joined the New Plan Group.

* * *

The various causes, reasons, circumstances, incidents

and the meetings mentioned elsewhere in the diary, which were responsible for the creation of this New Plan Group are as follows :—

Baba decided to have a meeting held of the companions of Plan III and of Plan I–B. Donkin was asked to attend the same.

On 11th April 1950 at 7 a.m., Baba called these companions together and opening up the meeting, remarked as follows:

“I feel that everyone of you in Plan III is trying his best to carry out the conditions hundred per cent; I am also definitely confident that sixty per cent of my old life habits are gone for good, but I feel that forty per cent of them are still persisting. Therefore, I naturally cannot directly send anyone of you or all away from me unasked or with fault or to any of the Plans I or II

“To carry out Plan III seems impossible under circumstances due to the gulf that exists between you and me in the matter of understanding while executing the conditions of Plan III. For example, the incident that took place on 1st April, will throw light on what I am trying to point out.”

Baba then asked Eruch to read out the incident that took place on 1st April while at Motichur and Haradwar:

“On 1st April morning, Baba and the companions left the cottage (at Motichur) unusually very early and Keki Desai also accompanied. Baba's work was concentrated in a few Ashrams and Akhadas that were left out purposely, allowing them time, to have full strength of inmates who were expected to arrive before 2nd April. Baidul who was given charge of taking Baba to every Ashram and Akhada for Sadhus' contacts, took Baba into one of these Akhadas; and seeing that there were no Sadhus in large number, tried to leave the Akhada with an intention to re-visit the same later on. But, Baba hearing from one of the Sadhus there, searched different tents of the Sadhus, Mahatmas and Saints, all the while telling Baidul, why he adopted the new method of hastening through the work as was his way during old life. When Baba repeated this, Baidul told Pendu that Baba had started teasing him since morning. On overhearing this, Baba asked Baidul whether this was not criticising Baba. Baidul replied that he was informing Pendu that Baba had lost his mood this morning. Baba then asked Eruch whether Baidul was criticising or not. Eruch replied that he thought that Baidul was conveying some information to Pendu about Baba's state of mood that morning. It could be termed as information, rather than criticism.

“Baba, hearing this, was very much upset and completely lost his mood. Baba remarked that when Baidul was criticising Baba's mood to Pendu, Baidul was wrong and he (Baba) was not upset then; but later he was hundred per cent upset and had completely lost his mood, because it had disappointed him to know that even at that stage, all who were in Plan No. III had not understood the conditions that were laid down. Baba further said that if that remark of Baidul could be termed as a piece of information, then why Ghani, Adi, Nilkanth and Donkin were blamed for criticising him? This could only be termed as difference of understanding and as such could not be tolerated, as he wanted a complete cut-off from old life habits. This attitude and such statements in New Life reminded him of old life which he detested.

“Baba further said that he might be wrong and that the companions' view might be right; but where there

was difference of opinion, there would always be a clash and cause for his excitement. And if he got excited, he would either keep mum and quiet over it which would compromise his oath, or would give vent to his feelings of anger which would not agree with the New Life. In short, Baba said that there was no other alternative but to dissolve Plan III companionship, so that there would be no day-to-day orders and no interference from his side. Those under Plan No. III might be trying hundred per cent, and yet, due to difference of understanding of Baba on one side and of the companions on the other, there would always be a risk of Baba compromising for the companions or getting annoyed or upset; also according to the understanding given to Plan No. III companions at Manjri Mafi from 1st March, he ought not to have asked nor corrected Baidul whether he criticised him or not; much less, he ought not to have lost his mood and temper. From all this, it seemed impossible to continue Plan No. III if his oath was to be preserved hundred per cent. Therefore, he decided to discontinue Plan No. III without dissolving it. In future, if he liked to take any one (outside the old and New Life) in Plan No. III, he could do so.”

After hearing this account of the incident that took place on April 1st, Baba resumed by saying: “I repeat that if I see any mistake on your part (which from your point of view may not be a mistake), I must either be indifferent to it, which would be against my oath: or I must send you away which would doubly be wrong, because I myself have not yet overcome my old life habits hundred per cent; therefore, upto 1st March I had to take a middle course of correcting mistakes. This used to make me annoyed and so jeopardise my oath.

“I am firm to my oath even if all companions leave me.

“I therefore decide today definitely that from 1st May 1950, none of you remain in Plan No. III. I shall remain alone to carry out the three phases of New Life of Plan No. III, and I order you all the companions of Plan No. III and of Plan No. I-B to join a new plan which will enable you to earn your livelihood and yet make you stay in one group near me. I shall provide this group with a capital on loan for starting this new plan and business for maintenance.

“This new plan is a ‘Temporarily Restricted B Group Plan’ and it will turn to the original Plan No. I-B (published in the Circular No. NL. 3 of 10-2-50), when the loan of 16,000 is repaid to me by you. (For short reference, this ‘Temporarily Restricted B Group Plan’ will be termed as New Plan.)

“N. B.:— Original Plan I-B was established on my New Life capital and with my guidance, so the companions of Plan I-B and their interest automatically get amalgamated with the group of this New Plan which will have to be executed with joint efforts having my guidance.

“My help in the form of guidance and influence, I shall give as far as possible to make this New Plan a success.

“I shall also help, if necessary, in securing business and residence for all and jobs for some of the companions of this New Plan.”

Baba then told the companions that the stay at Manjri Mafi was impractical, and therefore he was planning to shift to Delhi.

Baba then explained that for this purpose, he had sent

Keki Desai to Delhi with the following instructions:

“Call Kishan Singh, Harjiwan, Kain, and Todi Singh, and tell them that Baba wants a place of residence in Delhi; and that they should help Keki in securing the same, and while doing so, they should not have the idea of service done to Baba as their Guru (Master) or Sadguru, but only with the intention to help someone who loves them and in return of that love, a sort of help given. Also they should not expect that owing to this help rendered to Keki in finding out bungalows, there would be a chance for them of seeing Baba or coming into contact or have correspondence with Baba. If any one of them proves to be the owner of the bungalow so selected, then Baba will pay reasonable rent which the owner must accept, so that there may not be a chance of any sort of *boja* (burden) on Baba in this New Life. No sooner this work of securing bungalows at Delhi is completed, they should not involve themselves to help Baba, unless otherwise ordered by Baba to do so. In short, no seeing Baba, no connections with Baba, no correspondence with Baba when he resides at Delhi. They can however, see or communicate with the companions staying with Baba.”

On hearing all this from Baba, all the companions of Plan III with Don, Kaka and Gustadji agreed to obey Baba to join the New Plan.

Donkin then suggested that if Nilkanth joined him as doctor and Pendu, Muth as their assistants in a clinic on a large scale at Delhi, there seemed a good probability of maintaining the companions. Baba liked the suggestion and said that the idea would have to be kept pending till in future the companions had sufficient funds to establish such a clinic which could help to earn livelihood for maintenance of all.

After a short discussion on this subject, Baba closed the meeting, and said that the meeting, would have to be resumed on 15th April when different points touching probabilities of going to the West would be discussed with possibilities arising thereby of taking some of the companions to the West.

On the morning of 15th April, Baba resumed the meeting and said: “I expect any day a cable from Elizabeth inviting me to the West this year. At the same time, there is also a probability that Elizabeth may desire me to come by July 1951 instead of 1950.

“In case, I go to the West this year, I will have to take some of you. Those accompanying me will rejoin the companions of New Plan who will stay back in India, on return from the West.

“When I take some of you to the West, I will take you with your consent, as I have determined not to interfere with you nor to give you any orders; but with your consent, I shall take a promise from you that you will obey me in every respect during your stay with me in the West.

“In short,” Baba continued, “if I decide to go to West in July 1950, then in May, I shall ask some of the companions to accompany me in July, depending upon whether they agree to promise me to obey me there.

“I shall also help those who stay behind in India in securing residence and jobs for them.”

Baba then ordered Eruch to go to Delhi with Keki Desai on 16th April to find suitable accommodation at reasonable rents suitable to all the purposes of the New Plan as well as for the residence of Baba and ladies.

On 25th, Eruch returned from Delhi with the details and other necessary informations about business and accommodations etc.

On 26th, Baba again called a meeting; and after discussing all points regarding probability of starting business at Delhi, he helped the companions in every detail to formulate the New Plan by deciding as follows:—

“(1) On 1st May 1950, I and all the companions of Plan III will go for begging for the last time in Dehra Dun from Manjri Mafi before dissolving Plan III companionship.

“(2) By the evening of 1st May 1950, I shall order the companions of Plan III and of Plan I–B to join the New Plan in one group. Consequently, Don will close his clinic on 1st May.

“(3) All the companions of New Plan group will strictly abide, for all times, by all the fixed conditions of Plans I and II. There will be no day-to-day orders nor any interference from my side other than the fixed restrictions.

“(4) On behalf of ‘Temporarily Restricted B Group’ and original Plan I–B and Plans I–C and II companions, I will do the three phases of begging, *langoti*-life and gipsy-life; and on my behalf, all New Life companions do the labour phase.

“(5) Kaikobad Dastur is in New Life and remaining as such in the same, he will stay and eat with the New Plan group; he will also get the pocket expenses as the New Plan group companions will be getting. He will not be asked by the companions to do any work. He will do his own usual work.

“(6) Sadashiv Patel will be in New Plan group, but I permit him to stay at his own residence in Poona without taking any maintenance and pocket expenses from New Plan group; he can however, join the New Plan group any time he desires. As long as he stays away from the companions of the New Plan group, he will strictly abide by the original fixed conditions of Plan I–B only.

“(7) There will be the following 11 members in the New Plan group:—Kaka, Gustadji, Eruch, Pendu, Baidul, Nilkanth, Vishnu, Murli, Donkin, Ali and Sadashiv Patel.

“(8) Keki Desai will take part in the New Plan business and for his services, he will be paid Rs. 300 per month from the 1st of June 1950. His stay with the group is left to his option.

“(9) On the 1st of May 1950, I shall place at the disposal of the New Plan group Rs. 16,000 as loan which should be repaid as soon as possible.

“(10) This amount of Rs. 16,000 will be spared from the amount of the balance of New Life amount that was with Meherjee and Nariman and from the amount of the sale proceeds of the Manjri Mafi property.

“(11) The New Plan group will maintain themselves from this loan of Rs. 16,000, and also manage in arranging business and livelihood according to the definite instructions given by me under points mentioned hereunder. These instructions and restrictions will become null and void as soon as the loan of Rs 16,000 is repaid in full. Thereafter, the companions will have complete freedom to do any business, maintain themselves and re-arrange their household affairs etc.,

etc., by the vote of majority.

“(12) Kaka to keep all the money including the earnings etc., and keep the accounts. Also, he will be the household manager.

“(13) Ali to assist Kaka by taking charge of the kitchen.

“(14) Gustadji will never have any work.

“(15) Eruch and Baidul will be considered as engaged by the ladies for doing Baba’s personal work; and each will be paid Rs. 50 per month by the ladies. When either of them has no work, they will help the management of business by assisting Pendu, Nilu, Don and Murli.

“(16) Vishnu’s services will be engaged by the ladies for Rs. 50 per month.

“(17) Out of the loan of Rs. 16,000, Rs. 5,000 only to be exclusively for business.

“(18) Out of the net profit of the New Plan group business, 25 per cent will be given to the ladies, and the remaining 75 per cent to be kept aside and not to be utilised for any purpose except for repaying the loan of Rs. 16,000. As soon as the loan is repaid, 25 per cent of the net profit from the business will not be paid to the ladies. The whole profit then will be the cash on hand for the companions of the original plan I–B group.

“(19) Out of the amounts sent to me by companions of Plans I–C and II, I will give 25 per cent to the ladies and 75 per cent will be added to the net profit deposit of New Plan group business till such time that the loan is repaid. As soon as the loan is repaid, the total of 75 per cent thus deposited, will not be paid to you all by me, because automatically the ‘Temporarily Restricted B Group Plan’ will become the original Plan I–B group.

“(20) Eruch, Vishnu and Baidul’s salaries and the sale proceeds of Don’s clinic furniture to be added to the net profit deposit of New Plan group business till such time the loan is repaid.

“(21) Whenever I need money, I will take either from the ladies or from the New Plan group according as to who could best afford it.

“(22) You must not communicate with nor meet, nor keep in touch directly or indirectly with any ‘old-lifewala’ or New Life companions of Plan I–C or Plan II without my permission till this New Plan group automatically becomes the original Plan I–B group after repaying the loan of Rs. 16,000. Delhi and Dehra Dun residents and Mr. Todi Singh of Aligarh are exceptions to this order.

“(23) Companions of New Plan group to leave Manjri Mafi for good for Delhi on May 10th, and at Delhi, to start a business by investing Rs. 5,000 for ghee business with the help of Todi Singh and Delhi group. In addition to this business, you all can also do any side business which does not need any investment and keeps the spirit of the New Life.

“(24) For the first three months from 10th May, the New Plan group will accommodate themselves at Keki Desai’s flat.

“(25) For the first three months, I and the ladies will stay at Dehra Dun from 10th May in the bungalow where Don’s clinic was operating.

“(26) Don to take away all his belongings together with the clinical equipment to Delhi on 10th May.

“(27) Vishnu and Baidul will stay with me at Dehra Dun for work of ladies and mine respectively. After a month, Baidul will go to Delhi and Eruch will come from Delhi to stay with me for my work.

“(28) From the 1st of August 1950, ladies, I and the companions will stay at Delhi in Rohtak Road building which is expected to be completed by that time. The rent for the accommodation of all will be paid by the New Plan group companions. Ladies will pay Rs. 100 per month as their share.

“(29) Any item of business done, like ghee, butter etc., etc., if required by the household management of either ladies or the male companions, the money for the same must be paid fully without considerations.

“(30) For companions’ personal petty expenses, each companion should be paid Rs. 10 per month from May.

“(31) Diary is to be stopped from 1st May 1950.

“(32) Padri will be asked to bring all the necessary personal belongings of New Plan group companions to Delhi by 15th May.

“(33) Your inheritance, if any, coming directly or indirectly through your relatives or friends with the sole intention of making you the heir, without the remotest thought of transferring the same to me through your medium, should be given to me.

“(34) In order that it may go easy for the New Plan group to repay the loan of Rs. 16,000, I fix the following initial and recurring expenditures for the first six months commencing from 1st May 1950.

(Loan of Rs. 16,000 handed over to Kaka on 1st May 1950 to be utilised as follows:—)

1	Food amount from 1st May to October 1950 end.	Rs. 2,585
2	Already paid to ladies for food of Vishnu and Baidul (or Eruch) for May, June and July.	Rs. 300
3	Servants’ salary for six months.	Rs. 150
4	Pocket money Rs. 10 each for six months.	Rs. 660
5	House rent with light and water bills for six months.	Rs. 300
6	Shop rent with light and water bills for six months.	Rs. 510
7	Rohtak building rent, bills and ‘dalali’ (commission to agents) for six months from the date of occupation.	Rs. 4,340
8	Business investment.	Rs. 5,000
9	Shifting from Manjri Mafi to Delhi.	Rs. 1,000
10	To bring belongings of companions to Delhi from Meherabad.	Rs. 1,000
11	Emergency.	Rs. 155
		<u>Total Rs. 16,000</u>

“(35) Kaka to keep aside for six months the following amounts which will help early repayment of the loan of Rs. 16,000:—

- Rs. 150 per month paid by ladies as salary for Eruch, Vishnu and Baidul.
- Rs. 100 per month as rent paid by ladies from August 1950.
- 75 per cent net profit from New Plan group earnings.
- 75 per cent of amounts sent by companions of plan I-C and Plan II.

- Whatever is saved from the allotted amounts of rent, shiftings, luggage expenses savings and Donkin’s furniture sale.

“(36) As long as the ‘Temporarily Restricted B Group Plan’ will be functioning, the group companions of this New Life Plan will be left on their *iman* to abide by the original Plan I-B fixed conditions; but if any New Plan group companion deliberately and consistently insists on not abiding by the fixed restrictions that I have formulated, and if this breach in carrying out the restrictions is brought to my notice, then I shall order that companion to leave the group, and he will be considered as having discontinued himself from both the New and the old life.

“(37) Messrs. Harjiwan Lal, Kain, Kishan Singh and Todi Singh are allowed by me to have association with the New Plan group to help them on one condition only that they cannot contact with, nor have correspondence with, nor meet the companions of Plan I-C or Plan II of New Life.

“(38) The companions of New Plan group to take help of Messrs. Harjiwan Lal, Kain, Kishan Singh and Todi Singh only if these four keep no contact with, have no correspondence with, nor meet the companions of Plan I-C or Plan II of New Life.

“(39) Although companions of Plan I-C and Plan II cannot communicate with me, they should only send their spared amounts and New Life Circulars to me addressed:—

Meher Baba
C/o Narawalla
36, Lytton Road
Dehra Dun

unless otherwise instructed by me.

“(40) If necessary, Donkin, on behalf of the New Plan group companions, can stay at Dehra Dun as a doctor.”

After deciding these points, Baba, in order to help the formation of the New Plan, sent a telegram as follows to Keki Desai at Delhi:—

“Inform Harjiwan party that Rohtak Road Building will be decided on 1st May definitely therefore arrange accordingly with agent Sardarji stop Inform Harjiwan Kain Todi Singh Kishan Singh to be here on Sunday 30th morning to return Delhi same evening stop After informing them you come here immediately for seven days.—Baba.”

The meeting was then closed and Baba said that the final meeting would be held on 30th of April when definite information would be received through a cable from Elizabeth; and also when the four—Harjiwan, Kishan Singh, Kain and Todi Singh from Delhi would be present.

On 30th Baba received a cable from Elizabeth. Baba decided that he would not go to the West in July 1950, but would definitely go by the end of July 1951.

As per Baba’s instructions, Harjiwan Lal, Kain, Kishan Singh and Todi Singh arrived at Manjri Mafi this noon (i.e. 30th April 1950).

Eruch explained to them in detail the New Plan of Baba. To carry out the New Plan successfully, Messrs. Harjiwan Lal, Kishan Singh, Kain and Todi Singh unhesitatingly and unreservedly promised to help the companions of the New Plan. Baba emphasised the fact to them that they should extend

every sort of help to them except money; clothes and food, that they should not spend a pie out of their pockets for the companions in the New Plan.

Mr. Shatrughna promised to pay Rs. 7,000 to Baba by the end of July 1950 as a part of the sale proceeds of the Manjri Mafi property, but as Baba wanted the money today, Mr. Harjiwan Lal offered to help Shatrughna with an understanding that his money should be returned to him when Mr. Shatrughna would pay to Baba by July 1950 end. From this amount of Rs. 7,000, Mr. Todi Singh was paid fully in advance Rs. 5,000 for the New Plan group’s, business in Delhi. Mr. Harjiwan Lal was given Rs. 4,340 to settle the rent of six months in advance for

Rohtak Road building, commission of the house agent, electricity and water charges.

Baba had a long talk in the presence of all companions with Harjiwan Lal, Kain, Kishan Singh and Todi Singh and told them that somehow or other they came into assosiation with the New Life of Baba as far as helping the New Plan group was concerned; and also Baba warned them that they should not try to contact and see him at Delhi unless he sent for them, but they could now see the New Plan group companions whenever they liked. They all felt very happy to see Baba. One could observe that their hearts were full of love for Baba. Late in the afternoon they left Manjri Mafi for Delhi.

BOOK-POST

To

From:—
Meher Publications
King’s Road
Ahmednagar

(1) Sadashiv's letter of 26th February 1950:—*

In order to transfer the houses in my name, Meherji-Nariman will have to pay for stamp paper and registration and the cost would be 50,000. If I took a loan of Rs. 50,000 on the houses from the bank, I would have to pay interest of Rs. 300 per month. Rent from the house property would come to Rs. 225 per month and after payment of the municipal taxes it would not be possible to pay the bank loan and interest. So I don't want to enter into this new affair.

(2) Still Baba replied him on 1st March:—

You may or may not transfer the houses in your name, but if they are transferred then sell or mortgage them or without transferring you could help Meherji-Nariman sell them. The important thing is that you should see that Meherji-Nariman get their full amount back.

(5) Baba then dictated the following letter to Sadashiv on 24th instant:

Manjri Mafi
24.4.50

Mr. Sadashiv Patel,

Ram Ram from Eruch. Received your letter dated 21st. It was read to Baba. Baba says that you should arrange payment of Rs. 43,000 within one month to Meherji-Nariman. The telegram that was sent to you by Baba conveyed the same message to you. Now you should not think that the cost of the two houses should be more than 43 thousand. Meherji-Nariman have already paid this large amount to the arrangementwalas (Ramjoobhai and others). Baba thinks that Meherji-Nariman should get this amount back as early as possible and that's why the telegram was sent to you on 20th instant. Baba wants to tell you again that the amount of Rs. 43,000 may seem very little for the houses, but waiting for more will not please Baba. Now you will be able to get a customer easily as you need not think of the real value of the houses. Baba says that it is enough if you get 43 thousand for Meherji-Nariman.

