

Fri. 26. 2. 26

Barri-dor (Behramji) was instructed to call all the villagers Nishar and many villagers to Nisharbad and distribute the remaining sweet balls Ladoos amongst them. In the afternoon the mandali was specially brought together in the Nishar when Baba held an enquiry as to who slept in the day time.

Those who came forward with a "guilty" plea were first punished to three days of complete fast on water and subsequently let off with a ~~warning~~ warning not to take naps during the day time in future. Similarly all those present were emphasised upon avoiding sleeping in the day time. After the evening Bhajan the party soon went to sleep at 9.30.

Sat 27. 2. 26.

Jamshedji's Death.

Having gone through his daily bath, enquiry, ^{after} the mandali, and a round of inspection throughout the various departments of the colony Baba came in the Nishar to look up the Post of the day at about 12 ~~PM~~ in the noon. A telegram under Shri's father's signature was found to convey the sad and sudden demise of Baba's elder brother Jamshedji! Baba immediately sent for all the mandali and when all had assembled the shocking news were read before them. At first it was difficult to believe that a healthy young man of 35 who was ^{cheerfully moving about} amongst them only a few days ago ~~moving about cheerfully~~ was really dead, specially since there was no ~~for~~ news of any preceding illness. But the fact ^{about} of the telegram could not be brushed aside however incredulous the ~~for~~

was the message that it contained. Naturally all the mandali and specially those who had personal relations of friendship and regard with the deceased were found to be greatly pained and stupefied!

But Baba seemed as unconcerned with the news as if nothing untoward had happened! There were not even the faintest signs of any grief or emotion whether open or suppressed. On the contrary when he 'spoke' on the subject, Shri discussed it in a matter of fact 'tone' (through signs and writing of course) ~~and in the vein of the~~ ^{and in the vein of the} occasional explanations and discourses upon divine subjects. ~~The mandali~~ ^{the mandali} were asked if they felt any grief, and all replying in the affirmative Baba said it was all false false hypocrisy and selfishness! At this someone put in 'But from the worldly point of view every one must feel for it' 'But why' replied Baba in writing 'That is where the mistake is made. It is all false' 'Was he not your brother, is he not dead' persisted ~~in the~~ another to whom Baba replied 'He was indeed my brother but he is not dead. On the contrary he is resting within myself and hence I don't at all feel anything on that score' 'But how' ~~we~~ asked a third one 'are we worldly people to know and appreciate all that' 'From believing those who know the secrets of life and death' concluded Baba. Besides many more such interpellations Shri dwelt at length on 'Death and the hue and cry after it' a short gist about which is reproduced here —:

Death is common to all. It is an essential step forward towards real life. The soul merely

in spirit every from unattached and to be in one! then — (begin from now)

Ever of all Baba remembered that insight of his before the coming to the earthly plane

changes into a new abode and thus death means nothing more than changing your coat. Or it may be compared with sleep. The only difference in death and sleep is, that after the first, one wakes up again in a new body while in the latter ~~to be~~ the person becomes conscious of the same body! The worldly people never go into hysterics after one who goes to sleep at night simply because they believe and hope to see him awake again. Then why not exercise the same indifference when one sleeps the sleep of death since he ~~is to~~ or she is bound to wake up again sooner or later in a new body?

The reason is, that people at large, through their defective mortal eyes, cannot discern the still existing subtle form of their beloved or friend after the so-called death and consequently become unaware of its spiritual existence. Thus the selfishness of not being able to satisfy their minds in the absence of the sight of their dear ones make them weep and wail and not so much as the death itself. After the death ^{of the person} a hue and cry is raised over it from all sides. "My beloved father is dead" "The source of my life is gone" "The light of my ^{eyes} is dimmed" "Where is that my sweet heart" "My supporter has disappeared" and such many more ~~etc~~ exclamations are commonly heard in the house of death. But inspite of a great display of grief and pain the 'my and mine' remain uppermost rather than the one who actually passed away! The sword of death is freely swinging right and left since the day of beginning

Every day I see hundreds and thousands of my brothers, dying without feeling anything for it and similarly ~~the~~ Jamshed's death is no exception to that rule in the least. All admit that death is the necessary end ~~of~~ all for all, and when the fact is so universally acknowledged and experienced for a certainty, ^{yet} at the time of the actual happening of the expected, people go crying for it. It is either madness or incurableness of mind! ~~However Behramji Mesaji Pandur and Jal were sent to Poona in a special motor car to participate in the funeral soon after their discussion.~~

But really speaking ~~Jamshedji is not~~ poor Jamshed is not dead. If he is really dead, all should rejoice over it since it means real life.

Although you find me moving about amongst you, playing with you and in fact doing all that a supposed living man does I am really dead!

I am living because I am dead! Die all of you ~~so that you may live~~ in the real sense so that you may live ever after! Just as Kabir says:

हेन हेन २०१ ३०३ ३६ ५२ हे ० ००१ ३१६
हेन ३१ ०१ २२२१ हे ३ ३११ ० हेन ३१६

After some discussions Behramji Jal Mesaji and Pandurang were asked to start immediately for Poona by a special motor car and participate in the funeral there. Following their departure Baba took to his daily activities quite as usual. A tea party was held in the evening and also a few sets of tennis were played in the Sai-Darbar.

Late in the evening as per instructions Behramji

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Jal and Pendulam returned back from Poona by the same motor after paying their respects at the Tower of Silence there. Only Inseji was left behind to participate in the minor details of the ceremonies.

The party reported in detail the circumstances of the death which resulted very suddenly in the early hours of the morning following a casual illness of a few hours, ^{overnight}. The remarkable point that they related was that he breathed his last with the holy and loving name of Meherbaba!

Wed. 31.3.26.