

KG-012B

Adi K. Irani

Meherjee Karkaria

Saroja Library, Meher Center, SC

March 14, 1970

44:26

Content

Primarily Adi at first - Masts

"Let us better talk of births and deaths since that is more important."

[Question from the audience about Baba's work with the masts.]

"Yes. You should first read one or two chapters of "The Wayfarers" in which Dr. William Donkin has described about the conditions of masts, the consciousness of masts, their behavior and their ways. And what exactly Baba did with the masts is difficult to say because that is beyond our conception. However, to my mind, I always ask myself what was the actual work Baba was doing with the masts. All along throughout the period of my experience, I could come to one conclusion: there were two things Baba had in view regarding His mast work. One was that Baba used to give His contact to a mast for his own advancement, because masts are not perfect beings, unless the mast belongs to the seventh plane of consciousness. So one thing in view Baba may have had was to give a further push to the mast. The other thing was to make masts contribute their might to His universal spiritual work which Baba used to do. For example if a mast was in the seventh plane of consciousness there was no question of giving him a further push because he was in the "I am God" state. There can be only one thing in view which would be to get the mast to give his contribution to the universal spiritual work that Baba was doing. I don't think in all the years of experience that the mandali had, no mandali member could answer the question, "What was Baba's spiritual work?" Even Baidul, who has recently died, but used to go out with Baba to find masts, had no clue about what Baba's spiritual work really was. Very difficult.

"What is a mast? Baba always said that mind working normally is a normal man. Mind working very fast is an insane man, and mind working slowly is a spiritually advanced man. Mind stopped is God. So the mast belonging to the seventh plane of consciousness had a mind that was not there at all -- it was stopped. And the others who were partially advanced, their minds were very slow. As explained by Baba, they are called spiritually advanced.

"There is no historical pattern that I know of in reading the history of spirituality to what Baba has done. No other avatar had a phase of contacting masts that has been recorded. It's a very unique feature of Baba's work. He used to travel hundreds of miles, even a thousand, to contact one mast. And when He contacted him, the work would be done in just a few minutes. The work would be over, and we would go back. We cannot conceive

of this. Another prominent feature of the work was that whenever He contacted a mast, He didn't allow anyone to see the contact. After the point that the mast was located and Baba was taken close to the mast, the mandali with Him, most often Baidul, would be asked to disperse, as soon as the mast became amenable to Baba's touch. They were not to be present there at all [during the contact]. If He had allowed us to see Him with the masts, it is doubtful if we would know the work that He does.

"There are these two things: Baba's universal work we can never conceive of and the mast work that He did we can never conceive of. It is beyond us. Whatever we can relate to is the activity of finding the mast, taking Baba near the mast, [and getting the mast into the humor to contact Baba.] What He did with the mast we do not know."

[Question from the back about Baba's work at the Kumbha Mela contacting all those pilgrims.]

"Yes that was another. Apart from the masts, Baba also contacted ordinary sadhus, as they are called. They may be looked upon as saints, or spiritually advanced but they were only ordinary sadhus. Baba's work is universal and He doesn't confine Himself to one way of work. He could do His work in various ways. He used to feed the poor; that was His work. He bowed down before beggars; that was His work. He would wash the feet of the lepers; that was His work. He could do the work through any medium. So at the Kumbha Mela He did the work. Either He fed the poor or fell down upon their feet. This was only the outward expression of His inner work.

"Many times Baba went out to look for a mast and there wasn't any, or some wrong information was given by somebody and the mast was not there. Baba would immediately stop and say, 'Now we shall call some beggars and I shall bow down to them,' or 'call the beggars and I shall give some money to them,' or 'I shall feed them.' I just conclude that the same work was done through a different channel [when a mast turned out to be unavailable for His work.]

"Baba during His lifetime never touched money at all, except when a mast gave Him the money. Then He touched it. Or, if He had to give money to a mast or a poor [person] He would then touch money."

[Question: Baba had said that three of His mandali would pass on before His word...]

"Well, three of the mandali have already passed off after Baba dropped the body. Kaka Baria, Dr. Donkin and Baidul have passed on.

"Baidul was most of the time with Baba in searching for masts. He was called the King of mast-searchers, the chief man to look for them. Of course Eruch also, sometimes Kaka, sometimes Meherjee, sometimes me, but most of the time it was Baidul number 1, Kaka number 2, and Eruch number 3. They used to be most of the time with Baba so many times."

[Question about Baba's face in the tree in connection with some religion in India.]

"Ah, that tree has got some significance. But more important is that Baba's face came up so prominently in the tree. Baba says 'Here I am, even through this tree.' But many people do not accept. Yet He affirms His presence. This type of tree is considered holy from ages ago. It is called an umar tree, and Hindus do venerate it. "

[Question: in one of the family letters Mani mentioned that people had experienced seeing Baba after Baba dropped His body.]