You are not sure about getting a bank loan, and that is also a time-consuming thing. Meherji-Nariman have already paid 43 thousand and now how can Ramjoobhai ask them to pay three thousand more (for transferring in your name). Baba says that you should think of this. Baba once intimated that they could do this, but it was not his order. Baba had already intimated to you that if Meherji-Nariman agreed to do this, then he had no objection, but you should not take advantage of this. To take advantage means waiting to get a reasonable price even if it is late, to refund the amount to them. Now Baba wants to tell you that instead of thinking of a reasonable price, you should think of returning Rs. forty-three thousand to Meherji-Nariman by selling both houses as early as possible, even if you do not get one paisa more than forty-three thousand. Baba says that in order to complete your work of the old life you were sent back to him from New Life for a short period. It is expected that you will complete the work and rejoin Baba in the New Life. It is believed that you will not hesitate to complete the work. So now Baba says that you should complete the work within one month and join the New Life. Baba knows that there are obstacles. But you have to overcome the obstacles and rejoin the New Life.

(7) Thereupon Sadashiv replied on 26th April:—

Sadashiv's namaskar to Eruch. The following letter may be read to Baba:—

Received your letter dated 24th. I did not know that you would go to such an extent. Now I am telling you by this letter that I have no connection whatsoever with Meherji, Nariman, and Ramjoo. For your convenience you have dealt with Meherji-Nariman about my house. I have nothing to do with the amount. It is your prerogative whether they pay the amount or not, because you want the amount and I don't want it. My houses should be returned to me. Now it is open that I don't want to keep any connection with you. Don't give the dose of truth. I don't wish to keep any connection with you.

(Sd) Sadashiv

* These are English translations of the paragraphs in Marathi on page eleven of circular eight.—*Editors, Avatar Meher Baba Trust Online Edition, 2013.*

“In reference to the fixed Conditions, for the companions of Plans I-A,B,C and II, published in Circular NL. 5 dated 10-5-50, it should be noted by the New Life companions that if any of them consciously or deliberately breaks any of the conditions No. 3, 5 and 6, he automatically goes out of the New Life.”

-- DICTATED BY BABA.

At Dehra Dun on
13th May 1950.

Adi K. Irani,
King's Road,
Ahmednagar.

THE NEW LIFE OF MEHER BABA and HIS COMPANIONS

Satara, 18th June 1950.

Because suitable accommodation could not be found for Baba's stay at Delhi, Baba decided to move to one of the following places: Mahabaleshwar, Panchgani, Wai, Satara, Hyderabad (Deccan), Aurangabad or to some suitable place in Madhya Bharat.

Since it was not possible for Baba to stay in Delhi, the companions of the Temporary Restricted B Group Plan, could not therefore continue to live in Delhi, because they must necessarily (as one of the conditions of this plan) be near Baba.

It was therefore decided that the companions of the T. R. B. Group Plan should return Rs. 16,000 to Baba (this was a loan from the women's and emergency amounts) and that they should also wind up their ghee business at Delhi. They would thus be free from the T. R. B. Group Plan and would automatically become companions of the original Plan I-B.

As companions of original Plan I-B, they must do the labour phase, and Baba therefore ordered them to accept either of the following two methods of carrying out this labour phase:

Method 1:—To render lifelong service to Baba through the four women (Mehera, Mani, Meheroo and Gaoher who have been and will be with Baba throughout the New Life) and to obey Baba as a servant obeys his master or employer. Baba can and will give orders of any kind, and all companions who accept this method, are Baba's servants and they must therefore obey him as their master or employer.

Since a master may sometimes forgive the shortcomings of his servants, Baba may also forgive the shortcomings of those companions who accept this method of lifelong service to him and according to Baba, this will not compromise his oath.

Baba as master or employer, can and will give all kinds of orders to those companions who become his lifelong servants, and he may order them to do farm work, to take up jobs, to work as coolies; in short, to do anything. The servant-companions can expect nothing in return from Baba; there will be no reward and no hope of reward. Whatever happens, every companion who accepts this method of carrying out the labour phase, will be personally responsible for the consequences, whatever they might turn out to be.

The companions may get food from Baba through the four women's money, and this food may or may not be enough, and it may be regularly or irregularly given.

This method of carrying out the labour phase will leave room for many hardships, such as lack of food, little sleep and work of any and every kind; at the same time

however, circumstances may automatically arise in which there will be little or no work and plenty of food and rest.

In short, the companions will serve Baba through the four women and Baba may arrange to feed them by using the funds which are at the disposal of these four women.

Those companions who decide to carry out the labour phase as lifelong servants of Baba must be prepared to withstand all kinds of hardships. Not only must they obey Baba as servants obey their master, but they must also abide by the fixed conditions of Plan I-B.

If Baba should at any time feel dissatisfied with the work and behaviour of any servant-companion, he may dismiss him. Any servant-companion who is dismissed will still be in the New Life and also in Plan I-B, but he will become independent, and will be free to do what he likes and go where he likes, although he must always abide by the fixed conditions of Plan I-B. He must then earn his own living and Baba will NOT help him by giving him money to make a start with.

Method 2:—The alternative method of carrying out the labour phase is to remain individually and independently in Plan I-B, abiding by its fixed conditions. Any companion who chooses this Plan, will be given a certain amount of money by Baba to start with, so that he will be able to work out his independent labour phase in the best way possible.

All the ten companions of T. R. B. Group Plan unanimously accepted Baba's first method and agreed to do the labour phase as Baba's lifelong servants. They are: Eruch, Pendu, Bariakaka, Baidul, Donkin, Nilkanth, Vishnu, Murli, Gustadji and Ali Akbar. Kaikobad Dastur who has been in New Life but who was not previously in any of the Plans, also agreed to be a lifelong servant of Baba.

As a result of this unanimous decision on May 24th, 1950, the companions of the T. R. B. Group Plan immediately wound up their ghee business and returned the loan of Rs. 16,000 to Baba. This was done by handing over their cash balance of Rs. 14,570 and the deficit of Rs. 1,430 was made up by the four women, thus bringing the total repayment to Baba of Rs. 16,000.

Baba then utilized this amount of Rs. 16,000 to cover the expenses of the maintenance of the lifelong servant-companions for the present for one month and for the shifting of the parties from Dehra Dun and Delhi to Satara, and for the rent of the houses at Satara and Mahabaleshwar for about one year etc., etc.

Baba has still to pay back Rs. 5,000 to Mehera, Rs. 4,000 to Mani, Rs. 1,000 to Gaoher and Rs. 5,000 to the Fatal Emergency Fund. Over and above this, Baba might have to maintain the lifelong

servant-companions of Plan I-B, either by using funds which are at the disposal of the four women (if they can be spared) or by using amounts (when or if they are received) from the companions of Plan 1-C, should such amounts not be used by Baba for other purposes.

Baba ordered those of his servant-companions who were already at Delhi, to stay there until a suitable place was found elsewhere, and to shift when ordered to do so by Baba.

On 27th May, Eruch by Baba's order, left Delhi for the Deccan to find out suitable houses in one of the places mentioned at the beginning of this Circular. On 25th May, Baba sent the following letter to Jal Kerawala:

Meherbaba,
c/o Narawala,
36, Lytton Road,
Dehra Dun
25th May 1950.

“Jal Kerawala (one of the Arrangementwalas).

Baba wants you to note carefully and act accordingly and write to Baba directly concerning the following to the above address.

Baba and four ladies with a group of eleven companions want to shift from Dehra Dun and Delhi towards Deccan, C. P. or Berar.

Baba has to do his three phases and the companions to do labour.

To suit these four phases and at the same time to see to Baba's health, a place should be so selected that everything could fit in properly.

Looking to all these points, Baba selects places like Mahabaleshwar, Panchgani, Wai; if not, Satara; if not Aurangabad, then Hyderabad Deccan. To all these places Baba has paid many visits and had also stayed for months together. He feels the above places are perfectly suitable for his health and New Life work in the order mentioned, giving first preference to Mahabaleshwar.

Important points to note about an ideal place from Baba's point of view are:—

Moderately big town or city or a suburb with moderate climate, paying particular attention to rainfall which should not be much, but the place should either have mountains or a big river nearby, preferably both should be in or near the place. By moderate climate Baba means neither too much hot in summer, nor very cold in winter, nor very much rainfall in monsoon.

In such a place Baba would like to have two bungalows in one big compound or two bungalows in two separate compounds near each other. The bungalows should preferably have both electric lights and water-taps, if not at least water-taps (running with water).

Now Baba gives first preference to Mahabaleshwar even though there are no electric lights and water-taps. It is just because Baba feels that his health could be kept better at Mahabaleshwar than any other place. Also there is river and the mountains in Mahabaleshwar which help Baba's New Life picture as well as help companions in labour phase. At

Mahabaleshwar, the rainfall is tremendous and for the three monsoon months the whole group, then, will shift to

Panchgani or at Wai. If Mahabaleshwar is not selected because no bungalows could be available, then Baba's second preference is for Satara which has moderate climate with electricity, taps, less rainfall, mountain, and river. This will be suitable all the year round. But with all these facilities, Satara is given second preference compared with Mahabaleshwar just because Baba's health remains better at Mahabaleshwar than at Satara.

Then comes Aurangabad and then Hyderabad. Baba has experience of all these places, because he had stayed at these places and from the past experience he has selected these.

There may be many better places other than these four places suitable to his health and New life picture, (Baba prefers dry heat, dry pink cold without cold breezes and little rainfall) of course at least a mountain or a river must be in the place.

Now from the ideas expressed above, Baba wants you to select any place you feel suitable for Baba where bungalows could be available except Nagpur. On our suggestions, he prefers Buldana rather than Pachmari or Chikalda. Is there any other place? If so, inform Baba.

In the meantime, Baba wants you to arrange for suitable bungalows at Buldana and let him know all details of climate, rainfall, mountains, rivers at Buldana if any. Do not fix the bungalows, but if any are available, then immediately let Baba know of them, so that someone will come to the spot to fix the bungalows so selected by you or by your man.

Eruch is sent to Mahabaleshwar for the same purpose, failing which he will go to Satara, Aurangabad and Hyderabad. In the meantime Baba wants you to do the needful at your side.

The maximum rent for one year Baba could spare from the ladies' amount for both bungalows will be Rs. 6,000.

Frequently and whenever necessary, Baba will be kept informed about developments taking place at Mahabaleshwar, Satara etc. So you too should keep Baba informed of developments at your side. First you arrange to try for Buldana. At the same time, suggest Baba about any other ideal and suitable place near about your province or in your province.

Baba wants to fix everything about proper ideal place and bungalows by 15th June and wants definitely to shift by the end of June. Accordingly Baba wants you to hurry up in the matter and as soon as you find something, you wire Baba.

You should not correspond with Baba on any other matter but this.

In spite of the small limited amount of the ladies and Baba being unable to ask money from anyone, Baba is determined to go on with New Life till the very end with those of his companions who will stick to him through thick and thin, and therefore Baba wants ideal surroundings and circumstances for his own personal three phases and for the possible life of hardships for his companions of B Group.

Till this becomes fixed and everything properly arranged, Baba wants you not to let Arrangementwalas know about it. Also none of the old-lifewalas (including Bindra house) must know about it till it is made open

through circulation by a special circular.

Acknowledge the receipt to Baba by wire.

(Sd.) Eruch

By order of Baba.”

Eruch and Jal Kerawala both tried their best and Baba finally chose to stay at Satara until the end of the monsoon and then at Mahabaleshwar. Baba, the women and those servant-companions who were staying in Dehra Dun left for Satara on 14th June, and the servant-companions who were staying in Delhi left on 16th June for Satara; and all of them have now settled down at Satara to lead the New Life in which Baba will do his

three phases and the servant-companions the labour phase.

All previous conditions, orders and instructions to the New Life companions, to the old life disciples and to the Arrangementwalas stand good. Without Baba’s order no one should try to see, correspond with or contact Baba and the women and the companions who are with him.

Meher Publications

King’s Road,
Ahmednagar.

NEW LIFE

(as from June 1st 1950)

- (1) Baba will do the three phases of the New Life – begging, langoti and gypsy.
- (2) Lifelong servant-companions will do the labour phase of serving and obeying Baba implicitly.
- (3) Lifelong servant-companions will follow 100% the fixed conditions of Plan I B, which if consciously broken, will automatically throw them out of the New Life.
- (4) Baba the employer-master might forgive the shortcomings of his lifelong servant-companions or put them in the independent individual Plan I B.
- (5) All instructions to the New Life companions, to the old life disciples and to the Arrangementwalas stand good.
- (6) No one from the old disciples and from the New Life companions should try to see Baba or his lifelong servant-companions unless otherwise ordered by Baba.
- (7) No one from the old life disciples or the New Life companions should directly or indirectly try to contact Baba or his lifelong servant-companions unless otherwise ordered by Baba.
- (8) No one from the old life disciples or the New Life companions should try to correspond with Baba or his lifelong servant-companions unless otherwise ordered by Baba.
- (9) Companions in Plan I C and in individual independent Plan I B can send money to Baba if they can spare according to the already given instructions.
- (10) Money sent by Plan I C-walas and Plan I B-walas will be spent by Baba as he desires.

ADDITIONAL SUPPLEMENT TO
CIRCULAR NL. 10.

Issued 23-6-1950.

THE NEW LIFE OF
MEHER BABA AND HIS COMPANIONS

“Of my own will and without any shortcoming on his part, I put Ali Akbar in individual independent Plan I-B. Accordingly he has left for Bombay on 22nd June 1950.”

DICTATED BY BABA
at Satara on 22-6-1950
to Eruch B. Jessawala.

MEHER PUBLICATIONS,
Kings Road,
Ahmednagar.

THE NEW LIFE OF
MEHER BABA AND HIS COMPANIONS

Baba's work of contacting Masts, Sadhus, saints and Mahatmas at various places in India has been going on for a number of years. This work and his other activities, such as distributing grains, ground-nuts and cloth among the poor brought him in very close contact with thousands of human beings with all sorts of diseases.

Baba has been complaining of pain, gritty sensation and sticky discharge from the eyes for the last two years; this must have been due to the infection contracted during one of the activities mentioned above. After his recent Kumbh Mela work amongst Sadhus, his eye trouble suddenly flared up in the last week of May. So, an eye specialist by name Dr. B. S. Rathke of Dehra Dun was called to treat the condition. He and his son (Baldevsingh) treated the condition quite adequately and confidently. Baba now feels much better.

MEHER PUBLICATIONS,
King's Road,
Ahmednagar.

CIRCULAR NL. 12

BABA'S MESSAGE OF 25th JULY.

Satara.

“On this the most eventful day of my New Life, I send salutations to all my old life men and women disciples and devotees (including the ‘No-walas’ and Arrangementwalas), and to all my New Life companions. I ask the Most Merciful God to forgive us all our shortcomings, failures and weaknesses, to help the old life disciples and devotees to keep firm in their faith and their love, and their understanding of God and His Divine Manifestations, to give courage to the Arrangementwalas to fulfill their responsibilities 100%, and to give strength to the New Life companions to abide by Truth and the following of the New Life conditions honestly and faithfully.

BABA.”

Meher Publications,
King's Road, Ahmednagar.
25th July 1950.

THE NEW LIFE OF MEHER BABA
and
HIS COMPANIONS

Satara
21-7-1950.

Long ago before Baba started his New Life, Mr. Sadashiv Patel, one of the oldest disciples of Baba in the old life, promised many a time that he would give his whole property to Baba. At one time, of his own accord, he sent to Baba all documents of his property, which consisted only of three houses and his life insurance policy.

Just before the beginning of his New Life, Baba held a meeting at Meherabad of his intimate disciples to settle certain liabilities and make money arrangements to discharge his responsibilities towards those who were entirely dependent on him. Mr. Sadashiv Patel was also present at the meeting. Many pros and cons of the financial situation were discussed in the meeting, and a small committee was appointed and authorised by Baba to act on his behalf. This committee was instructed by Baba to make certain payments each month to those who had been entirely dependent on him. At that time, of his own accord, Baba returned to Mr. Sadashiv Patel documents concerning only one house and his life insurance policy and handed over to the committee the remaining documents of the two houses for sale. This incident had taken place just before Mr. Sadashiv Patel signed 'yes' to join Baba in his New Life.

Thereafter, in the subsequent meetings, the committee suggested to Baba that they would prefer at that moment Rs. 40,000 to the documents of the two houses which would take much of their time for disposing them. Baba therefore instructed Mr. Sadashiv Patel to pay to the committee Rs. 40,000 before 16th October 1949 either by selling the two houses or by making any other arrangement he might think fit. Mr. Sadashiv Patel agreed to carry out these instructions, but he could not finish the work and make any arrangement to pay Rs. 40,000 to the committee by 15th October, 1949 on which date he had been ordered by Baba to join him in the New Life. Baba therefore ordered Mr. Sadashiv Patel to transfer the two houses to Nariman-Meherjee who were also Members of the committee. Accordingly Sadashiv Patel legally transferred the two houses to Nariman-Meherjee and joined Baba in the New life. After the transfer deed, Nariman and Meherjee first paid Rs. 40,000 to the committee out of their own pockets just to help them in their work, and afterwards started finding out prospective buyers for the houses.

In the first week of February 1950, Baba sent Dr. Donkin, the companion of Baba in the New Life, from Dehra Dun to Bombay and Nagar for some work. After finishing his work at both places, Dr. Donkin returned to Dehra Dun. He gave to Baba a detailed report of his work, and conveyed to Baba during conversation the information that Nariman and Meherjee were finding much difficulty in disposing of the two houses in the absence of Mr. Sadashiv Patel, whose presence they badly needed for the disposal of the two houses. After hearing this, Baba immediately sent Sadashiv Patel to Bombay-Nagar with definite instructions that he should render every kind of help to Nariman-Meherjee in disposing of the two houses, and that he should return to Dehra Dun and join Baba within two months, which was the time limit Baba gave him to finish the work.

After reaching Poona, Mr. Sadashiv Patel expressed his opinion that Nariman-Meherjee, instead of selling the said houses to other customers, should first retransfer the same to his name, and that he would pay afterwards Rs. 40,000 to them according to his circumstances, convenience and without any time limit for payment. He disclosed this opinion to Baba only when the time limit for his return to Dehra Dun was about to expire. Baba, of course, did not approve of his opinion and again ordered him that he should try his level best to help Nariman.

(P.T.O.)

Meherjee in every way in disposing of the two houses or he should first pay Rs. 40,000 to Nariman-Meherjee and afterwards get the houses transferred to his name. In spite of the repeated orders from Baba, Sadashiv Patel did not give up his idea but held on fast to it. After having waited long and having seen that Baba did not agree to his wish, he started making false statements without any foundation to Adi Sr., and people of Baba's old life in Poona that Baba deceived and cheated him and took away from him his houses by using his influence and pressure on him. Adi Sr. conveyed this information to Baba on 18th July through Eruch. Baba deeply felt about this as an old-life burden and immediately made the decision that Nariman-Meherjee should give the two houses back to Sadashiv Patel, and that Baba would somehow arrange to pay Nariman-Meherjee Rs. 40,000 which they had already paid to the committee. Now in New Life Baba does not accept money from any one. Baba therefore has decided to send Dr. Donkin to the West to collect the said amount from the disciples of his old life there.

In short, Sadashiv Patel will get back his two houses for which Nariman-Meherjee (by Baba's order) will not accept a pie from Sadashiv except the expenses they incurred in transferring and retransferring the houses, and Dr. Donkin will pay Nariman-Meherjee Rs. 40,000 after his return from the West.

This Circular and the accompanying one attached to this (Meher Baba's Circular to His Old Life Western Disciples) is just for information for his old-life disciples, companions and Arrangementwalas of New Life in the East.

Meher Publications,
King's Road,
Ahmednagar.

THE NEW LIFE OF MEHER BABA
and
HIS COMPANIONS

Satara, 21-7-1950.

MEHER BABA'S CIRCULAR TO HIS OLD LIFE WESTERN DISCIPLES

When I began my New Life on Oct. 16th 1949, I decided that I would thenceforth neither receive money from any one, nor give it to any one. As a consequence of this decision, a provision of money was set aside before I began my New Life, in order that certain obligations might be fulfilled towards a number of my disciples and followers of the old life. This provision is now being managed by a specially chosen committee of old life disciples, who received full instructions from me before I began my New Life.

Since my New Life began, there have arisen two new and most urgent cases for special help, for which no allowance was made in the original provision of money. These cases have arisen in connection with two disciples of nearly thirty years standing. For one of them a collection is now being made in India and Pakistan, and a sum of Rs. 35,000 is to be given to the disciple in question. Now that this second urgent case has arisen, I do not want to ask my old life disciples and followers in India and Pakistan for a further contribution.

I therefore want my disciples and followers in the West to relieve me of this second and final old life burden, by collecting a sum of not less than Rs. 50,000. Of this total, Rs. 40,000 will be paid to two members of the committee who are managing the provision mentioned in the first paragraph of this circular, for reasons that are given below. The balance of Rs. 10,000, and any surplus that may be collected over and above this, will be used (a) to cover the expenses of Dr. Donkin, who is flying to Europe and America to collect this amount of Rs. 50,000, and (b) for my work with the God-intoxicated, the mad, and the poor.

The reasons why I must pay Rs. 40,000 to these two committee members are briefly these: Sadashiv Patil, who became a disciple of my old life as far back as 1922, had for many years been asking me to accept three of his houses in Poona as a gift. At the time of the establishment of the provision of money before I set out on my New Life, I decided to accept part of this long-standing offer of Sadashiv, and instructed him to sell two of his three houses and pay the sum realized (which would be, he thought, about Rs. 40,000) into the provision of money mentioned in the first paragraph of this circular.

Sadashiv Patil, who had volunteered to join me in my New Life on Oct. 16th 1949, found that he could not complete the sale of these two houses before that date, and they were therefore transferred to the names of two of the members of the committee which manages the provision already referred to.

Since these two committee members found that they could not sell the property without considerable delay, they very generously paid Rs. 40,000 out of their own pockets into the provision referred to, so that the committee could honour its obligations in full and on time.

There then arose certain unforeseen complications that made it necessary for me to return this house property to Sadashiv Patil. As a consequence of this action on my part, there is now the sum of Rs. 40,000 which was paid by the two committee members into the provision referred to; a sum which must, in fairness to them, be paid back, because they have already sacrificed beyond their limits.

I therefore want all my old life disciples and followers in Europe and America (and elsewhere except India and Pakistan) to subscribe each a sum of not less than \$100 and not more than \$500 in America, or not less than 30 Pounds and not more than 150 Pounds in England, and equivalent minimum and maximum amounts in other European currencies.

(P.T.O.)

(2)

Dr. William Donkin, a Companion in my New Life, is authorized by me to collect sums from all who freely and willingly wish to subscribe towards this minimum total of Rs. 50,000.

When this sum is collected, the last and final burden of my old life will have been removed, and there will be no more calls for help of this kind from either East or West.

My coming to the West in July 1951 is definite, and Elizabeth and Norina have undertaken to arrange this.

B A B A.

Meher Publications,
King's Road,
Ahmednagar.

THE NEW LIFE OF MEHER BABA
and
HIS COMPANIONS.

Satara,
27th July 1950.

On the morning of July 25th 1950, the most important day of Baba's New Life, all Servant-companions got up at the stroke of 4; took their baths, or washed their faces hands and feet, according to instructions already given by Baba; and were ready for the commencement of the day's programme on Baba's arrival. It was a dull wet morning with a strong chilly wind blowing, and the incessant downpour of rain had formed pools of muddy water all round the house.

At quarter to seven Baba arrived at the Companions' bungalow: He stepped into the hall which Pendu and Eruch had cleaned and washed thoroughly the night before. On entering the hall, Baba went straight to his chair and sat down. All the Companions gathered into the hall and stood before him, and he told them to take their seats. Outsiders and those who were not of the New Life, were forbidden to enter the hall. Only Jal, Baba's younger brother, was allowed to watch the proceedings through the window, from outside the hall. The rest of the windows and all the doors were shut.

The atmosphere inside the hall was tense and solemn. Baba looked very serious but his face was alight with radiant beauty and his eyes were dancing in every direction. He looked gravely at the Companions and warned them that he had not yet completely controlled his anger and excitement, and therefore did not want them to provoke him in any manner and thus become the indirect cause of his mood. He added further that he would try to control his mood, and also try to overlook and forgive the faults, minor mistakes and shortcomings of the Companions as far as possible, but that he would definitely remove the cause of his anger and irritation if it persistently annoyed him. He gently advised them that no need for this would arise if they did just what he desired them to do - everything then would go smoothly and all would be well and good. He asked them if they had washed their faces, hands and feet, and the Companions replied in the affirmative.

The day's ceremony began by Dr. Donkin's reading aloud of the message previously dictated by Baba expressly for this day, in which Baba asked for God's forgiveness and strength, and offered his salutations to his Servant-companions. After this opening Baba asked the Companions to go and wait outside the hall for ten minutes, with strict instructions that they were not under any pretext to peep through the door cracks. During this time Baba reconfirmed his original Oath that he had taken at the beginning of the New Life; after which he clapped his hands for the Companions to re-enter. Baba then asked them to approach him one by one, and he placed and pressed his head on the feet of each in turn.

There then followed a recitation of 'Dashavatar Stotra' (Ten Avatars) by Dr. Nilkanth and Vishnu; a Zoroastrian prayer by Kaikobad, Eruch, Pendu and Kaka, a Muslim prayer by Baidul; and a Christian prayer by Donkin (the Zoroastrian, Muslim and Christian prayers had been composed and dictated by Baba). Baba then asked Nilu and Donkin to read aloud from 'The Song Celestial or Bhagvad Gita,' a translation by Sir Edwin Arnold, and this they did for one hour. After this the Song of the New Life of Meher Baba and the New Life prayer were sung to the accompaniment of the harmonium by a qawwal from Bombay.

At 10 o'clock Baba personally served lunch, first to the Masts

and later to the Companions. Punctually at 2 began Baba's personal work with the Masts, the mad and the poor, - first shaving their heads, and then bathing them with soap and hot water, helped by some of the Companions. After the bathing was over, the Masts, the mad and the poor were given new clothes and bedding by Baba, each one receiving, one shirt, one pyjama, one carpet, two coarse blankets and one 'chatai.' These people are now staying on at the bungalow, in separate rooms, and are looked after under Baba's loving care, guidance and instructions. Baidul, Eruch, Gustadji, Pendu and Murli, are in charge of their general welfare, with Dr. Nilkanth in charge of their health.

Baba did not partake of food the whole of that day, but had liquids only. He took food at 9 next morning, after begging for it in 'bhiksha' at the house of Mr. Hussein, the 'khansama' of the Travellers' Bungalow.

Meher Publications,
King's Road,
Ahmednagar.

SUPPLEMENT TO NL. 6 OF MAY 1950.

To those who have already responded to Meher Baba's call for contributions to Dr. Abdul Ghani Munsiff Old Life Boja Fund, this supplement is sent only for their information and to the rest to please expedite action.

The total reached upto the 28th of July is as follows:-

By cash or cheques already in hand
(including Rs. _____ received from you ... Rs. 23,919

Amounts promised to be paid on or before
the 4th of August (including Rs. _____
promised by you) " 2,949
Total Rs. 26,868

In the majority of cases, no acknowledgement slips have been received from those whom the original circular was sent. In spite of that, many contributions have been received, particularly during July 1950, from parties from whom no previous intimation of their inability or promise to pay was received.

Instances have also been reported where the circular failed to reach correct addresses.

Some parties have raised objections against the date fixed for closing the Fund on 4-8-50 instead of in December next on the ground that according to the original circular para 2nd, last line, the limit fixed by Baba was "...before the end of this year 1950."

The earlier date was fixed by the Arrangementwalas concerned just to cut short the day to day routine work involved, but now that Rs. 8,132 are still required to be subscribed further to complete the total of Rs. 35,000, it has been decided that I should continue to accept promises and remittances until the total is reached upto the end of the year. .

Those who have so far not responded, are therefore requested to please either remit the amount expected from them (in no case, the amount should be less than 50 or more than 500 from any one individual) or to intimate by return of post the date by which the amount can be expected to reach my hands BEFORE the end of the year 1950.

No.1, Harris Road,
Ahmednagar.

Ramjoo Abdulla [signed]
RAMJOO ABDULLA.

-- REPLY TO SUPPLEMENT --

(Please strike out the words not applicable.)

I have received / not received the Circular NL. 6. I will
be able to / not able to send Rs. _____ by the _____ 1950.

Change of Address:-

_____ Mr/Mrs/Miss _____

THE NEW LIFE
OF
MEHER BABA AND HIS COMPANIONS

Recent earthquakes, floods, tragedies in Assam, constant Bengal and Bihar famines, the overwhelming refugee problem all over India and other various widespread disasters all over the world have at present become the cause of general distrust in nature, untold miseries, utter disappointment and a feeling of unexpected helplessness and frustration all over the world.

Baba expressed his opinion that all this has contributed to some extent as a pointer towards the work of his New Life picture, which he had formed, when he set out from Ahmednagar on 16th Oct. 1949 to live his New Life of helplessness and hopelessness.

Baba adopted his New Life on 16th Oct. 1949. He tried to live the New Life till 16th Oct. 1950, but the New Life could not be lived as he wanted.

With the experience of twelve months of the New Life, Baba has definitely decided now not to adjust in future individual requirements and tolerate individual weaknesses and laxity in obeying his orders and the conditions of the New Life. Baba also admits his own weaknesses in not fulfilling the conditions of the New Life in the right spirit. His personal weakness in succumbing to temptation, anger etc., and general weakness in surrendering to his feelings for the companions has resulted in compromising his original oath taken at Meherabad, and evolvment of Plans I, II and III - much contrary to his original oath. Also, old-life Bojas like Dr. Ghani's and Sadashiv Patel's cropped up in the meanwhile and had to be adjusted and settled accordingly. "God willing, nothing of this kind will be repeated from 16th Oct. 1950," so says Baba.

Because of this experience, Baba has resolved even to free his present life-long servant-companions on 16th Oct. 1950 in order to give them another chance to revise their decision whether to continue the New Life with Baba or become again disciples of old life of Baba. So, the life-long servant-companions must take the stock of their personal weaknesses and the various experiences they have had of the New Life of twelve months old with Baba into consideration before arriving at any fresh decision. After taking a very careful and complete retrospective view of their personal weaknesses and some pleasant but too many other painful experiences of the New Life with Baba, if they still choose to continue to stay with Baba in the New Life of Baba, then Baba will take some of them with him for three months from 1st Nov. 1950 to January end 1951 to help him in his work amongst Masts and poor when he goes out for this special work; and the rest of the companions he will leave behind at Mahabaleshwar to look after the ladies.

Baba intends to leave Mahabaleshwar in the first week of November for places like Kolhapur, Miraj, Hubli, Hyderabad, Bombay, Assam, Bengal, Orissa and Bihar for his Mast and poor work as well as for his three phases of begging, langoti and gipsy life.

From 16th Oct. 1950 onwards, Baba says that there will be plenty of journey on foot, by railway and by bus for those who will accompany him on these travels.

On 16th Oct. 1950, Baba has decided to abolish the existence of Plans I, II and the term 'No-walas.' So, from 16th Oct. 1950, Baba will not accept money from those who are in Plan I-B and I-C, as those Plans will not exist any more from 16th Oct. 1950.

(P.T.O.)

Baba says that he and his companions have not all those months led the New Life in the right spirit. So, on the 16th Oct. 1950, he has decided to step into the old life for a short period of four hours and as soon as the period is over, he will immediately step into the New Life again. So, all the companions of the New Life, including those of the Plan I-B and I-C and the life-long servant-companions will again become old-life disciples of Baba on 16th Oct. 1950. On this date only all the companions of the New Life will be given another choice to stay with Baba in his New Life, which will begin in right earnest and spirit from 16th. Oct. 1950. The essence of same conditions which they had previously signed 'Yes' last year will be binding on those who prefer staying with Baba in his New Life on 16th Oct. 1950. Then there will remain only on and from 16th Oct. 1950 old-life disciples, Arrangementwalas and servants of Baba.

Only the present New Life companions will have choice to stay with Baba in his New Life on 16th Oct. 1950 and no one else. Those from the present New Life companions, who prefer to stay with Baba in his New Life after 16th Oct. 1950, will try to serve Baba as best as they can with all sincerity, will try to obey him 100%, will try to do whatever he says and wants, even if his orders will make them break the essence of originally 'Yes' signed conditions, as per attached list, which they will have to try to follow 100% under normal circumstances during their stay with and service of Baba.

Baba's New Life is eternal. Those, other than servants of Baba in his New Life, who desire to live that life, are free to do so in spirit independently.

"This New Life is endless, and even after my physical death it will be kept alive by those, who live the life of complete renunciation of falsehood, lies, hatred, anger, greed and lust; and who, to accomplish all this, do no lustful actions, do no harm to anyone, do no backbiting, do not seek material possessions or power, who accept no homage, neither covet honour nor shun disgrace, and fear no one and nothing; by those, who rely wholly and solely on God, and who love God purely for the sake of loving, who believe in the lovers of God and in the reality of Manifestations, and yet do not expect any spiritual and material reward, who do not let go the hand of Truth, and who, without being upset by calamities bravely and whole-heartedly face all hardships with 100% cheerfulness, and give no importance to caste, creed and religious ceremonies" says Baba.

"This New Life will live by itself eternally, even if there is no one to live it."*

For old-life disciples, Arrangementwalas and old Ashram ladies, all instructions and responsibilities previously given to them, stand good for all time.

Baba invite's all old-life men disciples (not women disciples) and all Arrangementwalas to Mahabaleshwar to attend the programme between 7 and 11 a.m. sharp on 16th Oct. 1950. Those, who can conveniently come, may come. Those, who cannot come, should not worry, but they will be sent a copy of Baba's message and programme of 16th Oct. 1950. Nevertheless, all the companions of the New Life, including those in the Plans I-B and I-C, and all the Arrangementwalas must attend the programme on 16th Oct. 1950 in the morning between 7 and 11 a.m. sharp.

Those, who will accept the invitation, must make their own arrangements regarding boarding, lodging and conveyances. They will go back to their places as soon as the programme is over.

Those, who will accept the invitation, are warned that they should not under any circumstances talk to Baba and his companions about their old-life affairs.

Baba in the New Life will not accept from or give money to anyone, but he will receive inheritance money and gifts only from old-life Ashram ladies as per previous circular, and the heritance of those who prefer to continue their stay with Baba in his New Life from 16th Oct. 1950. All this money, and if any amount, in accordance with previous instructions, coming to emergency fund will be put into the Mast account.

The four ladies have their separate account for their maintenance.

Money that is now with Kaka for life-long, servant-companions' maintenance upto the end of June 1951, will be taken over on 16th Oct. 1950 and will be credited to the Mast account. So from 16th Oct. 1950, there will be only two accounts, one ladies' account and the other Mast account. From this Mast account, Baba will use money for Mast and poor work and might use it for his servants' maintenance. For personal purposes, Baba will be free to spend money from both accounts.

Baba feels that from 16th Oct. 1950, God will give him courage and strength to live his New Life as he wants.

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Programme of 16th Oct. 1950.

All New Life companions must be ready by 7 a.m. with washed face, hands and feet, and having had a bath if possible. Anyone who has had a night pollution must have a bath.

7 a.m. to 11 a.m.

- (1) Baba to ask God's forgiveness.
- (2) Baba forgives all New Life companions and Baba asks all New Life companions to forgive Baba.
- (3) Baba's message (including declaration of his and his companions' reverting for four hours to old life on 16th Oct. 1950) to be read.
- (4) Baba's salutations to all old-life disciples, and Baba affirms responsibilities of Arrangementwalas.
- (5) Baba enters New Life by taking oath.
- (6) Baba asks decisions of the companions as to who has decided to serve Baba in Baba's New Life by trying 100% to obey Baba and trying to follow 100% the conditions of the New Life of Baba.
- (7) Baba to ask God to give him strength.
- (8) Prayers:- (a) Hindu; (b) Zoroastrian; (c) Muslim (d) Christian.
- (9) Song of New Life and New Life prayer by a Qawal.
- (10) Baba shaves and bathes one Mast and Baba's salutation to the Mast.
- (11) All depart except those who decide to stay and serve Baba in New Life.

Meher Publications,
King's Road, Ahmednagar

ACKNOWLEDGMENT

Please send this direct before 30th Sept. 1950 to:

MEHER BABA
55-B Mutha's Bungalow
Camp Satara.

I have received Circular NL. 17 and as mentioned therein I will be / not be / able to attend the programme at Mahabaleshwar on 16th October 1950 between 7 and 11 in the morning.

(Full name & address in block letters):-

ESSENCE OF ORIGINALLY 'YES' SIGNED CONDITIONS:

All those who decide to serve Baba from 15th Oct. 1950 -

- (1) Must not hold Baba responsible for anything that may happen to them.
- (2) Must not even expect Baba to perform miracles, or use his spiritual key or have his 'Nazar' upon them.
- (3) Must not even expect to receive any spiritual or material benefit whatever in return from Baba.
- (4) Must not do any lusty actions with anyone.
- (5) Must not accept money from anyone for anyone, not even for Baba.
- (6) Must not have any concern with politics.
- (7) Must not express anger by word or deed.
- (8) Must not criticise unfairly.
- (9) Must not tell lies under any circumstances.
- (10) Must not accept homage nor deliberately create circumstances to invite homage to Baba or to themselves.
- (11) Must be prepared for every kind of disappointment and adversity.

Those who decide to serve Baba from 16th Oct. 1950, must solemnly declare before God, in the presence of Baba, that they have made this decision of their own freewill and that whatever the result of it may be, they alone are responsible.

THE NEW LIFE
OF
MEHER BABA AND HIS COMPANIONS.

In continuation of and in addition to the last Circular dated 11th Sept. 1950, Baba wants all to note the following points:-

(1) Old life 'Bolas' (burdens) have been removed.

(2) Baba will not accept from nor give money to anyone in the New Life and more perfectly so from 16th Oct. 1950 till the very end.

(3) From 16th Oct. 1950, only two accounts will exist viz. Ladies account and Mast account.

(4) From Mast account, Baba will spend for Masts and poor, and if any left over, Baba will spend for his servants or for any other purpose he likes.

(5) Mast account is now absolutely limited. It is nearly Rs. 5,000. When this account is over, Baba and his servants might have the fortune of experiencing helplessness.

(6) Baba needs money for his big Mast and poor work which he will do during November, December 1950 and January 1951.

(7) This money Baba can accept and add to the Mast account only during those four hours when he will step into the old life on 16th Oct. 1950.

(8) Anyone who genuinely desires to give him money during that period should do so from Rs. 50 (minimum) to Rs. 500 (maximum).

(9) Those who, due to unavoidable circumstances, cannot or are unable to come to Mahabaleshwar to attend the programme between 7 a.m. and 11 a.m. on 16th Oct. 1950 and yet genuinely desire to give money for the Mast account are advised to send money to Adi K. Irani, King's Road, Ahmednagar, in such a way that he will receive it before 13th Oct. 1950. Adi will hand over to Baba personally this amount during that period of four hours when Baba will step into the old life on 16th Oct. 1950.

BY ORDER OF BABA.

Baba's Sermon.

Being just now in "Old Life" for these few hours, I will tell you what I feel to be the established Divine facts:-

Essentially we are all one. The feeling of our being otherwise is due to ignorance. Soul desires consciousness to know itself, but in its progress towards this Goal which it cannot realize independently of creation, it must undergo the experience which it gathers as the individualized ego and which is all imagination. -- Thus it is faced at the outset with ignorance instead of Knowledge.

Dual forms and illusionary creations are the outcome of ignorance: birth and death, happiness and misery, virtue and sin, good and bad - all are equally the manifestation of this same ignorance. You were never born and will never die; you never suffered and will never suffer; you ever were and ever will be, as separateness exists only in imagination.

Soul undergoes experience through innumerable forms such as being king and beggar, rich and poor, tall and short, strong and weak, beautiful and ugly, of killing and being killed. All these experiences must transpire as long as the soul, though it is one in reality and undivided, imagines separateness in itself. When soul is bereft of the impressions of these illusionary experiences it becomes naked as in its origin, to become now fully conscious of its unity with the Over-soul which is One, Indivisible, Real and Infinite.

The soul becomes free of the bindings of impressions through various paths. And Love is the most important of these paths leading to the realization of God. Through this love, the Soul becomes entirely absorbed in God, ultimately forgetting itself completely. It is then that all of a sudden Knowledge comes as swiftly as the lightning bolt which burns to ashes all that it falls upon.

This knowledge uproots illusions, doubts and worries, and apparent sufferings are instantaneously replaced by everlasting peace and eternal bliss which is the Goal of all existence. Soul now free from its illusions, realizes its Original Unity of Being.

Let us not hope, because this Knowledge is beyond hoping and wanting. Let us not reason, because this Knowledge cannot be comprehended or thought of. Let us not doubt, because this Knowledge is the certainty of certainties. Let us not live the life of the senses, because the lusty, greedy, false, impure mind cannot reach this Knowledge. Let us love God as the Soul of our Souls, and in the height of this Love lies this Knowledge.

The divinely Perfect Ones can bestow this Knowledge on any one they like and whenever they like. May you all gain this Knowledge soon.

Mahabaleshwar,
16th October 1950.