Adi affirms this, saying that he had heard of two instances of Baba going to certain persons' houses to which Baba went after He dropped the body. These two women had never seen Baba, never had Baba's darshana, they had just heard about Baba. They did not know that Baba had already given up the body. After that, information came from Nagpur about these incidents. Baba visited the house, stepped into the house, visited for a short while with them and then He went away. They did not know that Baba had dropped His body, and thought that Baba had come to Nagpur, but they suspected because there was nobody with Baba. So that gave them a little suspicion, so they wrote a letter [to the Trust] giving this information. I think it was the second day or the third day after Baba's passing.

"In my own compound after we celebrated the first Baba birthday after He dropped the body, I just told all the Baba workers to keep a watch, that Baba might come in. On this occasion we fed the poor. Ahmednagar used to have a very huge procession through the town on the occasion of Baba's birthday, but this time we didn't do that, but we fed about 20,000 poor people. From one gate they were given an entry and after eating they were asked to go out by the other gate. So a man comes running and said to me that the first man who entered was Baba. I ran after him to see Baba but Baba was not there. I told the man that he should have caught hold of Baba's daaman there." This took place on 25th February of last year.

[Lots of laughter. Westerner points out that Dr. Kenmore had seen Baba when he was there in August of 1969]

"Yes, that I know, but it was not in the form of Baba. The form was of somebody else but the form was such a peculiar man that they suspected it must be Baba."

[Meherjee takes over here...]

"First of all, the man was about six feet tall, according to Dr. Kenmore. Eruch also saw him. Actually they came out to wait for us. I was coming from Poona in the car to take Dr. Kenmore back to Poona to stay there for a couple of days. they thought 'Meherjee always comes early so let us go for a walk and wait for him till his car comes.' But that day we came late, because we had to bring fresh fish for Dr. Kenmore, and that was not available early morning. They went further than they thought they would go, and all of a sudden, a

farmer comes forward, and tries to go straight to Dr. Kenmore to embrace him. Eruch put up his hand to halt the man, and asked him, 'What do you want, who are you, from where do you come?' The farmer says he is from some village nearby. The farmer's replies were also in few words, not more. Eruch directed the farmer to shake hands with Dr. Kenmore, who felt that this hand was not that of a farmer, and Dr. Kenmore noticed that the handshake had been firm, which is not customary. In this respect Dr. Kenmore is particularly sensitive. All of a sudden that man started feeling Dr. Kenmore's face, which Baba used to do. Baba used to tease Dr. Kenmore that he had not shaved properly and would put His hands on him to show the stubble, and the farmer put his hands on his face in the same way.

"At the time, they did not think about it, but upon their return Eruch in his cabin began to feel that the interview had been peculiar. All the actions were different from the actions of a typical village farmer. Dr. Kenmore then told Eruch that it had been exactly as Baba used to feel his cheeks. Dr. Kenmore remembered that Baba had promised him that He would give him His darshan."

[Woman pilgrim says that there is a wire recording of the meeting, but the voice of the farmer does not appear on the recording. There is some mention that the man was giggling while shaking hands with Dr. Kenmore.]

[Later, when recounting the tale back in the US, a pilgrim says, Harry thought that the hand he had shaken was very like Baba's hand, in a larger version. Also, that Harry thought that after he and Eruch had bid the man farewell, he should ask Eruch to look back and see if the farmer was still there, but he resisted the impulse.]

Meherjee says, "These things can happen. Adi, like that thing in Karachi." Adi agrees. Meherjee continues:

"Baba had dropped His body, but the news hadn't reached Karachi. One Muslim lady who had heard about Baba but had not seen Him. She had a dream of a vision and she said, 'Baba, you are here in Karachi?' Baba replied, 'Till yesterday I was in India but now I am everywhere.' And then they came to know that Baba had dropped His body. "

[One Western lady interjects her own story, about "Begin the Beguine." She had come to the Center that weekend and had been among the first in the West to hear of Baba dropping His body. that weekend someone had told her that two of Baba's favorite Western songs had been "Begin the Beguine" and "He's got the whole world in His hands." She went back to her school and tried to locate copies of the songs so she could play them at the Monday night Baba meeting at the school.

Kitty had said that weekend that "Begin the Beguine" had been meant to be a prayer. From Cole Porter's biography, which she located that Monday, she couldn't imagine that Cole Porter would have written a prayer.

That night, two old ladies came to the meeting, never had been there before.