16th OCTOBER 1950

Mahabaleshwar

“Today I have stepped back into my Old Life for a few hours. I am very happy to see you all - you who are my Old Life disciples and devotees, and I feel deeply the love you have for me. I want you all, as also those who are absent today, to know that my love for my Old Life disciples and devotees is unbounded.

“On the 16th of October 1949 I adopted my New Life. Today, exactly one year after I set out with my Companions, I have to say that the principles of my New Life could not be lived up to in the spirit that I desired. My companions have not been able to comply with the conditions of the New Life in the strict sense I had expected them to do, although in fairness to them I want to say that, each has tried his best according to his own capabilities and understanding. I feel therefore that this year has been, not a failure, but an eye-opener. I also so admit my own weakness in succumbing to anger and other temptations, and my inability to carry out, with a firmness of purpose the New Life conditions on the whole. My giving in to my feelings for the Companions has resulted in a modification of the original Oath taken by me at Meherabad, and the evolvement of Plans I, II and III - all contrary to the original Conditions.

“I now give my Companions another chance to reconsider their original decisions that they would join me in my New Life, and a free choice to rejoin me in the New Life as my Servants, or to go away and become my Old Life disciples, or to be entirely free and lead independent lives in the world. With the experience of twelve months of New Life behind us, I warn them that I have now made a definite resolve never in future to compromise my New Life conditions to suit Individual requirements, nor shall tolerate any weakness or laxity on their part in carrying out my orders and the conditions of my New Life.

“Keeping all this in mind, therefore, and making a sincere calculation of their own weaknesses and past experience (some pleasant but many otherwise) I want them to decide today. I repeat that they should not decide before they have made an unflinching survey of their experiences of one year, and of their individual capacities for carrying out their resolutions.

“If, in spite of all this, they decide to join me as Servants in the New Life, they must know that they will have to try and obey me 100%, and must do whole-heartedly whatever I want them to do.

“The Servants’ obedience to my orders must be spontaneous and devoid of any feeling of slavery or compulsion. They must carry out my wishes with a cheerful willingness, without in any way feeling it an encroachment on their freedom. Naturally, those who feel that carrying out my wishes would be an encroachment on their right of freedom, will decide not to join me in the New Life, but will choose to become Old Life disciples again or to live independent lives. In either case, I not only urge them to make one of these two choices, but will also try my best to help them make a good start.

“Just as those joining me in my New Life today are expected to serve me with 100% willingness, so I hope to be able to serve my Servants with impartial love and an unbiased attitude.

“With the reshuffling of decisions today, all plans, namely Plans I, II and III, as well as the term ‘Nowalas,’ will cease to exist. Now will remain only the Old Life disciples, the Arrangementwalas (who are also Old Life disciples), and the Servants of the New Life.

(2)

“If I am the one my Old Life disciples take me to be, I would wish them to endeavour wholeheartedly to stick to their faith and love, to carry out my Old Life instructions without any feeling of enforced bondage on their part, and to live a life worthy of real love; and, irrespective of what I am, the Most Compassionate God will surely reward them spiritually, even if they do not seek reward. As to the Arrangementwalas, I ask God to give them courage to carry out their responsibilities to the very end.

“For Old Life disciples, Arrangementwalas, and Old Life women Ashramites, all instructions and responsibilities previously given to them, stand good for all time. Also, my instructions regarding their not contacting me in any way, and not having correspondence with me and those who are with me, stand good for always, unless otherwise ordered by me.

“My Old Life places me on the altar of Absolute Godhood and Divine Perfection. My New Life makes me take the stand of a humble Servant of God and His people. In my New Life, Perfect Divinity is replaced by Perfect Humility. In my New Life I am the Seeker, the Lover, and the Friend. Both these aspects - Perfect Divinity and Perfect Humility - have been by God’s Will and both are everlastingly linked with God’s Eternal Life. Any one may believe me to be whatever he likes, but none may ask for blessings, miracles, or any rewards of any kind. My New Life is eternal. Those other than my Servants in my New Life, whoever or wherever they may be, who desire to live that life, are free to do so in the spirit of it, independently.

“I shall leave Mahabaleshwar on the 21st of October for my intended tour of 2 to 3 months. Among the places I shall go to will be Kolhapur, Miraj, Hubli, Hyderabad, Madras, Bombay, Assam, Bengal, Orissa and Bihar, where I shall do my work with the Masts and the poor, as well as my New Life phases of begging, ‘langoti’ and gipsy life.”

B A B A.

मेहेर बाबा का संदेश*

(मेहेर बाबा द्वारा अपने दरबार में १६ अक्टूबर १९५० को महाबलेश्वर में अंग्रेजी में
दिए गए मूल संदेश का अनुवाद)

१६ अक्टूबर १९५० ई.

महाबलेश्वर

“आज मैं चन्द घण्टों के लिए अपनी ‘पुरानी ज़िन्दगी’ में वापस आया हूँ। मुझे तुम सबको देखकर बड़ी प्रसन्नता है — तुम लोगों को जो मेरी ‘पुरानी ज़िन्दगी’ के शिष्य तथा भक्त हो। तुम लोगों का जो प्रेम मेरे प्रति है उसको मैं गम्भीरतापूर्वक महसूस करता हूँ। मैं तुम सबको तथा उनको भी जो आज यहां नहीं हैं यह जताना चाहता हूँ कि मेरी ‘पुरानी ज़िन्दगी’ के शिष्यों तथा भक्तों के प्रति मेरा अपार प्रेम है।

“१६ अक्टूबर १९४६ ई. को मैंने अपनी ‘नई ज़िन्दगी’ अपनाई थी। अपने साथियों के साथ निकल पड़ने के ठीक एक वर्ष उपरान्त आज मुझे यह कहना है कि मेरी ‘नई ज़िन्दगी’ के सिद्धान्त जिस भाव से मैं चाहता था उससे आचरित नहीं किए जासके। मेरे साथी नई ज़िन्दगी की शर्तों को उस कड़ाई से पालन करने में असमर्थ रहे जिस कड़ाई से पालन करने की आशा मैं उनसे करता था, यद्यपि उनके प्रति न्याय की दृष्टि से मैं यह कहना चाहता हूँ कि प्रत्येक साथी ने अपनी योग्यता तथा समझ के अनुसार शर्तों का पालन करने में भरसक प्रयत्न किया है। अतएव मैं यह महसूस करता हूँ कि यह वर्ष हमारे लिए असफलता का नहीं हुआ वरन् आंख खोलने वाला हुआ है। मैं क्रोध तथा अन्य प्रलोभनों के वश में हो जाने की तथा नई ज़िन्दगी की शर्तों को दृढ़ता से पूरा करने में असमर्थता की अपनी कमजोरी को भी स्वीकार करता हूँ। साथियों के प्रति अपनी भावनाओं के सामने मेरे झुक जाने के फलस्वरूप मेरी मूल शपथ में संशोधन हुआ जो मैंने मेहेराबाद में ली थी, और १, २ तथा ३ योजनाओं का उद्भव हुआ। ये सब ‘नई ज़िन्दगी’ की मूल शर्तों के विपरीत हैं।

“अब मैं अपने साथियों को दूसरा अवसर देता हूँ कि वे मेरी ‘नई ज़िन्दगी’ में सम्मिलित होने के अपने मूल निर्णयों पर पुनः विचार करें, और उन्हें स्वतन्त्र विकल्प का अवसर देता हूँ कि वे ‘नई ज़िन्दगी’ में मेरे सेवकों की भांति मेरे साथ हो जावें, अथवा मुझको छोड़कर चले जावें और मेरे ‘पुरानी ज़िन्दगी’ के शिष्य बन जावें, अथवा बिल्कुल स्वतन्त्र होकर संसार में स्वतन्त्र जीवन व्यतीत करें। अपने पीछे ‘नई ज़िन्दगी’ के बारह मास के अनुभव के उपरान्त मैं उनको सचेत करता हूँ कि अब मैंने दृढ़ निश्चय कर लिया है कि मैं भविष्य में कभी भी अपनी ‘नई ज़िन्दगी’ की शर्तों को व्यक्तिगत आवश्यकताओं के अनुकूल बनाने के लिए षिथिल नहीं करूंगा, और न तो मैं अपनी आज्ञाओं तथा अपनी ‘नई ज़िन्दगी’ की शर्तों के पालन में उनकी किसी कमजोरी अथवा ढिलाई को सहन करूंगा।

अतएव मैं चाहता हूँ कि वे इस सबको ध्यान में रखते हुए, और अपनी कमजोरियों तथा विगत अनुभव (कुछ सुखद परन्तु अनेक इसके विपरीत) का सच्चाई के साथ अनुगणन करते हुए, आज निर्णय करें। मैं फिर से कहता हूँ कि उन्हें अपने एक वर्ष के अनुभवों, तथा अपने निश्चयों को पूरा करने की अपनी व्यक्तिगत क्षमताओं का सुस्थिर पर्यालोकन किए बिना निर्णय न करना चाहिए।

“यदि इस सबके बावजूद वे ‘नई ज़िन्दगी’ के सेवकों के रूप में मेरे साथ रहने का निर्णय करते हैं, तो उन्हें यह जान लेना चाहिए कि उन्हें शत प्रतिशत मेरी आज्ञा पालन करना होगी और उसके पालन करने का प्रयत्न करना होगा, और जो कुछ मैं उनसे कराना चाहूँ वह उन्हें पूरे हृदय से करना होगा।

* The preceding document entitled 16th OCTOBER 1950 was released concurrently in Hindi.—Editors, Avatar Meher Baba Trust Online Edition, 2013.

“इन सेवकों द्वारा मेरी आज्ञाओं का पालन स्वतःप्रेरित तथा दासता अथवा दबाव की किसी भी भावना से मुक्त होना चाहिए। उनको प्रसन्नतापूर्व स्वेच्छा के साथ मेरी इच्छाओं को पूरा करना चाहिए, और इसको किसी भी प्रकार अपनी स्वतन्त्रता में हस्तक्षेप न महसूस करना चाहिए। स्वाभाविकतः वे लोग, जो यह महसूस करते हैं कि मेरी इच्छाओं का पूरा करना उनके स्वतन्त्रता के अधिकार में हस्तक्षेप होगा, ‘नई ज़िन्दगी’ में मेरे साथ सम्मिलित न होने का निर्णय करेंगे परन्तु वे पुनः ‘पुरानी ज़िन्दगी’ के शिष्य होना अथवा स्वतन्त्र जीवन व्यतीत करना मनोनीत करेंगे। इन दोनों सूरतों में मैं उनसे उक्त दो बातों में से एक को चुनने का अनुरोध ही नहीं करता वरन् भली प्रकार आरम्भ करने में मैं उनको भरसक सहायता देने का भी प्रयत्न करूंगा।

“आज मेरी ‘नई ज़िन्दगी’ में मेरे साथ शामिल होने वालों से जिस प्रकार आशा की जाती है कि वे शत प्रतिशत स्वेच्छा से मेरी सेवा करेंगे, उसी प्रकार मैं आशा करता हूँ कि मैं निष्पक्ष प्रेम तथा पक्षपात रहित रुख से अपने सेवकों की सेवा करने में समर्थ होऊंगा।

“आज निर्णयों के उलटफेर के उपरान्त योजनाएं १, २ व ३ तथा शब्द (NOWALAS) ‘नकारवाले’ समाप्त हो जाएंगे। अब केवल ‘पुरानी ज़िन्दगी’ के शिष्य, प्रबन्धकर्त्तागण (यह भी पुरानी ज़िन्दगी के शिष्य हैं), और ‘नई ज़िन्दगी’ के सेवक रह जावेंगे।

“यदि मैं वह एक सत्त्व हूँ जैसा कि मेरी पुरानी ज़िन्दगी के शिष्य मुझे मानते हैं, तो मैं चाहता हूँ कि वे अपने विश्वास तथा प्रेम में अटल रहने का पूरे हृदय से प्रयत्न कर, मेरी ‘पुरानी ज़िन्दगी’ के आदेशों का पालन अपने ऊपर जबरन लादे गए बन्धन की भावना के बिना करें, और ऐसा जीवन व्यतीत करें जो वास्तविक प्रेम के योग्य हो, और मैं चाहे जो कुछ होऊँ, उन्हें तो परम कृपालु ईश्वर अवश्य आध्यात्मिक लाभ प्रदान करेंगे चाहे वे लाभ न भी चाहें। रहा प्रबन्धकर्त्ताओं के विषय में, मैं ईश्वर से याचना करता हूँ कि वह उन्हें अन्त तक अपनी जिम्मेदारियाँ पूरी करने का साहस प्रदान करे।

“पुरानी ज़िन्दगी के शिष्यों, प्रबन्धकर्त्ताओं तथा पुरानी ज़िन्दगी की महिला आश्रमवासिनियों को जो हिदायतें तथा जिम्मेदारियाँ पहिले दी गई थीं वे सब सदैव के लिए रहेंगी। मैंने जो आदेश दिए थे कि मुझसे किसी प्रकार से सम्पर्क न रख, और मुझसे तथा मेरे साथियों से पत्रव्यवहार न कर, वे सदैव के लिए लागू रहेंगे, जब तक कि मैं इसके विपरीत आज्ञा न दूँ।

“अपनी ‘पुरानी ज़िन्दगी’ में मेरी स्थिति पूर्ण देवत्व तथा दैवी पूर्णता की है। अपनी ‘नई ज़िन्दगी’ में मैं ईश्वर तथा उसके बन्दों का विनम्र सेवक हूँ। मेरी ‘नई ज़िन्दगी’ में ‘पूर्ण दैव’ का स्थान ‘पूर्ण विनम्रता’ ग्रहण करती है। अपनी ‘नई ज़िन्दगी’ में मैं जिज्ञासु, प्रेमी, तथा मित्र हूँ। पूर्ण देवत्व तथा पूर्ण विनम्रता इन दोनों रूपों का अस्तित्व ईश्वर की इच्छा से हुआ है और दोनों अमररूप से ईश्वर के अनन्त जीवन से श्रृंखलाबद्ध हैं। कोई भी मुझको जो चाहे वह समझ, परन्तु मुझसे कोई भी आशीर्वाद, चमत्कार अथवा किसी प्रकार के बदला की याचना न करे। मेरी ‘नई ज़िन्दगी’ अनन्त है। मेरी ‘नई ज़िन्दगी’ के सेवकों को छोड़कर अन्य जो लोग, चाहे वे जो हों और जहां भी हों, इस ‘नई ज़िन्दगी’ के अनुसार चलना चाहते हैं वे स्वतन्त्र रूप से इसके मूल अर्थ के अनुसार जीवन आचरित करने के लिए स्वतन्त्र हैं।

“मेरा इरादा २ से ३ साल तक पर्यटन करने का है। उसके लिए मैं महाबलेश्वर से २१ अक्टूबर को चल दूंगा। मैं जिन स्थानों का पर्यटन करूंगा उनमें कोल्हापुर, मीराज, हुबली, हैदराबाद, मदरास, बम्बई, आसाम, बंगाल, उड़ीसा और बिहार हैं। इन स्थानों में मैं मस्तों (ईश्वरोन्मत्त जनों) तथा गरीब लोगों के प्रति अपना कार्य करूंगा, और साथ ही साथ अपनी ‘नई ज़िन्दगी’ के तीन पहलू—भिक्षा, ‘लंगोटी’ तथा चलता फिरता जीवन, (GIPSY LIFE) आचरित करूंगा।”

—बाबा

नारायण प्रेस हमीरपुर)

THE NEW LIFE OF MEHER BABA

16th October 1950
Mahabaleshwar

In compliance to the invitation sent through Circular NL, 17, most of the old life disciples and devotees of Baba who returned the acknowledgement slips affirmatively, the Arrangementwalas and the four Companions under Plan I-C—all totalling to about 200—attended the programme at Mahabaleshwar. All the Servant-companions of Baba who stay with him were also present.

The precise time given to be present at the venue of the meeting was 6-45 a.m. In their eagerness to avoid being late, most of the visitors were present in the bungalow compound much before the appointed time.

Baba saw all of them standing and looking at him with expectant eyes. He graciously allowed all the Congregators one after another to come forward and embrace him.

All were asked to get into the enclosure at 7 a.m. where the meeting was arranged to be held. The doors were closed.

Baba took his seat in the chair and declared himself to have stepped into the Old Life for a few hours; declared all the companions to have entered the Old Life for good and the existence of Plans I, I-B, I-C and II to have been abolished. Consequently, Baba would not accept money from those who were in Plan I-B and I-C.

(1) Baba asked God's forgiveness for not being able, as he wanted, to live the New Life adopted since 16th Oct. 1949.

(2) Baba forgave all the New Life Companions for not being able to act up to the New Life conditions as he wanted, and in turn asked all the Companions to forgive him, which they did.

(3) Dr. Donkin read "Baba's Sermon," a copy of which is attached herewith. A Hindi translation of the same was read by Dr. C. D. Deshmukh.

With his own hands, Baba distributed a copy each of the Sermon to all those who were present. Baba asked everyone, to very carefully read and understand the contents of the Sermon; and if he could not do so, to return the copy to him forthwith. All retained their copies without exception.

(4) Baba saluted all the Old Life disciples and devotees.

(5) Contributions to Baba's Mast and Poor work, according to the Supplement to Circular NL. 17 from all those present who offered individually, were accepted. Total contribution to the Mast and Poor work received by Adi Sr., from those who could not attend the meeting was also accepted.

It was declared that both the above contributions put together would be utilised exclusively for the oncoming Mast and Poor tour work of Baba to begin from 21st Oct. 1950, as given in the last para. of the attached Message "16th October 1950—Mahabaleshwar."

(6) Fifteen minutes interval was given to everyone to ease himself.

(7) Instructions were given to all the Old Life disciples and devotees on their arrival at Mahabaleshwar on the evening of 15th Oct. that any one who experienced any difficulties in carrying out orders and instructions, if any, given to him previously by Baba in the Old Life should make two copies of the list of his difficulties in chronological order—retaining one copy for himself and handing over another to Baba when asked to do so. Accordingly a few lists were submitted to which Baba gave replies one after another.

(8) Baba then pointed out the chart displayed on the wall which depicted the two aspects of his eternally existing Old and New Life on either side of his photograph pasted in the centre. Old Life to the right side of Baba's picture represented "Perfect Divinity, Divine Man" and New Life to the left side represented "Perfect Humility, Ordinary Man."

(9) Dr. Donkin read Baba's Message, a copy of which is attached herewith. As this was being read out, Dr. C. D. Deshmukh rendered the same into Hindi. With his own hands Baba distributed a copy each of the Message to all those present.

(10) Recess of half an hour was given during which time Baba distributed one small *ladoo-prasad* each to all. Thereafter all took tea.

(11) After the recess, all gathered again in the enclosure and the doors were closed.

Baba then affirmed the responsibilities of the Arrangementwalas expressing entire satisfaction in their having fulfilled their duties successfully against many odds.

(12) Baba then left the venue of the meeting to take the oath of the New Life. After a few minutes he returned to his chair dressed in a white *kafni* carrying an ochre coloured begging satchel in his hand. He declared having entered the New Life.

(13) One after another, Baba asked all those who were "Yeswalas" to the New Life to take their decisions either to serve Baba in Baba's New Life by trying hundred percent to obey him and trying to follow hundred percent the conditions of the New Life of Baba; or adopt the Old Life; or take up to an independent life altogether.

The decisions were taken thus:

Adi Sr.—Old Life

Dr. Dowlat Singh—Old Life (Baba ordered him for it)

Anna Jakkal—Old Life (But allowed to stay with Baba as ordinary Servant to be sent away when Baba desired)

Ali Akbar—Old Life (Baba had already advised him at Bombay and accordingly he accepted to go to the Old Life. He was exempted from attending the Programme of 16th Oct. at Mahabaleshwar.)

Minoo Kharas—Old Life (He decided to be a Servant but Baba ordered him to go to the Old Life)
Babadas—Old Life (Baba advised him for it)
Pandoba—Old Life
Kishan Singh—Old Life
Bal Natu—Old Life
Dr. Ghani—Old Life
Pendul—Servant
Vishnu—Servant
Eruch—Servant
Dr. Nilu—Servant
Dr. Donkin—Servant
Kaka Baria—Servant
Aga Baidul—Servant
Gustadji—Servant
Murli Kale—Servant
Kaikobad Dastur—Servant

(14) Baba then asked God to give him strength to live his New Life fully and completely.
(15) Prayers were offered in four different religions—Hindu, Zoroastrian, Muslim and Christian—by Vishnu and Dr. Niloo, Kaikobad Dastur, Aga Baidul and Dr. Donkin respectively.
(16) One “Song of the New Life” and another prayer-song were sung by a Qawwal especially called for the occasion with his accompaniment of harmonium, *Dhol* and *Bulbul–tarang*.
(17) Baba then left his chair and went to a room where he bathed the Mast Ali Shah (Bapji), which was witnessed by most of the congregators.
The programme being over, all were asked to disperse. Baba then embraced those who were present.

Adi K. Irani
Meher Publications
King’s Road, Ahmednagar

BOOK-POST

To

From:—
Meher Publications
King’s Road
Ahmednagar

THE NEW LIFE OF
MEHER BABA

According to a circular letter of Baba dated 17th July 1950 to the Old Life women disciples (who were Ashramites) and to all Arrangementwalas, Miss Mansari Desai received Rs. 2,000/- as inheritance which amount she offered Baba through Sarosh who handed it over accordingly at Mahabaleshwar on the occasion of the programme of 16th Oct. 1950. The amount was accepted and will be utilised for Baba's work of the Masts and the Poor.

ADI K. IRANI
Meher Publications,
King's Road, Ahmednagar.

THE NEW LIFE OF MEHER BABA

Mast and Poor Work

The total collection of money at Mahabaleshwar on 6th October 1950 from the contributions sent and given by 218 devoted persons was Rs. 23,566–14–0.

On 21st October 1950, Baba left Mahabaleshwar with four persons—Pendul, Gustadji, Eruch and Baidul. Chhagan was specially called and accordingly he joined the party at Calcutta on 4th November 1950.

This trip is significant for the combined activities of Mast and Poor work in a ceaseless ‘hunt’ for both the types. These are two distinct lines of activities meeting only at a point—at the hands of one who performs them.

Unlike the poor, the Masts entail expenses, not for their necessities but for bringing about their contact. Necessities to them are few, and whatever they may be, have the least dominating effect upon their lives. There is no question of estimating either the expenses or their needs in terms of money. If the contacts are to be made, the money is to be spent freely as and when occasions demand.

The estimates for the needs of the poor and especially lower middle class families require exhaustive enquiries to be made if they are to be helped rightly and adequately. On the present trip, in the case of the poor and the lower middle class families, this had to be done very speedily; even so, it was done accurately.

The recipients of the monetary help were informed that it was not a charity they got. The help they received was from the contributions made by souls devoted to the cause of the deserving and the poor, as sponsored by Baba.

Before having the money handed over to every person, Baba washed the feet of every recipient, bowed down before him placing his head upon his feet and had the following lines uttered by one of those who accompanied Baba on tour. This was done in order to give the recipient to understand the spirit underlying the acts of gift:

“My brother says this money has been given to you by loving hearts to be given to the deserving and needy persons. The receiver should not feel it as charity or feel himself to be under any obligation whatsoever. He should consider it as gift of love.”

In the above utterance, Baba was referred to as the elder brother. In keeping with the principle of Baba’s New Life, his name was not mentioned in order to avoid reverence being expressed by those to whom Baba had gone to give the gifts.

Besides contact and distribution of money to the poor and deserving, the work of distribution to and contact with Masts was also done.

The following places in the Provinces of Bihar, Bengal, Orissa, Nepal, Madras, Hyderabad (Deccan) and Bombay were visited:

- M — Mast
- Sa — Sadhu
- S — Sant

- P — Poor families
- Pi — Poor individuals
- O — Got down for the Poor & Mast but none noticed in time.

Patna	M
Paleza Ghat	S
Samastipur	M
Chapra	S & M
Muzafferpur	O
Darbhanga	S
Laheria Sarai	O
Jhanjharpur	O
Tamuria	O
Madhupur	P & Pi (village reached by tongas and returned in a bullock-cart.)
Jaynagar	O
Janakpur	S & Sa (In Nepal by train from Jaynagar.)
Mokameh Ghat	M
Bhagalpur	M
Colgong	M
Calcutta	M & P (also begging and langoti.)
Cuttack	M & P
Bezwada	M
Madras	M & P (in suburb named “Old Mambalam”).
Gudur	P
Kazipet	O
Hyderabad	S, M & P
Secunderabad	M
Hubli	S
Miraj	M
Kolhapur	M
Bombay	M & P

At Bihar, one Mr. Janaki Nandan Singh, Chairman, District Board, Darbhanga, helped Baba and the party by giving a very good hand [to] Mr. Baijnath Misra who worked for the affected areas of Bihar (people affected by Kosi river floods). Baba and the party accompanied by Baijnath went from Tamuria railway station by small pony tongas to Madhupur Thana, a village 4 miles away. In this village three good families were paid Rs. 500 each. Thence to Kachua village where two more families were paid Rs. 500 each. Thence to Behat village where two families were paid Rs. 100 each. One family at Maibi village was paid Rs. 100. Mr. Baijnath Misra who acted as a perfect guide and a sincere and selfless worker for Baba and the party, and who was himself greatly affected by the Kosi flood disaster, was paid Rs. 148. At Maibi village Baba paid Rs. 5 each to poor individuals.

The amounts distributed thus:—

BIHAR —Poor Families at the villages Madhupur, Kachua, Behat and Maibi:		
5 Families	Rs. 500/– each	Rs. 2,500– 0
1 Family		“ 148– 0
3 Families	“ 100/– each	“ 300– 0
2 Families	“ 50/– each	“ 100– 0
BENGAL —(Calcutta–Baranagar):		
1 Family		“ 500– 0
ORISSA —(Cuttack):		
1 Family		“ 500– 0
MADRAS —(Old Mambalam):		
3 Families	Rs. 500/– each	“ 1,500– 0
1 Family (at Gudur)		“ 500– 0
HYDERABAD —(Deccan):		
3 Families (Muslim)	Rs. 500/– each	“ 1,500– 0
5 Families (Hindu)	“ 500/– each	“ 2,500– 0
1 Family		“ 300– 0
1 Family		“ 200– 0
1 Family		“ 51– 0
28 Poor Families of different Provinces.		Rs. 10,599– 0
4 Deserving Families of known group of Baba.		<u>4,000– 0</u>
32 Families in all		Rs. 14,599– 0
To Poor individuals in Jhanjharpur Thana (Darbhanga Dist.):		
211 Male and Female individuals paid	Rs. 5 each	“ 1,055– 0
To poor family in train for hospital fees		“ 25– 0
To poor paid one anna each		“ 21– 0
For Mast work and distribution		“ 1,000– 0
Travelling, tour, boarding & lodging expenses and incidentals during Mast and poor contact.		“ 4,970– 14
Balance kept with Meherjee to be utilized for Mast and poor work in future		<u>1,896– 0</u>
		<u>Rs. 23,566– 14</u>
Henceforward there will not be any contributions invited		

for the Mast and Poor work. Only the above balance will be utilized for the same work as and when an occasion arises.

Total number of Masts contacted	119
“ “ “ Sants “	23
“ “ “ Sadhus “	21
“ “ “ Families “	33
“ “ “ Poor families	250

At Dakshineswar temple, near Calcutta and at Hyderabad (Deccan) at an ‘Idgah,’ Baba sat in *langoti* for half an hour at each place.

At Dakshineswar temple, after sitting in *langoti*, Baba moved about in Kafni and a Bhiksha satchel in hand, begging outside the temple. This was the first time he begged from house to house without pre-intimating about it. Many refused to give Bhiksha. He went on going from door to door till at last he was given good cooked food of rice and vegetables (*bhaqji*) by a Bengali family. One evident reason why Baba did not get Bhiksha food easily was the dress in which the others who accompanied Baba moved. It was composed of coat, pant, shoes and hat with Pendu holding a small but heavy cloth bag containing one anna bits which he was asked by Baba to distribute each to those who put forth their hands in need. Pendu was walking just behind Baba. This was perhaps a queer sight to those who hesitated to give Bhiksha to Baba.

The entire itinerary followed for the Mast and Poor work of Baba during a period of over a month was full of strenuous labour, scanty course and untimely food and very little sleep for all

After finishing up with the whirlwind trip, Baba went to Bombay on the 25th of November 1950. Having contacted 33 Masts in and around Bombay, Baba returned to Mahabaleshwar on the 6th of December 1950.

Adi K. Irani
Meher Publications
King’s Road, Ahmednagar.

BOOK-POST

To

From:—
Adi K. Irani
Meher Publications
King’s Road
Ahmednagar.

THE NEW LIFE OF MEHER BABA

Mahabaleshwar,
28th Dec. 1950.

Seclusion

Baba desires to go into seclusion for about 100 days from 13th February 1951 at Mahabaleshwar in the Aga Khan bungalow compound.

This seclusion of Baba will be unique of its kind, and will concern his New Life oath and his desired ultimate achievement. It will be a partial seclusion, and, unlike the Old Life seclusions, Baba does not desire to confine himself in a small room for the entire day.

Baba thinks that he will either emerge victorious in attainment of his New Life living, or will die in the attempt.

February 12th is Baba's birthday, but during the New Life, he will not have it celebrated.

On February 13th, Bawla Qawwal will sing before Baba so that he may enter his seclusion in a proper mood.

Before going into seclusion, he will go on tour for Mast and Poor work for seven days in the beginning of February 1951, and the balance of the October 16th collection that was left with Meherji will be used for this purpose.

Mahabaleshwar,
3rd January 1951.

Mast and Poor Work

Before his partial and unique seclusion of one hundred days (beginning from 13th Feb.), Baba wants to do his unfinished work with Masts and Poor.

Baba will finish his Mast and Poor work (spending the remaining balance that is with Meherji) in Bombay and Baroda.

Baidul will be sent to Bombay for Baba's work of Masts in Bombay.

Baidul will leave Mahabaleshwar on 24th January for Bombay and will stay in Bombay till 2nd February

Baba, Gustadji, Pendu and Eruch will leave Mahabaleshwar for Bombay on 29th January for Mast work.

The whole party including Baidul will leave Bombay on 3rd Feb. morning for Baroda.

The party will stay in Baroda for Mast and Poor work from 3rd to 6th February.

The party will leave Baroda on 6th Feb. night for Bombay, reaching Bombay on 7th February morning.

The whole party is expected to return to Mahabaleshwar on 7th February.

ADI K. IRANI
Meher Publications
King's Road
Ahmednagar.

THE NEW LIFE OF MEHER BABA

Mahabaleshwar,
10-1-1951.

Baba with Eruch, Baidul and Pendu will go to Hyderabad (Deccan) on 15th January and return to Mahabaleshwar on 20th January.

Adi Sr., will take Baba and party in his car to Hyderabad.

Baba will do Mast work and * bungalow selection during this Hyderabad visit.

Half the amount spent on this trip will be taken from Kaka's Mast account and half from the Mast-Poor balance with Meherji.

With the Mast work in Hyderabad and the forthcoming Mast-Poor work in Bombay and Baroda, the balance of the Mast-Poor collection of 16th October 1950 will be expended.

- * According to the accompanying Circular NL. 20, Baba decided to do the Mast and Poor work only at Bombay and Baroda. Since his visit to Hyderabad is brought about by the fact that he goes there to select a place of residence to be utilized after the lease of Mahabaleshwar bungalow terminating at the end of May 1951, and Mahabaleshwar becomes almost inhabitable during rains, Baba decided to do Mast work at Hyderabad also during his visit there between 15th and 20th Jan. 51 - besides the Mast and Poor work at Bombay and Baroda which he will do between 29th Jan. and 6th Feb. 1951.

ADI K. IRANI
Meher Publications
King's Road, Ahmednagar.

THE NEW LIFE OF MEHER BABA

Mast and Poor Work

There have been Mast Contacts both in Old Life and New Life. The Old Life method was such that no one including any Mandali member was allowed to see the contact that took place. “Only I, God and Mast know what it was. It was work to be done,” said Baba.

In New Life, no secrecy is observed. Contact takes place openly — wherever a Mast is found — in a room, a street or a market. Any one present is not objected to see it. “The work as such is “stopped,” says Baba. Baba has placed himself in position of a seeker, bows down before a Mast and asks for his blessings in fulfilment of his spiritual objective.

In New Life, for Mast and Poor contacts, Baba goes through the undermentioned procedure:—

- “For Mast”**
1. To see that a Mast is amiable for contact, before it begins.
 2. To offer not less than rupee coins and to place head on the feet of a Mast.
 3. Baidul or someone else asked to say to the Mast: “May God fulfill his (Baba’s) spiritual objective. Pray for it.” Where a Mast is known or seen to be difficult to concede, the above recital is dropped out.
- “For Poor”**
1. As far as possible not to disclose identity of Baba.
 2. To inform the recipient that he should in no way feel obligated to the monetary help received which is not charity but a gift of love.
 3. To wash their feet, bow down on their feet and offer money.
- “For Poor”**
1. During travel, small coins offered to poor individuals are given without ceremony of any kind.

Masts-Hyderabad

The motor trip from Mahabaleshwar to Hyderabad and back, as expressed time and again by Baba on the journey, was most satisfying for the matter of his Mast work. Ever since 16th Oct., 1949, the beginning of his New Life, Baba did not appear as happy and gay as during the present trip.

Almost all the Masts, with the exception of a few, contacted in the present trip were those, who were contacted several times before. The distinct feature of the present contact was a pleasant mood and a speedy response exhibited by the Masts in general, to the overtures of Baba, despite their self-absorbed state of existence.

Baba, with Pendu, Eruch, Baidul and Adi Senior left Mahabaleshwar in car on the morning of 15th January. On reaching Sholapur in the afternoon, a search for the Mast began. Due to Sidheshwar fair, the streets of the city were overcrowded and it took a few hours to contact three Masts. Instead of halting at Sholapur for the night as contemplated before, Baba thought it better to continue the journey to the willingness of all concerned. The party, instead of driving straight to Hyderabad reaching there late at night, decided and accordingly halted at Zahirabad dak bungalow.

The journey was resumed on the early morning of 16th January and a few hours later all reached Hyderabad.

The day was spent in inspecting and selecting two bungalows to be utilized for the stay of Baba, his servants and the ladies after the expiry of the lease of the Mahabaleshwar bungalow, if the circumstances were not favourable for Baba to leave for the West. In addition, reservation of Oosmansagar Guest House, nearly 11 miles away from Hyderabad, was obtained for three days for the stay of Baba and the party on the present trip.

Early morning of 17th January began with a hot chase for the Masts at Hyderabad, who, coming in sight one after another, responding willingly to Baba’s contact, gave a very brilliant start to the work on hand; developing into a number of Masts coming in contact unusually expected within a few hours.

During afternoon and evening, the number sighted and contacted showed a steady decline; however, the total scored was 24, amongst them being a few very important ones. Whilst the ‘lucky’ atmosphere prevailed for the success of Mast work, Baba accredited the car travel as a convenient and speedy means of doing Mast contact.

The last contact of the day at Secunderabad was onerous and prolonged, as the Mast concerned was evading an affirmative response to Baba’s request as expressed above in No. 3 under “For Masts.” After prolonged persuasions on the part of Baidul and others, the Mast somehow yielded favourably.

18th January presented a poor beginning after the party left Oosmansagar Guest House early morning to look for additional Masts. Shastri, one of the most important Masts of Hyderabad, who had not been located since yesterday, turned disappointment into joy when he was sighted in a hotel at Hyderabad and yielded an amiable contact. Later, Sayyed Moinuddin (Lakdawala Bawa) the chief Mast of Hyderabad, most difficult for approach, recontacted today along with Chouse also recontacted—seemed to give Baba sufficient grounds for saying that Thursday the 18th January was in a way a better day for results than the day previous.

Virtually, the entire Mast work at Hyderabad was completed in a day and a half; during which time 31 Masts, the entire spiritual strength of Hyderabad, including a few extras, were brought within the orbit of Baba’s work.

Baba left Hyderabad on the early morning of 19th. Reaching Hominabad on the afternoon of the same day, Baba agreed to deviate the journey and go to Gulbarga. The particular Mast at Gulbarga was not found. Baba then visited the Kwaja Sahab’s Darga and while returning to the town contacted another Mast.

From Gulbarga, Baba called for going to Itka, a village nearly twelve and a half miles away from the town. Driving over ten miles of regular road, a country track hardly negotiable for a car was seen branching off to the left. It had to be driven over very slowly and cautiously. One mile ahead and the track ended. The rest of a mile and a half was traversed on foot by Baba and the party till they reached Itka village where Swami Mast was contacted. Swami is a very important Mast and Baba was very happy in having him accept sweets and cloth that were carried as an offering all the way to the village. It was nearly 8 P.M. by the time all returned to Gulbarga.

The party then proceeded to Alland reaching there at 9.30 P.M. The Majzoob who was contacted in a restaurant gave a happy response and the trip was amply paid for.

As advised by the local Police authority, Baba decided not to go to Sholapur via Akkalkot, as the road from Alland to Akkalkot was bad. So they drove back from Alland to Gulbarga and Gulbarga to Hominabad and resumed the trunk road from Hyderabad to Sholapur. The divergence involved no less than 160 miles of “not good” motor run both ways.

From Hominabad onwards, the Nizam Customs barrier at Naldrug was reached at about 2 o’clock the next morning. Baba gave a respite to all for nearly two hours and a half, allowing only Adi Senior to sleep; Pendu, Eruch and Baidul being asked to keep awake during which time Baba took rest, but had little sleep.

All reached Sholapur at 6 o’clock in the morning. Continuing the journey from Sholapur, the party reached Poona at midday. With some halt at Poona, they reached Mahabaleshwar the same evening.

The entire car journey done on the trip including local runs consisted of nearly 1400 miles. On 19th and 20th, for nearly 33 hours at a stretch, all travelled in car - Adi Senior driving. This included various stoppages for movements at villages, towns and cities for Mast work and short stoppages for food and two and a half hours rest at Naldrug.

The total contacts were 38:—

Hyderabad (Deccan)	31
Sholapur	<u>3</u>
c/o	34

	b/f	34
Gulbarga		1
Itka village near Gulbarga		1
Alland		1
On the road between Sholapur and		
Poona		<u>1</u>
		<u>38</u>

Poor

At Mahabaleshwar, an amount of Rs. 60 was distributed to two poor women of the town.

On the journey between Mahabaleshwar and Hyderabad and during stoppages at places, every deserving poor man, woman and child who came across was offered a small coin.

On his way from Mahabaleshwar to Bombay, Baba halted at a hill two miles away from Swar Gate motor stand, Poona, and there distributed Rs. 2000 to the five persons who were especially called for from Ahmednagar.

Before Baba’s New Life began on 16th Oct., 1949 and the final accounts and adjustments were made, an amount of Rs. 2000 was allotted to Pilamai towards her maintenance. Out of her good and noble intentions, she did not accept the amount which remained as surplus. Baba then decided to distribute it to seven deserving persons who are members of the family of Old Life. One of the five—Sidhuji—who was present, received for three others who could not go to Poona.

In Aruneshwar temple at the bottom of the above hill, all the five men were asked to stand in a line. Baba washed their feet and placed his head upon the feet of all, one after another. He called for the money to be handed over to each of them.

At Bombay, at Nariman’s house, Baba distributed a sum of Rs. 722 in two equal parts to two Parsi deserving families, one of them belonging to the Old Life connection. Before the money was asked to be handed over, Baba went through the procedure as given above under “For Poor.”

Masts—Bombay

Baba, accompanied by Pendu, Eruch and Gustadji reached Bombay on the afternoon of 29th January. Adi Senior joined the party from Poona. Baidul had gone in advance to Bombay. Ramjoo, called by Baba to be present during Mast movements in Bombay for his “important part in Mast work” joined the party at Bombay. Sarosh, Adi Jr., Jal S., Padri and Savak K., also joined at Bombay.

During his movements in and around Bombay, all the above men and in addition Nariman and Meherjee accompanied Baba, as asked by him from time to time.

In all 55 Masts were contacted which included the old and the new ones, and the one contacted at Shivapur on his way from Mahabaleshwar to Poona.

At Bombay, a few important Masts had to be approached again and again to get them in amiable

disposition. When contacts were successful, they were sometimes repeated. During every contact, Baba bowed down once or several times. Sometimes, every bowing down was accompanied by offering of money. In case of the chief Mast of Bombay, during several obeisances done, a total of Rs. 40 was paid.

The meaning of what Baba said he felt in referring to Masts is that real Masts are dead to themselves and to the world. They care not for the world, its comforts, its pleasures and its cares. They live in God, with God and for God. They are unaffected by climatic conditions, lack of food and lack of sleep. They keep healthy without getting necessities of life regularly.

Total Contacts

The total Mast contacts made at Hyderabad, Bombay and during journeys is 93.

About 1/5th of the above number are most advanced souls.

About 2/5th are advanced souls.

The rest of the 2/5th are partly mad and partly qualified, appropriately referred to as “God–mad” (read Chapter One “*The Wayfarers*” by William Donkin), qualified in the sense that a state of spiritual intoxication is induced through various methods of meditations, Yoga or a 40 days (sometimes more or less) secluded sitting in an exclusive repetition of God’s name, prayers or *Mantras*. This cannot be compared to an outright transformation of consciousness real Masts enjoy, which is permanent. The state of intoxication in the sense that it is induced artificially is neither the same in quantity or quality.