She mentioned Begin the Beguine to the ladies, and one lady sat up and said, "Cole Porter didn't write that song. I know who wrote it. He was a divinity student when he wrote it. He gave the words of the song to Cole Porter." She was so shaken up..

Elizabeth Patterson interjects that Baba had more than a few favorite songs. Mehera told Elizabeth that "Hold my hand, precious lord" was also a favorite as sung by Jim Reeves. Someone remembers that it was sung at Martin Luther King's funeral. In response to a question, Adi and Meherjee recall that Baba liked Martin Luther King.

A western boy asks if the women mandali do any Baba work, and Adi points out to him that there is typing, but mostly it is just household work, "looking after Baba's things and all that, cooking for the mandali." Someone interjects that they do quite difficult work, which is to be in the perfect humor whenever Baba calls them.]

Adi: "This work was really difficult, to keep in a good humor the whole day."

[This audio is from early days, and the audience, particularly Jane Haynes and Elizabeth Patterson ask if people are coming to Ahmednagar area on pilgrimage. Adi announces that they are coming. Phyllis Ott asks if it is true that the mandali will not be going to Guruprasad this year. Elizabeth says not to believe everything you read, because the mandali are there now. But Adi says they are there to bring back the things they had kept there. Adi says they are not going to go there to stay in the future. There's a break in the tape when someone sings a song, which Adi appreciates but the song is not recorded. One westerner asks if it isn't true that Baba used to wake them up very early. Adi resumes talking:]

"In Manzil-e-Meem Baba used to wake us up at 4 AM. He would give us a beautiful song in the morning. Practically every morning at 4 o'clock He would descend the steps you see, from the first floor [US second floor] down he would come slowly, knock at your door and wake you up."

[Question: Just before you came in Meherjee had been sharing with us his thoughts about Baba's suffering in the last years. Could you do that too?]

Adi: "Well, he must have told you, didn't he? I don't think I shall be really able to express how He suffered."

Meherjee: "Only Padri could see outwardly that we felt that Baba was suffering, because what He was suffering inwardly we were not able to see."

Adi: "You see, one day what happened, Baba had called a few of us from Ahmednagar to Meherazad -- Sarosh, me and a few others. Now, Sarosh had some old previous instructions that whenever he was called at Meherazad and he in his car arrived in the Meherabad compound, he should just blow the horn to intimate his arrival. Accordingly, this time that poor fellow did it. Baba was in a very, very deep seclusion and Baba was really doing the work at that time.

"Some months before Baba dropped the body, the work He was doing required absolute silence. Even the ruffling of tree leaves disturbed Baba. If a piece of paper were there and it got blown by the wind, Baba would get disturbed.

"So when we arrived there, Sarosh blew the horn and Baba got very, very disturbed. After a while, we just entered the darshan hall and went to see Baba in his inside room there and Baba was so irritated and so annoyed. He asked Sarosh why he had disturbed Him so, and Sarosh explained about the previous instruction.

"Baba said the instruction had been given long, long ago and Sarosh should not have created the disturbance for Him. At that time He gave an explanation. And Eruch also explained to us that Baba is deeply immersed in His work, so much so that Baba had to hit with His fist on His thighs to keep His physical consciousness. The upward pull was so strong that He might just leave His body during that work. Actually His thigh had become as hard as a stone. He used to go on doing that for an hour or two. At that time Baba explained that when He comes down again from His intense, deep work it takes a small time to resume His outward consciousness. If during that small period of transition any disturbance is there, you see it tells upon His mind and health so much, so all the mandali members living there had to be very particular. If He was there in his room with the door closed, even a man walking just outside was not allowed lest his walking disturb Him. We were really not aware of the situation until it was explained to us. On the other hand, I felt that we were asked to come at a certain time and Sarosh was asked to honk the horn, but Baba and Eruch also explained that this created a great disturbance. So at all future times we were very careful when we went there. We used to park the car at a distance from Meherabad, and then wait for someone to come to tell us that Baba had finished His seclusion completely and He was sitting at ease in the darshan hall."

[Elizabeth now says that in Baba's house they had built particularly thick walls, in fact a double wall, in Baba's room knowing that sounds disturbed Him. The entrance way, with its two doors was similarly designed to minimize sound transmission. In addition there is a thick curtain to soundproof it if Baba wants. Elizabeth now closes this session.]

Adi K Irani

Meher Center Original Kitchen, SC
March 12, 1970

Content

Illusion that sustains Reality

[Humor at the start of this tape, as Adi says we all have God Realization in disguise, but we don't know it because we are behind the veil... This elicits nervous laughter.]

"If there is some love in me, if there is conviction in me, I don't be bothered about what progress is there, it's all intellectual acrobatics to me, I don't care because I don't love Baba for the matter of stages or paths or experiences or His statements or His declarations.