ACCOUNT

On hand	Spent
Last balance with	Mast:
Meherjee Rs. 1,896	Hyderabad.....Rs. 80
	Bombay.....Rs. 148
Pilamai’s.....Rs. 2,000	Poor:
	Mahabaleshwar.....Rs. 60
	Ahmednagar party
	Rs. 2,000
	Bombay Parsi
	families Rs. 722
	Travel & Food on
	Mast & poor Trips:
	Bombay & Hy-
	derabad includ-
	ing small coins
	paid to man,
	woman or child
	individually Rs. 886
	<u>Rs. 3,896</u>
	<u>Rs. 3,896</u>

Baba abandoned the idea of going to Baroda for the Mast work, as a very few number of Masts reported to be present there, did not justify the expenses of travel etc., to and fro.

Baba’s Visit to the West

As this Circular goes to the print a telegraphic Message is received from Baba — Mahabaleshwar — to say that Elizabeth cabled Baba that his visit to the West this year is not possible. Accordingly Baba will not go to the West this year.

Adi K Irani,
Meher Publications,
King’s Road,
Ahmednagar

*THE NEW LIFE OF MEHER BABA

The West or Hyderabad

Telegram received from Baba on 12-2-51:

“Elizabeth has cabled my visit to West impossible this year stop circulate this to all.” -- BABA.

Baba's visit to the West in July this year was dependent upon Elizabeth's reply from America. She was asked to arrange for Baba's visit and to let him know about it on or before 12th Feb. 1951. The time limit given was necessary for one of the two alternative plans Baba wanted to decide upon on 12th Feb. 1951 in respect of himself and all those staying with him.

Now that Elizabeth's cable carts received as above, Baba postponed his visit to the West this year. With all those who are staying with him, Baba intends to make a shift to Hyderabad (Deccan) in June 1951.

* Part of this information was given as “stop press” news at the end of the Circular NL. 21.

ADI K. IRANI
Meher Publications,
King's Road, Ahmednagar.

CIRCULAR NL. 23

Issued 15-2-1951.

THE NEW LIFE OF MEHER BABA

During the course of the meeting called by Baba at Mahabaleshwar on 12th Feb. 1951, a day prior to his entering the 100 days Seclusion, when all the Servants were present, Baba took the following decisions as applicable to himself and the Servants:-

- (1) All to continue to stay with Baba as Baba's Servants till 10th June 1951.
- (2) From 12-2-51, onwards, all the Servants are made free from the bindings of all the conditions of the New Life except that they all must obey the following standing orders:
 - a) Not to do lustful actions.
 - b) Not to create circumstances so that they invite homage to Baba.
 - c) Not to have any sort of contact or correspondence with Old Life disciples of Baba.
 - d) Not to exchange clothes between themselves (Servants).
 - e) Not to accept money or food from anyone but may accept tea, cigarettes or 'pan' from anyone.
 - f) To remind Baba when he promises anything to anyone; speaks ill of anyone; takes any false step; shows his greatness; gets excited or doubts his Servants.
 - h) To obey day-to-day orders 100%.
 - j) To try utmost to act so as to make Baba feel satisfied.

ADI K. IRANI,
Meher Publications,
King's Road, Ahmednagar.

THE NEW LIFE OF MEHER BABA

100 Days' Seclusion

Main work accomplished during the first period of 40 days.

Begun on 13th Feb. 1951 and termed as unique and partial, Baba's seclusion is in progress and will continue to progress uninterrupted and unhindered till its very end on 23rd May 1951.

For the matter of bringing about the "desired achievement" hundred percent without the question of physical and mental strain coming in the way of different phases of activities all contributing to the same end, the pre-determined limits of seclusion - the cabin, the hut and the compound at Mahabaleshwar - had to be extended for a change of place and environment and addition of activities performed - all in the following manner:--

- (1) Fasting for seven days and for thirty-three days taking one meal a day.
- (2) Mast work at Mahabaleshwar bungalow compound.
- (3) Visit to Poona.
- (4) Sittings at seven different places at Poona including hills.
- (5) Mast contact at Poona.
- (6) Daily evening prayers.
- (7) Further change of place or activity if necessary.

13th to 28th Feb.: Baba spent the days in the cabin, the hut and the compound at Mahabaleshwar to adjust the seclusion activities.

1st to 5th March: The most intensive phase of seclusion - when Baba worked most in the hut till very late hours of nights - alone and in complete darkness - for hours together - and then working in sudden glare of a bright light for that many more hours.

6th to 9th March: It culminated in Baba fasting entirely on water - confining himself all the time in the cabin and the hut.

10th to 12th March: Baba fasted on liquid food - confining himself all the time in the cabin and the hut.

13th to 24th March: Baba resumed his routine of seclusion taking one meal a day and only one hour's work during nights in the hut - half an hour in light and half an hour in darkness.

From 25th March to 23rd May - the 60 days' second period of the seclusion - Baba will adjust, alter and add different activities according to his convenience and from his own understanding of the seclusion work.

During the first 19 days from 15th Feb. to 5th March, Baba worked with Bapji Mast daily for half an hour.

ADI K. IRANI
Meher Publications,
King's Road,
Ahmednagar.

MAHABALESHWAR
1st May 1951

Dear

RE: STATEMENT AND ELUCIDATION

To enable you to come within the field limits of my association for the period, I desire you to be present at Hyderabad (Deccan)-subject the following conditions-for 3/7/10 days from 21st/24th/28th June to 30 June 1951. In compliance with this you should/must be present at Hyderabad for the occasion. If in spite of your wishing it deeply and your trying for it utmost, due to unavoidable circumstances you are unable to come, do not worry.

CONDITIONS

1. Both ways journey expenses to be borne by you.
2. On arrival at the destination you are to pay Rs. to Adi Senior.
3. The amount paid stands for the arrangement of food and stay that will be made for you at Hyderabad. You are to bring your bed-rolls with you.
4. You are to come alone. Those amongst others who are asked to come may accompany you.
5. You are not to bring with you any one other than those called for the occasion.
6. Send the Acknowledgement Slip filled in and signed saying whether you will or will not attend: addressed to Adi K. Irani., King's Road, Ahmednagar so as to reach him on or before 20th May 1951.
7. If you are coming, details of when and where to arrive at Hyderabad will be sent to you by Adi Senior during the first week of June.

BABA

.....
ACKNOWLEDGEMENT SLIP

Date.....

In compliance with yours of 1-5-51, I will/will not go to Hyderabad.

NAME & ADDRESS IN BLOCK LETTERS

.....
.....
.....
.....

.....

SIGNATURE

Mahabaleshwar
1st May 1951.

Dear

In order to make possible the undermentioned person/persons to go to and stay at Hyderabad in the month of June 1951, I desire that you help them by paying them for their expenses of journey and their stay at Hyderabad (Deccan) in the following manner on or before 15th May 1951.

NAME & ADDRESS	STAY AT HYDERABAD	BOTH WAYS MINIMUM JOURNEY EXPENSES.
		To be ascertained from the party concerned.
Copy to:		To contact personally or correspond with:

BABA

THE NEW LIFE OF MEHER BABA

Mahabaleshwar

* STATEMENT

I am trying to think, to feel and to act truthfully and honestly the New Life which I have adopted. As I have to be honest to my New Life I am totally indifferent as to what the servants, the arrangementwalas and the Old Life disciples and devotees and all those directly and indirectly connected with me—even those who are not connected with me—think and feel about it. I am not concerned whether they or others have rightly understood it or not.

Out of the hundred days Seclusion that began on 13th Feb., 1951, the main work was achieved during the first 40 days which were very crucial and important. Without the help of God I could not have gone through this ordeal successfully, considering my usual changing temperament and the physical and mental strain that I suffered during this period. It was as if God wanted to prove his help to me by giving me suffering as well as the strength to endure it. I also feel that the prayers and the invocations dictated by me and offered on my behalf by the servants have been accepted by God.

The remaining 60 days are not very difficult for me to live through. With God’s help I can adjust the activities and the place of work according to my convenience. I consider it my good fortune that the servants, the arrangementwalas, the Old Life disciples and devotees and all those directly and indirectly

connected with me, have stood by me in my New Life, regardless of whether they like it or not. In view of the fact that they have stood by me and in view of the fact that my hundred days seclusion is likely to be accomplished to my entire satisfaction and that I feel God also will be entirely satisfied with it, I have, God knows, the honest conviction that during the period between 10th June and 30th June 1951, God will, out of his infinite wisdom and grace make me take a step which will bring about an extraordinarily revolutionary change in my life and in the lives of the servants, the arrangementwalas and the Old Life disciples and devotees and all those directly and indirectly connected with me. This change will take place in accordance with what and how God wills it. I feel I will not be able in any way to avoid the step that God has ordained for me and the life that God will make me live. I also feel that I do not know how, what and how much the effect of it all, will be on me and on others.

BABA.

* Statement and Elucidation both headed as Mahabaleshwar and both given during the 100 days seclusion begun at Mahabaleshwar on 13-2-51, were handed over for circulation at Poona and Mahabaleshwar respectively in April 1951, at an interval of nearly 20 days in between.

Adi K. Irani
Meher Publications
King’s Road,
Ahmednagar

NOTE

Issued 1-5-51

Baba expressly desires that directly or indirectly you must not either contact or try to contact Baba during his stay at Hyderabad unless he asks you to do so.

Meher Publications,
King’s Road,
Ahmednagar.

ADI K. IRANI

THE NEW LIFE OF MEHER BABA

Mahabaleshwar

ELUCIDATION

I feel entirely satisfied with the Statement that I have made because I have firm conviction that God is so determined that I shall certainly be made to take the irrevocable step.

With all the conviction that I have about it, I clearly want you all to know that I am still totally unaware about the nature of step that I shall be made to take. To put it more plainly, I want you all to understand that today I cannot even guess what step God has ordained for me.

This step might plunge me into a life older than the Old Life or newer than the New Life; or into a life below both these lives; or into life above both these lives.

I feel certain that by the beginning of the last week of June 1951, God will definitely determine within me the nature of step that I shall have to take.

No sooner the ‘step’ is disclosed to me, during the last week of June, than I shall declare it to you all.

Before I finally put into execution the irrevocable step on 16th Oct., 1951., which as I have said in my Statement, will bring an extraordinarily revolutionary change in my life and in the lives of those who are directly and indirectly connected with me, I shall have to prepare the ground for the same from July till the 16th of October 1951.

Preparations for me and for all those connected with me will have to be made to my entire

satisfaction to completely safeguard against least interference or causes of interference that would come in my way of taking that irrevocable step on 16th October 1951.

Hence, I shall have to settle various points of interference with discrimination and with determination.

I somehow feel that ever since I set out for New Life, there have been various occasions when I and those connected with me had to overcome many causes of interference with my New Life. This time, I shall not be doing anything which will not give me entire satisfaction with what I settle by way of preparation for 16th October 1951.

I am also confident that by God’s help and by His will the result of the irrevocable step which I shall come to know and declare in June 1951 and which I shall put into execution on 16th October 1951 will fructify by 16th February 1952.

All this has been put before you plainly and clearly in order that my Statement may remove confusion, if any, and give confidence, if none, to you all. Nevertheless I feel, the result of this irrevocable step, that God will bestow in His own ways, will in no way depend upon whether one is confused or confident.

The extraordinary that has to happen must happen by God’s will.

BABA.

Adi K. Irani
Meher Publications
King’s Road,
Ahmednagar

THE NEW LIFE OF MEHER BABA

Correction

The date of issue of Circular NL. 24 as mentioned therein as 25-3-51 is erroneous. It should please be read as 4-4-51.

Adi K. Irani
Meher Publications,
King’s Road,
Ahmednagar

King's Road,
Ahmednagar.
1st June 1951.

YOUR GOING TO HYDERABAD (DECCAN)

Ref. CONDITIONS. No. 7 of Circular letter to you of 1st May 1951.

Dear

- (1). Your place of residence at Hyderabad (Dn.) is at House No. G/2/591, Jubilee Hills, Hyderabad (Dn.).
- (2). Your station of arrival is Hyderabad (Dn.). Your station of departure is Secunderabad. Conveyance from Hyderabad (Dn.) station to the destination as in No. 1 and from there to – Secunderabad station will be provided for.
- (3). To avail yourself of the above conveyance you should reach Hyderabad by the last train, not later than 20th night/June 1951 and inquire at the Enquiry Office Hyderabad (Dn.) station for your conveyance.
- (4). Your Identification Card sent herewith should be shown at the Enquiry Office and the same to be retained by you.
- (5). Food and Lodging will be provided for at No. 1.
- (6). There is no objection to your taking vegetarian or non-vegetarian food; for which arrangement will be made accordingly.
- (7). You should leave the premises of House No. G/2/591, Jubilee Hills, Hyderabad (Dn.) on the early morning of 1st July 1951.
- (8). Should you intend to travel in Upper Class you may please reserve your return accommodation by writing to the Station Superintendent, Secunderabad 10 days prior to your departure from Secunderabad.
- (9). Please fill up the Information Slip below and send it immediately to Adi K. Irani, King's Road, Ahmednagar to reach him not later than 14th June 1951.
- (10). If you have, for any reason not sent in your Acknowledgement Slip or sent it negatively as per Circular letter to you of 1st May 1951 and should you now decide to go to Hyderabad you may fill in the Information Slip below and send it as in No. 9.

Adi K. Irani [signed]
ADI K. IRANI

INFORMATION SLIP

Date -----

In reference to your Circular letter of 1st June 1951, I will reach Hyderabad (Dn.) station on (Date)----- (Time)----- During my stay at House No. G/2/591, Jubilee Hills, Hyderabad, I shall take vegetarian/non vegetarian food.

NAME & ADDRESS IN BLOCK LETTERS

SIGNATURE

King's Road
Ahmednagar
8th June 1951.

ADDITIONAL INFORMATION
Reference Circular Letter of 1-6-51
"Your going to Hyderabad Dn."

1. Para No. 1
House No. G/2/591 is popularly known as Alinawaz Jung Bungalow on Jubilee Hills.
2. Para No. 3
 - (a) 23rd/27th June conveyance from Hyderabad Station to Alinawaz Jung bungalow will be arranged for at 10 A.M. and from 5 P.M. to 10 P.M.
 - (b) Those arriving at Hyderabad Dn. Station on 20th should take a Motor Rikshaw or a Taxi on their own to go to the destination. Their hire will be paid for on arrival at Alinawaz Jung bungalow.
 - (c) If for any reason, you miss the conveyance as in (a) you should hire a Motor Rikshaw and the hire will be paid for on your arrival at Alinawaz Jung bungalow.
3. Para No. 5
 - (a) Food will be provided for from the evening of 20th/23rd/27th June onwards on subsequent days till the evening of 30th June.
 - (b) Lodging will include either a Navas Cot (Charpai) or a Mattress. You should bring your bedding accordingly.

ADI K. IRANI.

King's Road
Ahmednagar.
8th June 1951.

PROGRAMME AT HYDERABAD (DECCAN)

Dear

As per communication received here today from Baba "Kohinoor" Jubilee Hills, Hyderabad Deccan:-

"Baba wants you to know that the severe physical and mental strain incurred during his 100 days' Seclusion has told heavily upon his already impaired state of health. If during the 3 days' meeting he feels physically fit he will carry out his meeting work about the God-determined step in a cheerful mood. He will nevertheless, carry on his meeting work even if his health does not stand up to it, but in that case you must be prepared to cheerfully face a heavy and depressed atmosphere."

ADI K. IRANI.

King's Road,
Ahmednagar.
8th June 1951.

PROGRAMME AT HYDERABAD (DECCAN)

Dear

As per communication received here today from Baba "Kohinoor" Jubilee Hills,
Hyderabad Deccan:-

"Baba wants you to know that the severe physical and mental strain incurred during his 100 days' Seclusion has told heavily upon his already impaired state of health. If during the 7 days meeting he feels physically fit he will carry out his meeting work about the God-determined step in a cheerful mood. He will nevertheless carry on his meeting work even if his health does not stand up to it, but in that case you must be prepared to cheerfully face a heavy and depressed atmosphere. Although Baba definitely desires it and although you have been told that you must come to Hyderabad for seven days, if circumstances make it very inconvenient for you to stay all these seven days, you may shorten your stay to the last three days of the seven - and note that You must not fail to attend these last three days. If you decide to curtail your stay you must immediately send a telegram to that effect to the Hyderabad address."

MEHERBABA
"Kohinoor," Jubilee Hills,
Hyderabad (Deccan)

ADI K. IRANI.

H Y D E R A B A D

DECCAN

28th June 1951

DECLARATION

In the presence of God, and bearing in my heart all the Perfect Ones of all times as witness, I declare that by the help and will of God, I will definitely take this step of Annihilation on October 16th of this year. God helped me to do the seclusion work of the 100 days to my entire satisfaction, and I feel absolutely confident that God will help me to attain to the old life Meherbaba state by February 16th 1952, and to manifest universally.

I want every one of you who is present here as witness to this declaration, to fast for 24 hours on tea and water, on the 16th of October, beginning from 8 o'clock in the morning of that day.

BABA

H Y D E R A B A D

DECCAN

28th June 1951

COROLLARY

What God has Determined

1. God has determined in my mind the irrevocable step that I am going to take on October 16th. The period required for the execution of this inevitable step will be from October 18th, 1951 to February 16th, 1952. During these 7 days, therefore, I have been talking to you all collectively and individually whenever necessary, regarding the arrangements to be made for the carrying-out of this step. From July 1st to October 16th I will see to the actual arrangements in detail.

2. The step God wants me to take is one of complete and absolute annihilation. I am at this moment solely and entirely in the New Life, and it is purely from this New Life stand of an ordinary human being that I tell you about this annihilation. This step compels me to take on complete mental annihilation during the process between October 16th and Feb. 12th. That means, that during this period of mental annihilation, I will, in the natural course of events, be facing physical annihilation as well, without my actually seeking it. By Feb. 12th the result, as I see it, will be:

(a) I will gain complete mental annihilation and yet be alive physically, and this will mean that I will not only attain the old-life Meherbaba state, but also manifest it universally. It will also mean a super revolutionizing in the lives of all connected with me, and even those not connected with me, as fundamentally I will then be connected with each and everyone; except that its effect will vary in accordance with the strength of their connection with me.

(b) With mental annihilation my physical body might fall, and that would mean the end of everything and

the beginning of everything. Then, for those connected with me the same super change will occur, but without my personal individual manifestation.

(c) Before mental annihilation is gained my physical body might fall, and that would mean we would all be where we were. In that case every one of you will be benefitted according to your connection with and your love and faith for me.

(d) By the end of February mental annihilation might not be gained and physically I might be alive, and that would mean the end to all. Then, I would free everyone from having any direct connection with me, leaving it to them to lead any kind of life they choose.

3. In any case, those directly and indirectly connected with me will not have loved me and served me all along in vain. Irrespective of what I was, am, and will be, God in His Infinite Justice will see to everything. My strongest and only advice to each one of you is to hold fast to your faith and love – at least in the same proportion as now, if not in greater:

4. God wants me to take this step and I am absolutely certain that He will help me gain this mental annihilation by Feb, 12th. With this inner conviction I will plunge deeply into this act of annihilation from the 16th of October.

5. I ask God in all humility to help me achieve this desired end by Feb, 12th.

6. In the event of my physical death the arrangement-walas have to carry out the typed instructions I have given them; and Vishnu will carry out my instructions regarding the same.

7. I will be away from Hyderabad from October 16th to Feb, 12th. The women who are now with me will stay on in Hyderabad during my absence. Vishnu has been given his duty in connection with them from 1st July to 12th Feb.

8. During this period (from 16th of October to Feb, 12th) I want to be absolutely free from any kind of hindrance, free to die and free to live without any *boja* of any kind. Anyone who wants to go through this dying process with me can join me; but I want every one of you to fully understand the magnitude of your mental preparation needed to stand by such a decision. I want you to bear in mind the difficulties accosted at the start of the New Life in 1949; the obstacles in your way and the hindrances in mine – and I want no repetition of that. If you choose to accompany me from mere emotional impulse on your part, it will prove disastrous. If you come with me it will actually be to face all kinds of untold difficulties and inconceivable hardships; hardships that might include starvation, going without sleep, sickness, disability, and complete hopelessness and helplessness at their extreme heights. It might mean experiencing 400 deaths in 4 months. I will have absolutely no responsibility and might have no concern whatever for anyone accompanying me.

9. I order the Servants who are with me, to choose between two things: to join me in this hopeless task, or to stay at Hyderabad doing whatever duty I allot to them. In the latter case, they will be well provided for as regards food, clothing, and pocket money for 4 months. None of the arrangementwalas should offer to accompany me, as they have to carry out their responsibilities till the very end. Any one of my old life disciples may join me. If, by the grace of God, I gain my objective by 12th Feb., everything spiritual and material, (or only spiritual as the

case may be) will be for my Servants and Old-life disciples and devotees.

10. And yet, before I take this step on 16th of October, I want to try and help materially certain of my old-life disciples and to adjust certain matters for some of them, in order to be free from every kind of *boja*. From July 1st to Feb, 12th I might be available either to all, to a few, or to none. Occasions might also arise when I might be available to the masses. I will be free to decide about all these points as and when I like.

11. Even if there is only one of you accompanying me I shall be quite pleased and satisfied, and even if many choose to come with me I will not mind. But those accompanying me must be prepared to be able to stand everything and anything under all and every circumstances, implicitly obeying my every order, without hoping for any kind of reward, spiritual or material. They must expect no help of any kind from me, but on the contrary will be expected to help me.

12. Also, from amongst those offering to come with me, I will finally decide who is to accompany me and who is to stay.

13. During this period of annihilation (from Oct, 16 to Feb, 12), my actions and mode of living will be free from any binding conditions. I might wander about from place to place or settle down in one place—when and where I will decide between July and October. I might beg for anything, demand anything, accept anything or reject anything; or perhaps I might do none of these things. I will do anything ordinary or extraordinary, good or bad, as the occasion may demand of me, based on the Will of God for this great Annihilation.

BABA

ADI K. IRANI
Meher Publications
King’s Road
Ahmednagar.

BOOK-POST

To

From:—
Adi K. Irani
Meher Publications
King’s Road
Ahmednagar.

THE NEW LIFE OF MEHER BABA

Circulars NL. 25 and NL. 25 – A issued on 1-5-51 were sent to almost all the Old Life disciples and devotees of Baba including Arrangementwalas. Along with those, a Circular letter in addition was sent to those who were—as desired by Baba—asked under certain conditions, to go to Hyderabad to attend a programme from 21st June onwards. Out of all those who were invited more than 75% could and did attend. The Servants of course, as asked by Baba were present.

It was an occasion of rejoicing for all who were present and more so, as Baba felt very happy and gay as expressed by him more than once.

The chief item of the programme was the declaration of the Step (as referred to in Circulars NL. 25 and NL. 25 – A) and its Corollary, made and read out on 28th June 1951, in the presence of all who gathered. Copies of the Declaration and the Corollary are attached herewith.

According to paragraphs 8 and 9 of the Corollary—with the exception of those (including Servants and Arrangementwalas) who were given duties to perform and were not given an option to go with Baba, 21 persons offered to join Baba.

They are:—

- | | |
|----------------|-------------------|
| 1 Kekobad | 12 Todi Singh |
| 2 Kaka Baria | 13 Kishan Singh |
| 3 Gustadji | 14 Dowlat Singh |
| 4 Eruch | 15 Pareetam Singh |
| 5 Pendu | 16 Gadekar |
| 6 Baidul | 17 Babadas |
| 7 Minoo Kharas | 18 Shripat Sahai |
| 8 N. G. Kher | 19 Was Dev Kain |
| 9 Pankhraj | 20 P. D. Nigam |
| 10 Goma Ganesh | 21 A. C. Charri |
| 11 Sailor | |

Out of the above 21 persons who offered to go with Baba, Baba decided for 13 of them not to join him, and for the rest 8—Kekobad, Kaka Baria, Gustadji, Eruch, Pendu, Baidul, Minoo Kharas and Dowlat Singh he kept the decision pending.

Note* Baba's instructions are that you should not either offer to join or try to join Baba.

* THIS NOTE IS INEFFECTIVE TO THOSE WHO ATTENDED THE PROGRAMME AT HYDERABAD DN.

Adi K. Irani
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THE NEW LIFE OF MEHER BABA

Murli had expressed a wish to undergo a full course of training in Homeopathy and Baba therefore willingly released him from being his Servant, from 1st July 1951 and sent him back to the Old Life to study and qualify himself in Homeopathy. He has shown sterling qualities throughout his stay in New Life and he has entirely satisfied Baba both as a Companion and a Servant.

Adi K. Irani
Meher Publications,
 King's Road
 Ahmednagar.

THE NEW LIFE OF MEHERBABA

8th July 1951
Hyderabad Deccan

1. I have decided that for four months from 16th October 1951 onwards, I shall take the following four persons with me wherever I go:-
 1. Eruch
 2. Pendu
 3. Baidul
 4. Gustadji
2. On 7th September 1951, I shall decide whether Minoo Kharas and Dr. Dowlat Singh should join me.
3. Keeping in view the God-determined step that I will put into execution on 16th October 1951; I have ordered the Servants to observe silence for 24 hours beginning from 6 A.M., 10th July 1951.

BABA

ADI K. IRANI
Meher Publications
King's Road, Ahmednagar.

EXTRA SUPPLEMENT
TO CIRCULAR NL. 26

Issued on 13-7-51

THE NEW LIFE OF MEHERBABA

9th July 1951
Hyderabad Deccan

Ladies who are with me will also observe silence for 24 hours beginning from 6 A.M., 10th July 1951.

BABA

ADI K. IRANI
Meher Publications
King's Road, Ahmednagar.

THE NEW LIFE OF MEHERBABA

HYDERABAD DECCAN

9-8-1951

This morning Baba discussed with Meherji, Adi Sr., Adi Jr. and the Servants certain arrangements which he wishes should be made in connection with the period of mental annihilation from Oct. 16, to Feb. 16, 1952.

This period as has been emphasized in the Declaration etc., of June 28, 1951, might even result in Baba dropping his physical - body.

At the very outset Baba again emphatically made clear (what - has already been stated in the Declaration etc. of June 28, 1951), - to achieve the result he desires, he will be absolutely free to do as he likes and as he thinks fit and proper. He will also be at perfect liberty to change his plans at any moment, depending upon - his mental state and mood at that particular moment.

Wishing everyone concerned to bear clearly in mind what has been said above about his freedom from any binding whatsoever, Baba has tentatively divided this period of 4 months into three stages :-

1. The first stage lasting for 30 to 40 days, Baba intends spending on a hill near Hyderabad. This site was selected - after an extensive search and ultimately it was chosen as - satisfying the conditions which Baba insisted that any site should have, where he may stay any time during these four months namely:
 - (a) The site should be away from a town.
 - (b) It should be on a hill or near the sea.
 - (c) It should have a small village nearby.
 - (d) It should have a spiritual background.
 - (e) It should have a vast expanse on at least one side of it, so that Baba may exercise his freedom of - movement without any interference from anyone.

This site on the hill near Hyderabad having been approved of by Baba, preparations have already been undertaken to make - it suitable for Baba's stay there.

2. After spending 30 to 40 days on the hill near Hyderabad, Baba intends to go to Aurangabad on foot, a distance of about 350 miles. To cover this distance on foot may take from 30 to 40 days.

Baba himself cannot say now how he will live and how he will behave during this period - e.g. he might be dressed in a - langoti or in his usual dress; he might eat four times a day or he might fast for days on end, etc. He explained that he will not do these things deliberately but as God directs him to do.

After reaching Aurangabad he might spend 3 or 4 days in its vicinity and then enter the third stage.

Baba will go from here to the site selected for his stay - during the third stage on foot.

3. Baba says that by the end of the third stage his physical - condition might be such that his body might be on the verge of dropping off. In that case, and if he feels that his condition of a spiritual background for a site is no longer necessary, he would prefer to spend that final stage at a place

(P.T.O.)

Associated with his Old Life. Under these circumstances he stated his preference for Pimpalgaon hill, (where he had previously been – in seclusion), if the conditions for his staying there could be – fulfilled.

The suitability of Pimpalgaon in this respect was discussed and Adi Sr. was instructed to visit the hill at Pimpalgaon with – Sarosh, Padri and Adi Jr. and with their help ascertain how the necessary arrangements for Baba's stay there could be made.

If during the third stage Baba feels that the spiritual background for his site is still necessary and that his body might not drop off, Adi Sr. was instructed to find a suitable site somewhere near Ahmednagar or Poona.

Baba again emphasized that he would be at perfect liberty to change the whole programme for the four months of mental – annihilation.

Baba finally wished to make it clear that if he at all stays on Pimpalgaon hill it will be only during the final stage (lasting – for about 30 to 40 days) of his four months period of “Manonash” – and that his stay there should not be taken to mean that he will – settle down at Pimpalgaon as of old.

- - - - -

ADI K. IRANI
Meher Publications
King's Road,
Ahmednagar

THE NEW LIFE OF MEHERBABA

HYDERABAD DECCAN

16-8-1951

In view of the God-determined step which Baba has to put into execution on 16th October 51, Baba wants you to understand - and act upon the following:-

1. Baba never has had and never will have any concern with politics. He therefore desires that if any of you do - political work you must never involve him or make use of his name in connection with that work.
2. Baba desires that all his Old Life followers should not give way to the temptations of pursuing selfish ends.
3. Baba desires all his Old Life followers and all his New-Life friends, brothers, sisters and servants to kindle in their hearts the light of love for God.

ADI K. IRANI
Meher Publications,
King's Road,
Ahmednagar

THE NEW LIFE OF MEHER BABA

H Y D E R A B A D

DECCAN

24-8-51

Dr. Abdul Ghani Munsiff passed away at about 7 o'clock on the evening of August 20, 1951 at Poona.

Of the many things I have had to renounce and to suffer in this new life, the passing of Ghani is among the greatest.

I have felt a sense of loss at the passing of all those men and women of India and the West who were my disciples in the old life, and my lovers of all time. But this sudden wrenching away of Ghani is a disaster for me, the more cruel because it came at a time when the new life's consummation is so near at hand.

To me, more than to any of you, Ghani was unique, and of all the work that still remains to be done for me by others there is much that could have been done for me by Ghani and none else. The big head of his was truly a treasure house in which wisdom and wit were blended to perfection. We were intimate friends since our earliest years, and no one knows better than I how courageous, and how loyal and loving, was his heart. To me, therefore, Ghani is irreplaceable, both as a friend and as a tool for my work.

Those of you who were at the meeting at Hyderabad on June 28, will remember that Ghani read out the explanation to my declaration and also the Declaration itself. As one of the witnesses to that declaration he was to fast on October 16, 1951 and say a prayer on my behalf.

Until February 16, 1952, I want to feel that Ghani is still in the physical body and I have therefore asked Ghani's son-in-law Baggu (who was not present at the meeting of June 28), to act as Ghani's proxy on October 16, by fasting and saying a prayer for me. Ramju has been instructed to give Baggu so full and vivid a picture of the meeting that he will feel himself to have been actually present at it. In this way Ghani's duty as one of the witnesses to my declaration will be fulfilled.

And if it be God's Will that I manifest universally by February 16, next year, may it be His Will also that Ghani, and every old life disciple who has passed away, will experience and enjoy that manifestation as if they were still in the physical body.

BABA

ADI K. IRANI
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Ahmednagar.

THE NEW LIFE OF MEHERBABA

ABSOLUTE ANNIHILATION.

FOUR MONTHS WORK OF MAN-O-NASH.

Decision for the remaining two.

Re: Circular NL. 26 of 9-7-51

It will be recalled that with the exception of Arrangementwalas and some of the Servants who were given responsibilities to fulfill and specific duties to perform and who were NOT given option to join Baba, 21 persons offered to join. Out of them Baba decided for 13, NOT to join him. As for the rest 8, he kept the decision pending.

Re: Supplement to NL. 26 of 12-7-51

Baba decided for Gustadji, Pendu, Eruch and Baidul that he would - take them with him for 4 months from Oct., 16, 1951 onwards.

Baba reiterates the decision that he will take with him for 4 months from Oct., 16, 1951 to Feb., 15, 1952

1. Eruch
2. Pendu
3. Gustadji
4. Baidul

To-day Baba decides that he will take with him for 3 months from Oct., 16, 1951 to Jan., 15, 1952

1. Minoo Kharas
2. Dr. Dowlat Singh.

NOTE: Re: NL. 26 of 9-7-51

The declaration of the step, made at Hyderabad on June 28, 1951, wherein Baba wanted all those who were witnesses to the - Declaration to compulsorily fast for 24 hours on tea and water beginning from 8 A.M., on Oct., 16, 1951 and pray once on that day invoking God to complete his Work of Man-O-Nash most - successfully - such as he desired.

Today Baba has no objection to anyone other than those who - witnessed the Declaration to fast similarly and on the same day for 24 hours and pray to God for giving help to Baba to achieve Man-O-Nash hundred percent - such as he desires.

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To assure receipt of your Circulars CHANGE of address, if any, should be intimated immediately [if] it takes place.

If the ADDRESSEE has left this place, without leaving instructions for re-directing, kindly

RETURN this to the SENDER
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THE NEW LIFE OF MEHER BABA.

To-day October 16, 1951, is the day of Baba's beginning his four months' work of Man-o-Nash. This work will end on February 16, 1952. During these four months, Baba will not contact any one of his old life disciples or Servants, except the six men who are to be with him.

Baba intends spending 28 days on a secluded hill near Hyderabad (Deccan). He intends spending the next 40 days in walking the distance from Hyderabad to the hill at Pimpalgaon; and then spending the last 56 days on Pimpalgaon hill.

The ladies who have been with Baba, and who are now at Hyderabad, will leave Hyderabad in the middle of December and stay at Nariman's property at Pimpalgaon for 3 months - paying Nariman Rs. 50/- per month, as rent.

Baba will not contact these ladies during his stay on Pimpalgaon hill, which will be completely secluded from the house and the garden below.

During the ladies' stay at Pimpalgaon, Baba wants none of his old life men or women disciples or devotees to visit them.

As for any one being able to see Baba when he is on the Pimpalgaon hill - this is completely out of the question.

Baba orders every one of his old life disciples, and devotees, not to contact him on the Hyderabad hill or during his walking period or on the Pimpalgaon hill. Any one breaking this order, will be responsible before God, for having interfered with Baba's work.

In concluding, Baba wants everyone to note again that he is free from all these fixed arrangements; and during these four months, he will act as he likes best, for the achievement of Man-o-Nash.

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Ahmednagar.

THE NEW LIFE OF MEHER BABA.

PIMPALGAON21-12-1951.DICTATION No. I.

By Meher Baba.

Today, Dec. 24, 1951, in this New Life, knowing how unworthy I have been of the devotion, love and service of so many departed ones, I appeal in all humility to the most merciful and gracious God, that He should bestow His grace upon each of these departed ones according to their merits.

I make this appeal more to myself than to God, so that I may remind myself of the physical absence of these dear ones. For I know that God, who is Infinite and All-knowing, performs all things without our asking and bestows His grace without our intercession.

Since the spirit is immortal, so these whose bodies have returned to the earth are still living in the spirit. And yet, today, I feel constrained to offer - homage to the flame of sacred love - which is so dear to God - that burns in every loving heart; the same flame, that burnt with different intensities in the hearts of all these departed ones.

As an expression of this homage, and in memory of these dear ones and of many others, now departed who graced my life by their love and service, I shall today make an offering of Rs. 124 to a poor man of worthy character and shall bow down before him.

THE DEPARTED ONES:MEN

1. Sheriar M. Irani (Baba's Father).
2. Beheram Irani (Buvasaheb).
3. Dr. Abdul Ghani Munsiff.
4. Framroz H. Dadachanji.
5. Rustom Irani (Masaji) (Baba's Uncle).
6. Munshisaheb.
7. Naval C. Talati.
8. Khak Saheb.
9. Jamshed S. Irani (Baba's Brother).
10. Walter Mertens.
11. Nervous Irani.
12. Sampath Aiyangar.
13. Ramanujam.
14. Arjun Supekar.
15. Kondiba.
16. Sayyed Jamadar.
17. Keki Lattus.
18. Faredun Masa (Baba's Uncle).
19. Khan Bahadur K. S. Irani.
20. Biharilal.
21. Kaikhusroo (Masa) Irani.
22. Kunjbihari Choubey.
23. Manek Ranji.
24. Sadhu Leik.
25. Nadirshaw.
26. Chowdhari.
27. Bar Soap Abdul Rahiman.
28. Dowlat Padir.
29. Neilmes.
30. Garret Forte.
31. Jambu Mama.
32. Tod Quentine.
33. Sohramji M. Desai.
34. Ajoba.
35. Ahmedkhan Gavai.
36. Tehemtani N. Dadachanji.

37. Baba's Kaka.
38. Shah (Baba's Kaka's son).
39. Pulad (Baba's relative).
40. Bhabanand Swami.
41. Nasserwanji Kerawala.
42. Dr. Karkal.
43. Ganu Chambhar.
44. John (Ashram Boy).
45. Ram Nath.
46. Bala Supekar.
47. Ali Akbar (Jr).
48. Sohrabji Vakil.
49. Faredun Baidul.
50. Beheram Baidul.
51. Hormazdiar Baidul.
52. Bapu Ghante.
53. Kashiya (Servant).
54. Lala Pathan.
55. Chintamanrao.
56. Soli Kotwal.
57. Beheramji M. Desai.
58. Ardeshir M Desai.
59. Manekji Confectioner.
60. N. Namdar Dastur.
61. Rustom Dinyar.
62. Bhausahab Mehendarge.
63. Rashid Khusroo.
64. Jamshed Beheram Sheermard.
65. Sheermard Khorband.
66. Sohram Jehangir Irani.
67. Khan Bahadur Padamji.
68. Palanji Motiwala.
69. Motabava (Khajotia's Father).
70. Navroji Satha.
71. Merwan Kaihusroo Irani.
72. Golvadwala (Oldman Sohrabji Irani).
73. Golvadwala (Oldman Sohrabji's son).

74. Dhanjibhoy Kerawala.
75. Sakkur.
76. Beheram Rustom Salengi.
77. Ardeshir Irani.
78. Meherwan Kaikhusroo Irani.
79. Rustom Irani (Bomanji's Brother)
80. Kaikhusroo Icecreamwala.

81. Hormus Boman.
82. Kasam Ramjoo Abdulla.
83. Rardun (Davla Mondli's son).
84. Mr. Billo (Irani's Father).
85. Rustom (Baily's brother).
86. Sohrab (Sailor's brother).
87. Bejanji of Navsari (some relation of Mansari's).

WOMEN.

1. Shirinmai Sheriar Irani. (Baba's Mother).
2. Nonny Gayley.
3. Nadine Tolstoy.
4. Mabel.
5. Dowlatmasi F. Irani. (Baba's Aunty).
6. Pilamasi R. Irani. (Baba's Aunty).
7. Kakubai Deorukhkar.
8. Najamai Sailor.
9. Bachamai N. Dadachanji.
10. Jibboo Irshad.
11. Frenimasi N. Driver.
12. Yashoda Gadekar.
13. Kamalabai Dhakephalkar.
14. Mrs. Kalemama.
15. Christina.
16. Shanti Kaka Shahane.
17. Gita Sadashiv Patel.
18. Banubai M. Confectioner.
19. Banubai Lakdavala.

20. Gooloo A. Irani.
21. Khorshed Pastakia.
22. Banoo Baidul Irani.
23. Zohra Sayedsab.
24. Mrs. Dahiwalla of Dadar.
25. Daughter of Sayedsab.
26. Dhakubai.
27. Daughter of Khodadad Circlewala wife of Persian Dairywala.
28. Mehera Khodaram Irani.
29. Dr. C. D. Deshmukh's Mother.
30. Shirinbai Sohrab Irani (Padri's Grandmother).
31. Bhikaiji N. Hansotia.
32. Dhondi (Baba's servant).
33. Sita (of Arangaon).
34. Helena Davy (Kitty's Mother).
35. Dinamai Satha (relation of Gaimai's).
36. Shanta (Kashiya Servant's wife).
37. Sunder Bhagaji (Servant).

Baba's Invocation
While giving offering to a poor man and
bowing down to him.

"O GOD, BY BOWING DOWN TO THIS MAN, I BOW
DOWN TO THE DEPARTED ONES."

DICTATION No. II.

Today, Dec. 24, 1951, in this New Life, Baba is experiencing an utter hopelessness of spirit, mind and body. He is full of weaknesses and feels himself utterly, unworthy of the love, service and devotion of all those both in the East and the West who have placed their loving faith in him.

He knows that the All-knowing, All-Understanding and all-just God will bestow His divine gift of Self Knowledge on all of them, in proportion to their worthiness, and yet Baba desires to pay homage to their love, service and devotion by making an offering of Rs. 51 to a poor man of worthy character, by bowing down before him.

Baba's Invocation
While giving offering to a poor man and
bowing down to him.

"O GOD, BY BOWING DOWN TO THIS MAN, I BOW
DOWN TO THESE LIVING ONES."

DICTATION No. III.

Baba invokes the help of God for his work of Man-O-Nash and those who wish to join him in this invocation may do so by wholeheartedly and lovingly repeating any one of the following names of God for half an hour each day from December 29, 1951, to February 16, 1952.:

1. Parsee : Repeat Ahuramazda
2. Irani : “ Yazdan
3. Muslim : “ Allah hoo
4. Hindu : “ Parabrahma
5. Christian : “ God the Father, God the Son, God the Holy Ghost
6. All others repeat the name of God as commonly used in their religion.