If I love Baba, it is for His own sake. Why should I allow these declarations and states of consciousness and all the explanations He has given to come in the way of loving Him? Love is for love's sake and it is for Baba alone. If a time comes I should also say the love should be removed from between Him and me. Why should there be a curtain of love between Him and me?

"One fellow came, and he had read a little about Baba and he wanted to do a little bragging before others, and I wanted to give him a little dig. He said Baba's explanations are so great, and so forth, and asked me how do I feel about my love for Baba, and I said 'I don't bother about whether Baba is the ocean of love or His discourses are so great.' The man asked me what did I seek in my company with Baba? I said that I only sought Meher Baba, nothing else.

"So love is included in Him. Why should I even bother about that love? I don't want any interference by anything. The man rejoined, 'Yes. you want that thing in which everything is there.' I told him he was correct."

[Question about Kaikobad's saying of Baba's name having become automatic, stimulated by the questioner having met Kaikobad during '69 darshan. The answer is partially cut off as the tape is edited by someone else.]

"I had learned Marathi years ago and the people [at the Ahmednagar Centre] had wanted me to give talks in Marathi, but I thought I was not capable. But I tried to speak in it and found myself very well placed. They asked me to read passages from God Speaks and explain to them in Marathi and I started doing that."

[Marathi is the language of the common man in Ahmednagar. If you go to the store to buy anything that is not tourist goods, the only language that really works is Marathi, which is linguistically quite different from Hindi and uses an extended alphabet written in Devanagri characters with some additional Marathi-specific letters. Some broken English is spoken by some people and some Hindi, but many attended schools in Ahmednagar district that are taught in Marathi, called "Marathi-medium" schools. "English-medium" schools are rare, though there is now one run by Baba lovers.]

"We went twice over God Speaks and I was giving commentaries on God Speaks. Sometimes I had difficulty because I had to think so much over a particular passage and then to create such analogies that made it easier for others to understand. A few days ago I gave the talk about four types of knowledge and gave an analogy. It's a complicated thing, not very clear, unless you have studied Baba's literature. the four are 'Ignorance of ignorance', 'Ignorance of knowledge', 'Knowledge of Ignorance' and Knowledge of Knowledge.' So in Marathi I went on talking, just giving them a little information about it. They said it was too philosophical for us, and we can't understand. It took me some time to think about it and create an analogy.'

"The analogy came out, became very appropriate and made the thing clear to them. Baba says our so-called normal consciousness is ignorance of ignorance.

What does that mean? Suppose there is a car, an automobile, and it's a real car, and there is a toy car. Equate the real car to knowledge, and the toy car to ignorance. Likewise there is a small baby. The baby symbolizes ignorance, not knowledge. So if a toy car is placed before the baby, the baby plays with the car, though he or she doesn't know the difference between a real car and a toy. This is like ignorance of ignorance. Now baby grows a little, but she doesn't become major and a real car is placed before the baby. The baby is perhaps more grown up, but not to the point that the baby discriminates the cars. This is ignorance of knowledge. Now the baby grows and she becomes knowledge. Seeing the toy car, she experiences that it is a toy. This is knowledge of ignorance, and soon on the heels of this experience comes the knowledge of knowledge when the now-grown person sees the real car and knows what it is.

"So Baba just wants to say that if a man, by virtue of experience, and not by virtue of intellectual attainments, becomes knowledge, he recognizes that this whole world is ignorance. In no time, he has the knowledge of its real qualities -- knowledge of knowledge. Is this clear?"

Adi points out that the dedication of God Speaks is to illusion that sustains the Reality, so it is not correct to despise illusion. Western girl says that in her college Baba meetings she wants to try to explain ideas from Baba that are otherwise not part of the Western world's intellectual context, like sanskaras. Adi cautions against the use of analogy, particularly because a frequent error listeners make is to try to extend the analogy beyond its limits, as with the listener who asked him whether the car was a Ford or a Chevrolet.]

[Another question: What do you think of the Western mind?]

"You see there are good points and bad points in the West, as well as good and bad points in Indians, including myself. I cannot place myself in judgment of this but there are certain things I find. I can give you some instances. The relationship between man and woman in India is far more restrained. It is so much in a way congenial to the following of Baba's instructions in the matter of that... Baba's instructions are not to covet anybody's property, or anybody's woman. Unless the woman legitimately belongs to you, unless the money legitimately belongs to you. So the atmosphere in India is congenial. You see there is wholehearted freedom in the West, but the opportunity in the West is much worse here in this respect.

"For the matter of money, the tendency in India is worse than that of the West. You see how this compensates..."

[tape ends]