The one Indivisible, Infinite and Eternal God, who is in everything and in [everyone] because He is the Soul of all souls and yet is beyond everything and everyone, who knows everything because He is the Mind of all the minds, is being invoked by Baba through His various names to help him through the instrument of His Infinite Power, Love and Mercy.

The ceremony described in this Circular was carried out by Baba at about 9 o'clock in the morning of December 24, 1951 in his new Seclusion Quarters at Pimpalgaon. Since one simple ceremony of offering money to the two poor men and bowing down before them was done in seclusion, it was regretted that no description can be given of the precise way in which it was done.

-- Adi K. Irani.

ADI K. IRANI
Meher Publications
King's Road
Ahmednagar.

पिम्पलगांव*

२१/१२/१९५१ ई.

मेहेर बाबा का अनुवचन नं. २

इस नई ज़िन्दगी में आज २४ दिसम्बर १९५१ ई. को बाबा अन्तरात्मा, मन और शरीर की निपट निराशा अनुभव कर रहे हैं। वह कमज़ोरियों से परिपूर्ण हैं और पूर्व तथा पश्चिम के उन समस्त जनों के प्रेम, सेवा व भक्ति के प्रति अपने आप को निपट अयोग्य महसूस करते हैं जिन्होंने अपनी प्रेममयी श्रद्धा उनमें जमाई है।

वह जानते हैं कि सब कुछ जानने व समझने वाला तथा पूर्ण न्यायी ईश्वर इन सब जनों को उनकी योग्यता के अनुपात के अनुसार आत्म-ज्ञान का अपना दैवी वरदान प्रदान करेगा, तद्यपि बाबा की अभिलाषा है कि वह इन भक्तजनों के प्रेम, सेवा व भक्ति के प्रति एक उपयुक्त चरित्र के गरीब आदमी को ५१ रु. भेंट करके और उसके सामने नतमस्तक होकर, श्रद्धांजलि अर्पित करें।

बाबा द्वारा आह्वान

एक गरीब जन को भेंट देते और उसको नमस्कार करते हुए

“हे भगवान, इस व्यक्ति को नमस्कार करने के द्वारा मैं इन जीवित जनों को नमस्कार करता हूँ।”

अनुवचन नम्बर ३

बाबा मनोनाश के अपने कार्य के लिए ईश्वरीय सहायता का आह्वान करते हैं और जो लोग इस आह्वान में बाबा के साथ सम्मिलित होना चाहें वे २६ दिसम्बर १९५१ से १६ फरवरी १९५२ तक रोज आधा घन्टा ईश्वर के नीचे लिखे नामों में से किसी भी एक नाम का जप पूर्ण हृदय से व प्रेमपूर्वक करके सम्मिलित हो सकते हैं:—

- (१) पारसी—अहूरमज़्द नाम जपें
- (२) ईरानी—यज़दान ” ”
- (३) मुस्लिम—अल्लाह ” ”
- (४) हिन्दू—पारब्रह्म ” ”

* Circular 33, from the heading DICTATION No. II. onward, was released concurrently in Hindi. There is an additional paragraph at the end of the Hindi circular, the English translation of which is below it in the notes section.—*Editors, Avatar Meher Baba Trust Online Edition, 2013.*

(५) ईसाई—गाड दी फादर, गाड दी सन, गाड दी होली घोस्ट।

(६) अन्य सब लोग ईश्वर के उस नाम का जप करें जो उनके धर्म में आमतौर से लिया जाता हो।

वह एक अविभाज्य अनन्त तथा शाश्वत ईश्वर, जो हर वस्तु व हर एक में मौजूद है क्योंकि वह समस्त आत्माओं की आत्मा है तद्यपि हर वस्तु और हर एक से परे है, जो हर बात को जानता है क्योंकि वह समस्त मनो का मन है, बाबा द्वारा विभिन्न नामों से आह्वाहन किया जा रहा है कि वह अपनी अनन्त शक्ति, प्रेम तथा दया के द्वारा बाबा की सहायता करें।

+ + + + +

ऊपर वर्णित रस्में बाबा ने लगभग ६ बजे सुबह २४ दिसम्बर १९५१ ई. को पिम्पलगांव में अपने एकान्तवास के स्थान में और एकान्त में अदा की, अतः यह नहीं कहा जा सकता कि बाबा ने उन्हें किस विधि से किया।

—आदि के. ईरानी

आदि के. ईरानी
मेहेर पब्लिकेशन्स, किंग्स रोड,
अहमदनगर

नोट*— अहमदनगर से प्राप्त गश्ती चिट्ठी नं. ३३ दि. २५/१२/५१ में दिए गए बाबा के ३ अनुवचनों में से २ का यह हिन्दी भाषान्तर है। अनुवचन नं. १ शरीर छोड़कर गए हुए बाबा के ८७ जनों व ३७ महिला भक्तों के प्रति बाबा की श्रद्धांजलि के विषय में है जिनके नाम उक्त चिट्ठी में दिए गए हैं। इन व अन्य अनेक दिवंगत आत्माओं के प्रेम व सेवा के प्रति बाबा ने अपनी श्रद्धांजलि एक गरीब आदमी को १२४ रु. भेंट करके व उसको नमस्कार करके अर्पित की, जैसा नं. २ में उन्होंने जीवित प्रेमीजनों के प्रति किया।

नारायण प्रेस हमीरपुर, यू.पी.

* The English translation of this paragraph is as follows: “Note – Out of the three orders given in Circular No. 33 dated 25/12/51, the translation of two orders is given here. No. 1 is regarding the homage Baba offered to 87 male and 37 female departed lovers. Their names are listed in this circular. As a tribute to their love and service and to that of many other departed souls, Baba folded his hands and offered Rs. 124 to a poor person, just as he did for his current lovers, as described in order no. 2.

THE NEW LIFE OF MEHER BABA

MEHERAZAD (Pimpalgaon)
January 31st 1952

Soon after the 'Dhuni' was lighted this evening at 7.00 P.M., Baba had this read out:—

“Oh Source of Infinite Knowledge, Almighty God! You know that I did all that was humanly possible for me, in this ordinary state, and I leave the result entirely to Your will and sanction. For its fulfillment, may the moment, the hour, the day, the month, the year, the age (Cycle = 'Yug') be as You have decreed and destined.

From this moment You must guide me to declare, in all truth, by the 16th of February 1952 what You have decided.

From now on I free myself from external religious ceremonies that I observed during the New Life and the Man-o-Nash period.”

BABA

ADI K. IRANI
Meher Publications,
King' Road,
Ahmednagar

मेहेर बाबा की नई ज़िन्दगी

मेहेराज़ाद (पिम्पलगांव)
३१ जनवरी, १९५२ ई.

आज शाम को ७ बजे धूनी जलाने के बाद ही बाबा ने नीचे लिखी हुई मौन वाणी पढ़वाई:—

“हे अनन्त ज्ञान के मूल, सर्वशक्तिमान ईश्वर! तू जानता है कि मेरे लिए, इस साधारण अवस्था में, मानवी स्थिति से जो कुछ भी सम्भव था वह सब मैंने किया, और उसका फल मैं पूर्णतया तेरी इच्छा व मर्जी पर छोड़ता हूँ। उसकी पूर्ति के लिए वही क्षण, वही घंटा, वही दिन, वही महीना, वही वर्ष और वही युग, हों जो तूने निश्चित व तय किए हैं।

जो कुछ तूने तय किया है उसकी घोषणा पूर्ण सत्य के साथ १६ फ़रवरी १९५२ तक करने के लिए तू इस क्षण से मेरा पथ—प्रदर्शन अवश्य कर।

अब इस क्षण से आगे के लिए मैं अपने को उन बाहरी धार्मिक संस्कारों (Ceremonies) से मुक्त करता हूँ जो मैंने नई ज़िन्दगी व मनोनाश की अवधि में किए।”

मेहेर बाबा

आदि के. ईरानी
मेहेर पब्लिकेशन्स,
किंग्स रोड,
अहमदनगर

(अंग्रेज़ी में प्राप्त मूल चिट्ठी का अनुवाद)

(नारायण प्रेस हमीरपुर यू.पी.)

Register of Editorial Alterations for the Online Edition of *The New Life Circulars*

Online Edition Text	Print Edition Text	Circular Number	Page Number	Column Number	Paragraph Number	Line Number
‘langoti.’	‘langoti’.	1	1	-	3	3
langoti	langote	2	1	1	4	3
langoti	langote	2	1	1	4	10
life.’	life’.	2	1	1	5	11
Masts.”	Masts”.	2	1	2	6	4
pardon.”	pardon”.	2	2	1	5	3
‘air-weight.’	‘air-weight’.	2	3	2	1	7
Life.’	Life’.	2	3	2	2	12
langoti	langote	2	3	2	3	2
langoti	langote	2	3	2	5	4
langoti	langote	2	4	1	2	2
langoti	langote	2	4	1	2	4
Ram.’	Ram’.	2	4	1	3	13
‘Yes,’	‘Yes’,	2	4	1	5	2
‘Bahernas.’	‘Bahernas’.	2	4	1	5	3
companion.’	companion’.	2	4	2	2	4
wherever	:wherever	2	5	1	3	3
Nobody	No body	2	5	2	5	7
‘No-walas’	‘No-wallas’	2	6	1	2	1
langoti	langote	2	6	2	7	6
said,	said’	2	7	1	2	1
Darshan.”	Darshan”.	2	7	2	17	9
‘Nazar,’	‘Nazar’,	2	8	2	7	3
Cigarettes	Cigarrettes	2	9	2	1	3
‘No-walas,’	‘No-walas’,	3	2	2	8	2
‘Arrangementwalas,’	‘Arrangementwalas’,	3	2	2	13	4
‘Yes.’	‘Yes’.	3	3	1	14	3
cent.”	cent”.	3	3	1	14	15
Manjri-Mafi	Manjri-Maf	3	3	2	10	4
of	off	4	3	2	1	8
blunt	blu t	4	4	1	1	4
o’clock	O’clock	4	4	2	8	1
o’clock	O’clock	4	4	2	9	1
‘disobedient.’	‘disobedient’.	4	5	2	3	20
Meherjee’s.”	Meherjee’s”.	4	8	2	7	2
“faultwala.”	“faultwala”.	4	9	1	(a)	1
‘yes,’	‘yes’,	4	9	1	(g)	2
circumstances.	circumstances	5	2	1	7	1
old.	old	5	2	1	11	2
complete	complet	5	2	2	1	1
dependents	dependants	5	2	2	2	1
dependents	dependants	5	2	2	2	6
alcohol	alcohol	5	2	2	5	3
‘Avatar,’ ‘God,’	‘Avatar’, ‘God’,	5	2	2	10	1
led	lead	5	3	2	6	2
conditions,”	conditions”,	6	1	-	1	1
12.30 p.m.	12-30 p.m.	7	1	2	5	5
vomited	vomitted	7	2	1	4	7
awful	aweful	7	2	1	4	11
vomiting	vomitting	7	2	2	6	3
and	add	7	3	2	5	5
marketing	marketting	7	3	2	8	1
property.	property	7	4	2	1	2
etc.,	ete.,	7	4	2	2	7
threewalas	threewallas	7	4	2	8	3
the sky	thesky	7	4	2	9	2

Friday	Thursday	7	4	2	date	3
Rs.	Rs	7	5	1	1	1
workmen [to] finish	workmen finish	7	5	1	3	4
Jal.”	Jal”.	7	5	1	5	1
Kumar.”	Kumar”.	7	5	1	7	2
2.30	2-30	7	5	1	10	1
2.30 p.m.	2-30 p.m.	7	5	1	10	5
cakes,	cakes.	7	5	1	10	13
1	I	7	5	2	4	5
Arrangementwalas	Arrangementwallas	7	5	2	7	5
1.30 p.m.	1-30 p.m.	7	6	1	6	1
12.30 p.m.	12-30 p.m.	7	6	2	3	2
1.30 p.m.	1-30 p.m.	7	6	2	12	4
7.30 a.m.	7-30 a.m.	7	7	1	5	2
5.30 p.m.	5-30 p.m.	7	7	1	5	9
6.30 p.m.	6-30 p.m.	7	7	2	4	1
7.15 a.m.	7-15 a.m.	7	7	2	5	1
1.45 p.m	1-45 p.m.	7	7	2	5	5
12.30	12-30	7	7	2	8	8
3.15 p.m.	3-15 p.m.	7	7	2	10	1
‘yes,’	‘yes’,	7	8	2	6	1
2.30	2-30	7	12	1	5	10
viz.,	viz ,	7	12	1	6	18
omission	ommission	7	12	2	3	10
circular,	circular.	7	12	2	6	1
Rs.	Rs	7	12	2	6	3
Naoroz,’	Naoroz’,	7	13	1	7	1
‘Yes,’	‘Yes’,	7	13	1	11	10
Arrangementwalas	Arrangementwallas	7	13	2	3	1
1950	I950	7	13	2	6	4
conditions,’	conditions’,	7	13	2	8	2
Arrangementwalas	Arrangementwallas	7	13	2	10	2
Mubarak.’	Mubarak’.	7	14	1	4	4
humourous	humorous	7	14	1	6	2
draughts	draught	7	14	1	8	1
awful	aweful	7	14	2	3	8
6.15 a.m.	6-15 a.m.	7	14	2	5	1
10.30 a.m.	10-30 a.m.	7	14	2	10	2
o’clock	O’clock	7	15	1	3	1
riotous	ritous	7	15	1	8	8
2.30 p.m.	2-30 p.m.	7	15	2	5	10
humourous	humorous	7	15	2	5	14
magnificently	magnificiently	7	15	2	7	3
11.30 a.m.	11-30 a.m.	7	16	1	9	3
1.30 p.m.	1-30 p.m.	7	16	2	1	3
marketing	marketting	7	16	2	7	1
marketing	marketting	7	17	1	7	1
Baba.”	Baba”.	7	17	2	4	11
11.30 a.m.	11-30 a.m.	7	18	1	9	1
o’clock	O’clock	7	18	2	11	2
marketing	marketting	7	19	1	3	4
informed	lformed	7	19	1	3	15
courtesy	courtsy	7	19	1	3	20
4.30 p.m.	4-30 p.m.	7	19	2	2	3
7.30 p.m.	7-30 p.m	7	20	1	4	2
6.30 a.m.	6-30 a.m.	7	20	1	7	1
marketing	marketting	7	20	1	7	12
awfully	awefully	7	20	1	7	15
marketing	marketting	7	21	2	5	4
5.30	5-30	8	1	1	8	2

‘Raja.’	‘Raja’.	8	2	1	1	4
dignity	digniity	8	3	1	3	2
5.15 a.m.	5-15 a.m.	8	3	2	2	1
6.30 a.m.	6-30 a.m.	8	3	2	2	2
5.30 a.m.	5-30 a.m.	8	3	2	2	4
o’clock	O’clock	8	3	2	4	3
4.45	4-45	8	3	2	7	2
4.30 a.m.	4-30 a.m.	8	3	2	7	3
4.45 a.m.	4-45 a.m.	8	3	2	7	3
eagerly,	eagerly.	8	4	1	2	12
Arrangementwalas	Arrangementwallas	8	5	1	1	1
Arrangementwalas.	Arrangementwallas.	8	5	2	6	7
windy	windly	8	6	1	1	17
Arrangementwalas	Arrangementwallas	8	7	1	2	5
Arrangementwalas	Arrangementwallas	8	7	1	2	7
6.30 a.m.	6-30 a.m.	8	7	2	5	1
Arrangementwalas	Arrangementwallas	8	7	2	9	3
6.30 a.m.	6.30 a.m.	8	8	2	7	1
humorous	humorous	8	8	2	8	8
Arrangementwalas	Arrangementwallas	8	9	1	7	2
7.30	7-30	8	9	1	8	2
6.30 a.m.	6-30 a.m.	8	9	1	9	4
7.30 a.m.	7-30 a.m.	8	9	1	10	1
10.30 a.m.	10-30 a.m.	8	9	1	11	1
6.30 a.m.	6-30 a.m.	8	9	2	6	3
9.30 a.m.	9-30 a.m.	8	9	2	7	1
a.m.	a.m	8	9	2	7	12
5.30	53-0	8	10	1	1	1
6.30 a.m.	6-30 a.m.	8	10	1	1	4
5.30 a.m.	5-30 a.m.	8	10	1	6	1
6.30 a.m.	6-30 a.m.	8	10	2	2	1
I–C	1–C	8	12	1	9	2
I–B	1–B	8	12	1	10	1
I–B	1–B	8	13	1	4	5
6.30 a.m.	6-30 a.m.	8	13	1	6	4
business	businees	8	14	2	5	5
Deccan	Daccan	10	1	1	1	4
Gita,’	Gita’,	15	1	-	5	5
qawwal	qavval	15	1	-	5	8
o’clock	O’clock	15	1	-	6	1
1950.”	1950”.	16	1	-	5	4
‘chatai.’	‘chatai’.	16	2	-	1	5
Bihar	bihar	17	1	-	1	1
1950,”	1950”,	17	1	-	4	9
langoti	langote	17	1	-	6	3
‘No-walas.’	‘No-walas’.	17	1	-	8	2
led	lead	17	2	-	1	1
“This	This	17	2	-	5	1
it.”	it.	17	2	-	5	1
pollution	polution	17	3	-	5	2
‘Nowala,’	‘Nowala’,	16 th October 1950	1	-	8	2
Man.”	Man”.	18	1	1	3	7
were in Plan	were in in Plan	18	1	1	5	6
Sermon.”	Sermon”.	18	1	1	8	1
Mahabaleshwar.”	Mahabaleshwar”.	18	1	1	12	5
rendered	renderded	18	1	2	4	3
‘Yeswalas’	‘Yeswallas’	18	1	2	9	2
Qawwal	Qauwal	18	2	2	3	2
accurately	acurately	19	1	1	5	6
langoti	langote	19	1	2	list	23

hand [to] Mr. Baijnath	hand Mr. Baijnath	19	1	2	1	3
langoti	langote	19	2	2	2	2
langoti	langote	19	2	2	3	1
‘Idgah,’	‘Idgah’,	19	2	2	3	2
done,”	done”,	21	1	1	1	5
stopped,”	stopped”,	21	1	1	2	4
persuasions	persuations	21	1	2	6	4
brought	braught	21	2	1	1	4
“not good”	“.not good”	21	2	1	5	6
Poor.”	Poor”.	21	2	2	6	6
Rs.	Rs	21	3	2	list	11
all.”	all”.	22	1	-	1	3
Mahabaleshwar	Mahableshtar	24	1	-	2	3
Mahabaleshwar	Mahableshtar	24	1	-	list	(2)
Mahabaleshwar	Mahableshtar	24	1	-	3	1
1951,	1951.,	25	3	2	2	5
coming	comming	RE: STATE- MENT AND ELUCIDATION	1	-	8	1
vegetarian or non- vegetarian	vegetarian or non- vegetarian	<u>YOUR GOING TO HYDERA- BAD (DECCAN)</u>	1	-	(6).	1-2
accommodation	accomodation	<u>YOUR GOING TO HYDERA- BAD (DECCAN)</u>	1	-	(8).	2
vegetarian/non vegetarian	vegetarian/non vegetarian	<u>YOUR GOING TO HYDERA- BAD (DECCAN)</u>	1	-	11	4
atmosphere.”	atmosphere”.	<u>ADDITIONAL INFORMATION</u>	1	-	4	10
address.”	address”.	PROGRAMME AT HYDERABAD (DECCAN) PROGRAMME	1	-	1	14
“Kohinoor,”	“Kohinoor”,	AT HYDERABAD (DECCAN)	1	-	closing	2
NL.	NL	26	1	1	1	1
particular	perticular	28	1	-	3	4
Arrangementwalas	Arrangementwallas	31	1	-	1	1
compulsorily	compulsarily	31	1	-	5	1
immediately [if] it	immediately it	31	1	-	6	1
Father).	Father)	33	1	1	list	1
(Buvasaheb).	(Buvasaheb)	33	1	1	list	2
Dadachanji.	Dadachanji	33	1	1	list	4
Munshisaheb.	Munshisaheb	33	1	1	list	6
Brother).	Brother)	33	1	1	list	9
Lattus.	Lattus	33	1	1	list	17
(Baba’s	Baba’s	33	1	2	list	38
Father).	Father)	33	1	2	list	69
Irani.	Irani	33	1	2	list	71
Irani).	Irani.)	33	1	2	list	72
son).	son)	33	1	2	list	73
No.	No,	33	2	-	heading	1
in	In	33	2	-	2	1
ONES.”	ONES”.	33	2	-	6	2
others	other	33	3	-	6	1
in [everyone]	in because	33	3	-	7	1

because						
o'clock	O'clock	33	3	-	8	1
५१ रु.	५१)रु.	पिम्पलगांव	1	-	2	3
7.00	7-0	34	1	-	1	1